

CIVILIZATION

Asia and Pacific

CIVILIZATION

Middle East and Southwest Asia

CIVILIZATIONS OF THE

Americas

CIVILIZATIONS OF

Europe

CIVILIZATIONS OF

Africa

The
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The Modern World

Vol. 1: *Civilizations of Africa*

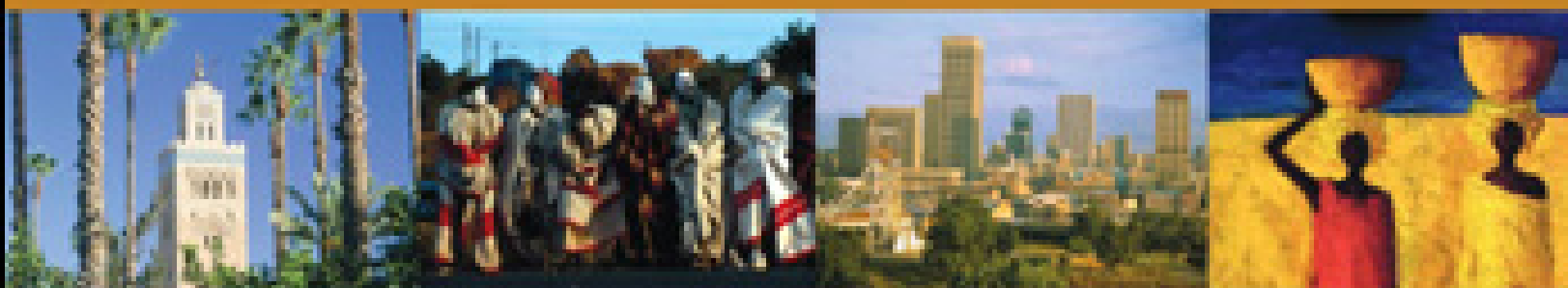
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CIVILIZATIONS OF Africa



*The
Modern
World*

The Modern World

Civilizations of Africa

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VOLUME 1

The Modern World

Civilizations of Africa

Volume 1

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GENERAL EDITOR

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Topic Finder

Civilizations and Peoples

British Colonies in Africa
Colonization
Tutsis and Hutus

Culture and Language

Agriculture
Art and Architecture
Culture and Traditions
Economic Development and Trade
Environmental Issues
Language
Literature and Writing

General Topics

Agriculture
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Culture and Traditions
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Famine
Imperialism
Language
Literature and Writing
Migration
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Nelson Mandela (see Apartheid)
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Mobutu Sese Seko (see Congo)
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Menelik II (see Ethiopia)
Haile Selassie (see Ethiopia)
Ahmed Séiko Touré (see French West Africa)
Idi Amin (see Uganda)

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African Union
Colonization
Communist Movements
Democratic Movements
Environmental Issues
Independence Movements
Pan-African Movement
Slavery and the Slave Trade

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Aswan High Dam
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Eritrea
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Nigeria
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South Africa
Sudan
Uganda

Society, Religion, and Way of Life

Agriculture
British Colonies in Africa
Colonization
Communist Movements
Culture and Traditions
Democratic Movements
Economic Development and Trade
Environmental Issues
Religion
Slavery and the Slave Trade
Society

War and Military Affairs

Boer War
Civil Wars
Tools and Weapons

In ancient times, barriers such as mountain ranges and great bodies of water slowed the cultural interaction between peoples. The modern era, however, is defined by the shrinking of frontiers as revolutions in transportation and technology closed distances.

Around the turn of the sixteenth century, European nautical technology allowed the transport of people and goods over distances never before fathomed. The Age of Exploration had begun and with it came the Modern Age. The groundwork for this age had been set in the preceding centuries by the conflicts between two religions, Christianity and Islam. The Crusades, armed Christian campaigns against various Muslim groups from the eleventh century through the fifteenth century, sought to wrest the holy city of Jerusalem from Islamic control. The mustering and marching of crusaders across Europe helped develop trade routes throughout the continent. The interactions in the Middle East, born in conflict, brought to the European market a taste for the products of the Middle East and the Far East. Advances in mathematics, astronomy, and other sciences were also imported from the Middle East to Europe. These advances and an increased economic interest in regions outside Europe led to the explosion of trade and exploration that ushered in the Modern Age.

From the sixteenth through the nineteenth centuries, European commercial powers became colonial powers. The Spanish, Portuguese, French, Dutch, and British established colonies across the globe in order to assure ownership of trade routes. Trading posts guaranteed the continual supply of goods and natural resources, such as spices and precious metals. During this period, the cultures of the colonizers and the colonized would greatly influence each other. Such mutual influences and blending

can be seen, for example, in gastronomy; modern Indian cuisine was created when chilies from South America arrived in India and then influenced the tastes of British colonists.

In the twentieth century, former colonies became independent. The struggle for independence was often fierce and the creation of democratic governments hard fought. The endurance and spirit of Nelson Mandela, for example, helped South Africa overcome apartheid. The last century also saw two World Wars, as well as devastating regional conflicts and civil wars. While technological advances have made it possible to explore space, the same advances also have the capability of destroying property and life.

Articles in the five volumes of *The Modern World: Civilizations of Africa, the Americas, Asia and the Pacific, Europe, and the Middle East and Southwest Asia* are arranged alphabetically with time lines and cross-references that provide the reader a greater historical context in which to understand each topic. Features expand the coverage: “Turning Points” describe cultural, political, and technological changes that have had a lasting effect upon society; “Great Lives” profile individuals whose deeds shaped a people’s history and culture; “Modern Weapons” delivers hard facts on modern warfare; and “Into the 21st Century” provides an introduction to topics that are important for understanding the most recent dramatic developments in world history. Each volume will be your guide in helping you to explore the rich and varied history of the modern world and participate in its future. May this journey offer you not only facts and data but also a deeper appreciation of the changes throughout history that have helped to form the modern world.

Sarolta A. Takács

The Most Diverse Continent

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Africa is a vast continent. The United States could easily fit into the Sahara, and there would still be room on the continent for China, India, New Zealand, Argentina, and half of Europe. It is a place of great ethnic and linguistic diversity. The land is home to several thousand different ethnic groups, and more than 800 languages are spoken there, including Arabic, native languages such as Swahili, Zulu, and Hausa, and European languages such as English, French, Portuguese, and German.

GEOGRAPHY

Africa is geographically the most diverse of all continents. Because it is on a north-south axis, it has several quite different climate zones, from the dry heat of the Sahara, the world's largest desert, to the humid steam of tropical rainforests, to wide grasslands on which gazelle and zebra graze, to rocky highlands and plateaus where coffee is grown, to coastal areas with Mediterranean climates. Africa is home to more animal species than any other continent, including exotic antelopes such as the ibex and the oryx, and the world's great predators—lions, leopards, wildcats, and cheetahs. In addition, native to Africa is the largest land mammal—the elephant—and the smallest land mammal, the tiny musk shrew.

Of all the continents, Africa is most threatened by global warming. As the temperature rises, many areas of Africa that once had sufficient rainfall to grow crops and sustain grazing are becoming too dry to grow either food or fodder.

EARLY HISTORY

Africa's history is as complicated and varied as its geography and people. Two of the world's first great civilizations—the Egyptian and the Kush—arose in Africa thousands of years ago. Parts of North Africa and Ethiopia were among the earli-

est lands to convert to Christianity, and large parts of northern Africa were conquered by Muslim invaders, leading many Africans to convert to Islam. In the Middle Ages, several large empires—such as Mali, Songhai, and Ghana—rose and fell.

EUROPEAN CONTACT AND THE SLAVE TRADE

Everything changed for Africa when the first Europeans—the Portuguese—arrived on its shores in 1419. They continued to explore southward along the west coast into what is known as sub-Saharan Africa and, by 1441, were buying Africans from African middlemen and transporting them to Portugal as slaves. In the 1470s, they explored what are today the countries of Sierra Leone, São Tomé, and Gabon. By 1502, the first enslaved Africans reached the Americas, and during the next 300 years, more than 10 million natives were taken captive, packed into slave ships under horrendous conditions, and transported to slave markets in the Caribbean, Latin America, and North America. To this day, Africa's population has not rebounded from the devastating theft of its young men and women.

Many European nations engaged in the African slave trade, but the primary slave-trading nations were Portugal, the Netherlands, and Great Britain. Each of these nations established forts and outposts along Africa's coast to defend their access to this lucrative commodity. Most of the interior of the continent was unknown to Europeans, and they referred to it as a *terra incognita* (unknown land). Africa was also called "the dark continent," referring not only to the color of its inhabitants' skin but also to the fact that Europeans did not know what lay beyond the coast.

Denmark was the first nation to ban the slave trade, in 1803, followed by Britain in 1807. Britain outlawed slavery throughout

the empire in 1834 and began to interfere actively with the ships of other nations that tried to take slaves from the continent.

THE SCRAMBLE FOR AFRICA

It was not long before Europe began to take a different kind of interest in Africa—in its vast mineral resources, untouched raw materials, and human capital. In 1871, when Henry Morton Stanley was sent to central Africa to find explorer David Livingstone, and uttered the famous remark, “Dr. Livingstone, I presume,” everything again would change for Africa. Stanley and Livingstone together explored some of the vast interior of the continent. In 1874, Stanley returned to continue his explorations, tracing the course of the Congo River to the Atlantic Ocean. It is thought that Stanley helped King Leopold II of Belgium to establish a personal colony in Africa, known as the Congo Free State, even though the inhabitants were brutalized by Leopold’s overseers and were anything but free to pursue their own destinies.

To prevent wars among European powers, Otto von Bismarck, chancellor of the newly united nation of Germany, convened the Berlin Conference in 1884 to determine a method for dividing Africa among European powers. The conference was successful—at least for the Europeans. They were able to avoid fighting with one another while they concentrated their efforts on taking over Africa, by peaceful means, by trickery, and sometimes by the sword. Countries with extensive holdings included Germany, Great Britain, France, and Belgium, each adding more and more territory to their original coastal settlements. After the conference, these powers divided the continent with little knowledge of the native peoples and their histories, joining into nations ethnic groups that had hated one another for centuries and splitting unified groups by the imposition of arbitrary borders. As British prime

minister Lord Salisbury once remarked in a speech to a London audience, “We have been giving away mountains and rivers and lakes to each other, only hindered by the small impediment that we never knew exactly where they were.”

Colonialism brought both good and bad to Africa. The colonial powers built roads, railroads, hospitals, and schools, but they also brought suffering and humiliation to Africa’s people. European masters used Africans in much the same way slave masters had used their slaves. They forced Africans to work for much less than their labor was worth, causing many Africans to accept the idea that they were inferior to their European masters. To this day, the marks of colonialism can be found across Africa, not only in place names and languages still spoken but also in failed political systems and ethnic hatreds.

INDEPENDENCE

Uhuru is the Swahili word for freedom, and the 1960s were the *uhuru* decade for Africa, a time during which more than twenty African nations became independent of their colonizers. The first sub-Saharan nation to gain its independence was Ghana in 1957; the last was Namibia in 1990.

The more than half-century of African independence has been a time of ongoing turbulence and conflict. Long and bloody civil wars have killed tens of thousands in nations such as Liberia, Rwanda, Sierra Leone, Angola, Sudan, Uganda, and the Congo. Some nations that began with the hope of freedom eventually succumbed to ruthless dictators who pillaged national treasuries, murdered thousands of people, and made a mockery of the idea of democracy. Idi Amin of Uganda, Robert Mugabe of Zimbabwe, Omar-al Bashir of Sudan, Muammar al-Qaddafi of Libya, Mengistu Haile Mariam of Ethiopia, and Mobutu Sese Seko of the Congo are just a few of the ruthless

dictators—often military men who took over their governments in **coups** and ruled for decades.

During these years, the Soviet Union and the West were enmeshed in a **Cold War** in which each side feared that the other was committed to world domination. While communists did not see potential in Africa for the ideal revolution of the working class against the middle class, the Soviet Union was happy to assist African nations in the hope of recruiting them to their side in the conflict. On the other hand, Western powers often propped up African dictators because they feared Soviet influence more than they objected to the anti-democratic policies of the African strongmen.

END OF APARTHEID

The year 1994 was a year of triumph for many black South Africans because it marked the first free elections in that nation in which the majority black population was allowed to vote. In that year, the people elected as their president Nelson Mandela, a leader of the African National Congress (ANC) who had been imprisoned for twenty-seven years for his fight against the all-white South African government and its policy of apartheid—the official policy of racial separation. Apartheid became the law of the land in South Africa beginning in about 1948. It forced blacks to carry identification; denied them education, jobs, and the right to vote; and pushed them out of their homes and into ghetto-like areas reserved for blacks only. The all-white government under President F.W. de Klerk eventually realized that it could no longer dominate the black majority in the country and, in 1989, began to talk about free elections.

CURRENT SOCIAL PROBLEMS

Today, many African nations are dealing with daunting social issues. Africa is the

poorest continent on earth. The bottom twenty-five slots on the United Nations' list of the world's poorest countries are filled by African nations; in many countries, the average income is less than \$200 (U.S.) a year. While some African economies have done well (Botswana's and South Africa's, for example), others have hovered on the brink of collapse.

Africans have long been plagued by tropical diseases such as malaria and sleeping sickness, but beginning in the late twentieth century, HIV/AIDS ravaged the continent. Millions of people are infected, millions of others have died, and millions of children have lost both parents to the illness. In countries such as Botswana, up to 40 percent of pregnant women have the disease. And while in places like Somalia, only about 1 percent of the population is infected, in Zambia and South Africa nearly 20 percent of all adults are HIV positive.

Rapidly growing cities have created major problems for modern African cultures. Famine, drought, poverty, war, and civil unrest all have driven rural Africans into cities in search of employment and refuge. Many urban centers, however, are overwhelmed by the rapid increase in population and do not have sufficient housing or adequate social services. Consequently, many people in African cities live in squalid conditions without adequate water, sanitation, food, or shelter. Young men who cannot find jobs often turn to crime; cities such as Johannesburg are overrun with armed robbers and rapists.

It is a depressing picture. While there are bright spots, such as rural women succeeding as farmers in cooperatives (in which people pool their resources to buy equipment and do the work) and micro-loans (small loans that help poor people buy things like seed and farm equipment so they can earn a decent living), the problems facing Africa are daunting. The African

Union (AU), an organization that comprises most African nations, has as its goals a common African currency, a common market, and shared judicial system, which it believes will help solve some of Africa's most pressing economic problems.

This huge, rich continent, with all its wealth and diversity, has great potential but faces even greater challenges. It is here that human beings first walked upright, and it is from here that they traveled to populate the earth. Today, the long-suffering people of Africa, the "cradle of humanity," must yet figure out how to govern this vast continent to secure their

futures and ensure the legacies of their ancient traditions.

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Karen H. Meyers

Map of Modern Africa

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MAP OF MODERN AFRICA

Present-day Africa is comprised of fifty-four nations. Some, such as Sudan, are very large in land area,

and others, such as Guinea-Bissau, at only 13,948 square miles (36,125 sq km), are tiny. National boundaries in Africa were drawn by

colonial powers without consideration of ethnic loyalties or hatreds, leading to many of today's civil wars.



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African Union

An organization of fifty-three African nations formed in 2002 with the goal of fostering political and economic cooperation among African nations, officially replacing the Organization of African Unity (OAU) and loosely based on the European Union (EU). Eventually, the African Union (AU) hopes to implement a common currency, a common economic market, and a greater degree of political unity. Also proposed are a central bank, a court of justice, and an all-African parliament.

The formation of the African Union reflects the developments and changes that have occurred in many parts of Africa in recent years. Among these developments are the growth of democracy and an emerging political philosophy that concentrates less on the battles of the past and more on the need to improve the lives of ordinary people. A major change between the AU and its predecessor is that the principle of state **sovereignty** has been abandoned. One of the aims of the AU is the promotion of “democratic principles and institutions, popular participation and good governance.” The AU has the right to initiate a so-called “peer review” of a member country’s record, intervene in the event of genocide or war crimes, and impose sanctions. Under the AU’s directive, for example, member states have sent troops to Darfur in Sudan to try to end the genocide there.

Other key objectives of the AU include:

- To achieve greater unity and solidarity between the African countries and the peoples of Africa;
- To defend the sovereignty, territorial integrity, and independence of its member states;
- To accelerate the political and socioeconomic integration of the continent;
- To promote and defend African common positions on issues of interest to the continent and its peoples;
- To encourage international cooperation, taking due account of the Charter of the

United Nations and the Universal Declaration of Human Rights;

- To promote peace, security, and stability on the continent;
- To promote democratic principles and institutions, popular participation, and good governance;
- To promote and protect human and peoples’ rights in accordance with the African Charter on Human and Peoples’ Rights and other relevant human rights instruments;
- To establish the necessary conditions that enable the continent to play its rightful role in the global economy and in international negotiations;
- To promote sustainable development at the economic, social, and cultural levels as well as the integration of African economies.

Today, a major concern of the African Union remains how to find the funding it needs to carry out its agenda. Presently, the African Union includes the following financial institutions: the African Central Bank, the African Monetary Fund, and the African Investment Bank. Although the AU relies on membership dues and international sources of funding, many member nations do not pay their dues, a situation that has led to various financial crises. The peacekeeping mission in Darfur, for example, has been seriously hampered due to lack of money.

ROOTS

Ethiopian Emperor Haile Selassie and President Sékou Touré of Guinea spearheaded

In 2004, African heads of state and other African Union delegates met in Addis Ababa, Ethiopia. Delegates represented fifty-three of the fifty-four nations on the African continent.

(Simon Maina/Stringer/
AFP/Getty Images)



the foundation of the Organization of African Unity (OAU). The organization's charter was signed by thirty-two nations on May 25, 1963, a day still commemorated as "Africa Day." As more African nations became independent, the number of member states grew, so that by the time the OAU

was disbanded in 2002, fifty-three of Africa's fifty-four countries were members; only Morocco did not belong. (Morocco had once been a member but withdrew in 1985 when the organization allowed Western Sahara to join as a separate nation. Morocco regards Western Sahara as part of its territory.)

Article II of the OAU charter listed five major goals for the organization: to promote unity, to coordinate efforts to improve the lives of African people, to defend the sovereignty of member states, to eliminate colonialism, and to promote international cooperation.

The OAU was an outgrowth of the Pan-African Movement, which began in 1900 as an attempt to promote the idea that Africans everywhere, whether in Africa, the United States, or the Caribbean, shared similar goals and values. Within Africa, the movement promoted the idea of cooperation among individual nations for the betterment of all.

PROBLEMS

From the beginning, however, many members disagreed about exactly what sort of organization the OAU should be. Some, such as President Kwame Nkrumah of Ghana, wanted the OAU to be the first step toward a unified Africa. Other nations, enjoying their first taste of independence, did not want to relinquish any power and preferred that the organization be a loose affiliation of independent states. The compromise that the original members made left the OAU without real power to act on its own in many situations.

In the West, some people referred to the OAU as the “dictators’ club,” because of its firm policy of nonintervention in the affairs of sovereign nations, even when the ruthless leaders of member countries murdered their political enemies and plundered national treasuries. Although the borders of Africa’s fifty-four modern states were drawn largely by Europeans with no regard for ethnic and tribal loyalties, the OAU staunchly defended those borders as part of its policy of noninterference.

In addition, member states often disagreed about which side the organization would take in conflicts. The first such incident occurred during the Angolan Civil

War (1974–2002). Half of the members of the OAU voted to back one faction and half to back the other. A similar split occurred during the 1977 and 1978 invasions of the Katanga Province in Zaire (now the Democratic Republic of the Congo) by Angola, during the invasion of Ethiopia by Somalia in 1978, and during the conflict between Uganda and Tanzania in 1978 and 1979. The OAU also proved unsuccessful in improving Africa’s economy or combating AIDS.

SUCCESSSES

Although ineffective in many situations, the OAU did have some successes. It mediated border disputes between Algeria and Morocco in the mid-1960s and between Somalia and Kenya in the late 1960s. The OAU also provided significant financial support to movements seeking to end Portuguese colonial rule in Guinea-Bissau, Angola, and Mozambique. In addition, the OAU advocated economic sanctions against South Africa, demanding that its policy of apartheid be ended. In 1994 when South Africa ended apartheid, it was, for the first time, allowed to join the OAU.

The OAU had also sent an observer mission to the United Nations (UN). Observers cannot vote but try to influence delegations, much as lobbyists do in the U.S. Congress. In this capacity, the OAU was able to coordinate action among African nations at the UN. It also successfully lobbied to have South Africa barred from the UN because of its policy of apartheid.

LATER DEVELOPMENTS

The prestige of the OAU was revived in the 1990s, partly because of the election of Tanzania’s Salim Ahmed Salim as its secretary general in 1989. Salim was reelected in 1993 and 1997. Under his leadership, the OAU devised the “Method for Conflict Prevention,” which made conflict resolution central to its mission. The OAU’s policy of nonintervention in the 1970s and 1980s had

made it clear to members that failure to act to resolve internal conflicts affected the entire continent, not just the country where the conflict originated. Neighboring countries not only experienced massive floods of refugees in need of food and shelter, they also suffered from armed combatants carrying the conflict across borders. The economic devastation that resulted from years of civil war also crossed borders, affecting entire regions.

Still, over the years, the OAU had lost much of its credibility. According to Delphine Djiraibe, president of the Chadian Association for the Promotion and Defense of Human Rights, the OAU was “a private club for friends.” She added that, “It preserves the interests of African heads of state instead of addressing the real problems that are tearing apart Africa. With a few exceptions, the problems are the same across Africa: leaders are not committed to genuine democracy, they organize electoral masquerades to stay in power, they oppress the African people.”

In the mid-1990s, Libyan head of state Muammar al-Qaddafi proposed the idea of an African Union as it exists today. In 1999, African heads of state and the government of the OAU issued the Sirte Declaration, which called for the establishment of “an African Union, in conformity with the ultimate objectives of the Charter of our continental Organization and the provisions of

the Treaty Establishing the African Economic Community.”

ACCOMPLISHMENTS

The AU has been active for several years in promoting democratic elections in various African nations. In 2005, it put pressure on the government of Togo to hold elections after the death of its leader, Gnassingbe Edayema. He had named his son as his successor, in violation of the Togoan constitution. The AU also suspended Mauritania’s membership in 2005 when its military government failed to hold elections as promised. In addition, the AU has sent peacekeeping forces to Darfur (Sudan) and Somalia to help preserve stability in these nations wracked by civil war.

See also: Apartheid; Civil Wars; Colonization; Congo; Economic Development and Trade; Pan-African Movement; Portuguese Colonies; Refugees; South Africa; Sudan.

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Agriculture

Although about 65 percent of all Africans work the land to raise crops and animals for food or cash, an estimated one-third of Africa’s people are malnourished. One-fourth of its children are believed to be underweight, and one-third have had their growth stunted from lack of food over a long period of time. Africa is in the midst of an agricultural crisis that threatens to worsen without concerted and coordinated efforts on the part of African governments and donor nations.

POOR AGRICULTURAL YIELDS

A number of factors have contributed to the failure of African agriculture—depletion of natural resources, inadequate infrastructure to store and transport goods to market, dependence on natural rainfall rather than irrigation systems, failure to aid poor rural farmers, trade barriers, and disease.

Depleted Natural Resources

In many regions of Africa, planting the same crops in the same fields has led to depletion of the nutrients in the soil. Most African farmers do not use fertilizers, so the soil yields less and less as the years go by. In many rural areas, animals are left to graze rather than being fed fodder, a practice that leaves the land without sufficient plant life to prevent erosion. Most rural Africans depend on wood fires for heat, leading to massive deforestation, which in turn causes more soil erosion. This is clearly a vicious and deadly cycle: as the land produces less, the population continues to grow, leading to starvation.

In the 1950s and 1960s, Asia and Latin America underwent an agricultural transformation known as the “green revolution.” Agricultural development programs created new seed varieties that were resistant to disease or produced greater yields. These same programs taught farmers how to rotate crops, as well as methods to halt soil depletion and erosion. As a result, agricultural production doubled and sometimes even tripled in these regions. Unfortunately, the green revolution bypassed Africa, partly because of the variety of growing regions on the continent and partly because of the kinds of crops poor African farmers typically plant.

Many experts believe that a similar revolution is needed in Africa. In particular, African farmers need to use crop rotation and chemical and organic fertilizers to in-

crease yield. They also need access to new seed varieties that are disease or drought resistant.

Inadequate Infrastructure

Even assuming that farmers were able to grow more, getting crops to market in Africa is a daunting task. Most farmers do not have a place to store surplus grain, nor do they have refrigeration to keep fruits and vegetables fresh after they are picked. In developed countries, farmers who can store grain are able to ride out price fluctuations. If prices are low, they can hold onto the grain until prices rise and the grain can be sold for a profit. African farmers generally cannot wait to do so and must take whatever price they can get at the time. Less profit means less to invest in next year’s crop.

Much of Africa lacks the necessary infrastructure to transport agricultural goods to markets where they can be sold. Roads and railroads are either nonexistent or in disrepair, and cars and trucks are in short supply; most goods are taken to market on bicycles or on foot over unpaved roads. To hire a truck to transport goods to market is too costly for most farmers, adding so much to the price of goods that no profit can be made.

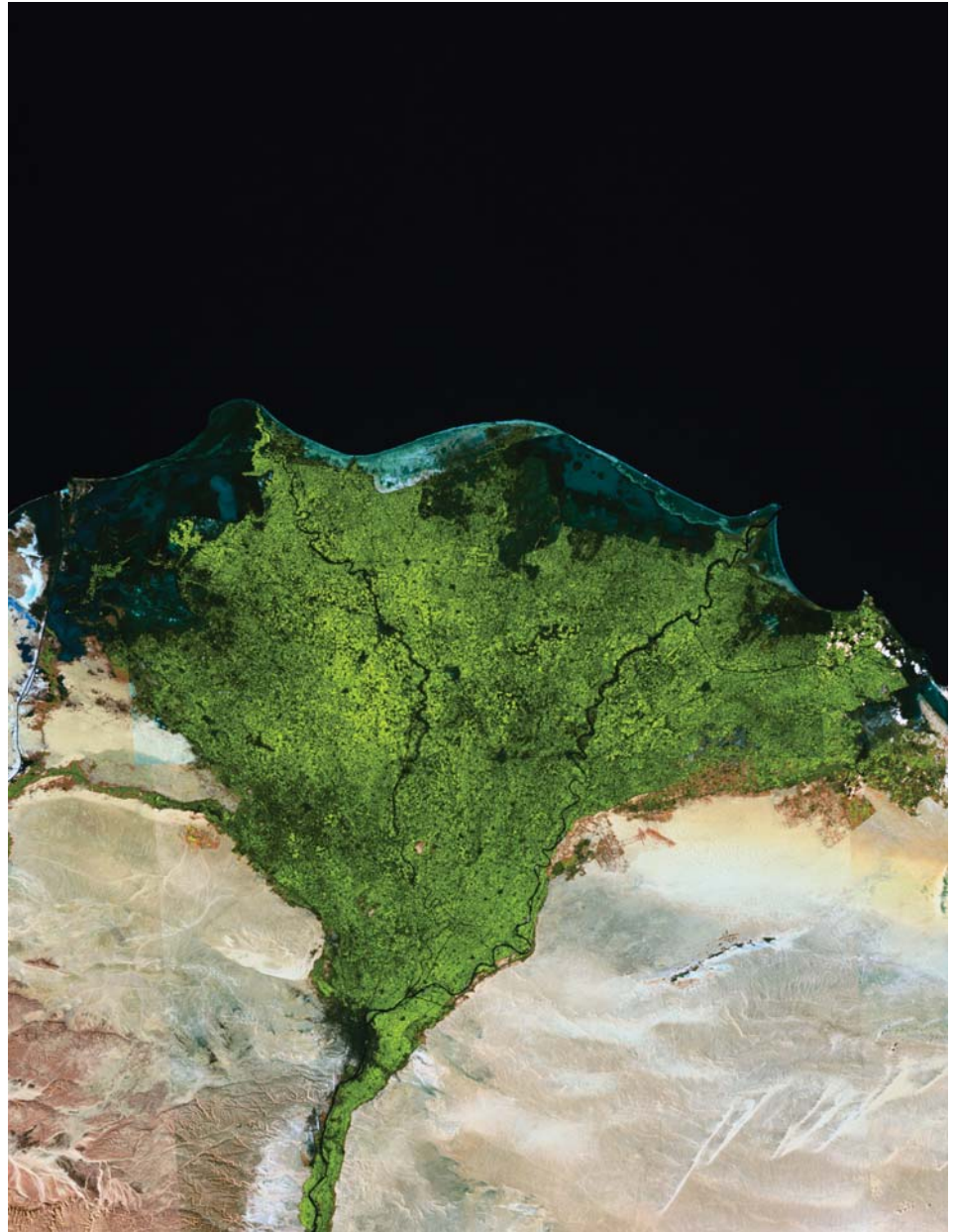
Irrigation

Water is a major problem in Africa. Nearly 300 million Africans do not have access to safe drinking water or adequate sanitation. Moreover, only about 4 percent of all African land that can be farmed is irrigated. Most poor rural African farmers simply rely on nature to provide enough rain, and nature is notoriously unreliable in many parts of Africa. The problem is not that Africa has insufficient water; it is, rather, that the potential for irrigation has not been fully realized.

At least fifty-four rivers in Africa either cross national borders or form the borders

A Landsat satellite image shows the fertile area of the Nile River delta in Egypt. The delta is one of the most fertile regions in North Africa.

(NPA/Stone/Getty Images)



of nations. Few nations have reached agreements on how to share the water effectively or move it to where it is needed to grow crops. Experts believe that cooperation between nations and strategic water-use policies will be necessary to irrigate all the land in Africa that can be used to grow crops. While large-scale water projects, such as the Aswan High Dam in Egypt, have benefited many farmers, many experts believe that there is also a need for

small-scale irrigation projects designed to help farmers in isolated areas.

Failure to Help Poor Rural Farmers

Most farmers in Africa are poor and grow only enough to live on. Many experts believe that helping this group grow more and sell more is the key to Africa's agricultural development. According to the International Food Policy Research Institute, "Since small-scale farms account for more than

90 percent of Africa's agricultural production and are dominated by the poor... growth must be centered on the small farmer." This is a relatively new idea, as most aid and assistance in the past has gone to producers of cash crops such as cotton, coffee, tea, and cocoa, not to poor farmers who grow maize, rice, cassava, and other food crops.

According to the World Bank, about 42 percent of all those involved in agriculture in Africa are women. Despite the importance of women to agricultural productivity in Africa, the laws in many nations of Africa bar them from owning land and obtaining the credit they need to buy seeds and equipment.

Trade Barriers

Because Africa is home to fifty-four sovereign nations, trade from one country to the other is subject to taxes and restrictions that reduce farmers' profits. More importantly, however, are the barriers to international trade. The United States' African Growth and Opportunity Act (AGOA) and the European Union's Everything But Arms (EBA) initiative allow importation of African products without payment of certain taxes and without quotas. However, even after the passage of AGOA in 2000, only 8 percent of the goods imported into the United States from Africa were agricultural products; rather, the primary imports brought in under AGOA were petroleum and **textiles**. The European EBA does not allow complete exemption from **tariffs** on Africa's most important agricultural exports—bananas, rice, and sugar. Under the initiative, duties on these products would be gradually reduced. Duty-free access was allowed for bananas beginning in January 2006 and was expected to be granted for sugar and rice before the end of the decade.

Moreover, both the United States and Europe pay subsidies to farmers that help

to keep prices of **domestic** produce up and make it difficult for African farmers to compete. If the United States and the European Union did away with subsidies and opened their markets to African imports, Africa's total agricultural exports would be expected increase by an estimated 20 percent.

Disease

Africa's agricultural productivity has been severely affected by disease. Since 1985, more than 7 million farmers have died from AIDS in the twenty-five African nations that have been hardest hit by the disease, including much of south, central, and southeastern Africa. As of 2007, there were more than 25 million Africans with HIV/AIDS, and the number continues to grow. Those most affected by the AIDS epidemic are between fourteen and forty-five years of age, the members of society with the greatest potential for economic productivity.

Malaria is also a killer in many parts of Africa. At least 300 million serious cases of malaria occur worldwide every year, resulting in more than one million deaths. More than 80 percent of these deaths occur in sub-Saharan Africa; most of the victims are young children and pregnant women, whose immune systems are not strong enough to resist the disease. As the continent's population is decimated by disease, fewer and fewer healthy young people are available to farm the land, sharply decreasing productivity. This, of course, constitutes another vicious cycle. Fewer farmers lead to less food, less food leads to more starving people, starving people are more vulnerable to illness.

IMPACT OF CLIMATE CHANGE

Of all the continents in the world, the one least responsible for the carbon emissions that cause global warming—Africa—promises to be the one most adversely affected by climate change. Global warming

has already had a dramatic effect on rainfall in parts of sub-Saharan Africa, leading to severe droughts. The last year in which rainfall was normal was 2002 and many rivers are drying up, ultimately causing more land in Africa to turn into desert.

Moreover, as the climate heats up, an additional 80 million people in Africa may be exposed to malaria. While some areas where malaria is prevalent will see a sharp reduction in the disease, zones that are more **temperate** could experience a sharp rise. This would mean a net increase in instances of the disease, since these more temperate areas are more heavily populated. All in all, climate change could have a devastating impact on agricultural production in Africa, reducing the amount of land suitable for growing crops and reducing the number of farm workers.

REASONS TO HOPE

As grim as the agricultural situation in Africa is, there are some bright spots. In 1995, in the tiny nation of Burkina Faso, the government established the Soil Fertility Management Unit (UGFS) to develop and implement a national strategy for improving soil fertility. This unit helps train farmers in the proper use of fertilizers, in how to rotate crops to avoid depleting nutrients in the soil, and in how to build bunds (stone or earthen embankments) to slow water runoff. The government has also embarked on a national program to plant trees and encourage conservation of forests. Irrigation projects are also planned to help increase the rice yield.

Throughout Africa, rural farmers are organizing to make their voices heard by governments and to pool their resources to increase crop yield. Today, Africa boasts more than 24,000 cooperative associations with more than 10 million members. In Cameroon, for example, a cooperative of women farmers has been so successful in producing and marketing

cassava that they have been able to build a new school, a new library, and a processing plant to make cassava flour. Farmers' groups have also begun many conservation efforts, such as terracing hill-sides to prevent runoff and conserving water supplies.

In South Africa, many supermarket chains are now committed to buying produce from African nations rather than importing it from abroad. The Southern African Development Community (SADC), an organization of fourteen nations in southern Africa established in the 1970s, has signed a free-trade agreement that boosts trade between South Africa and many of its smaller and poorer neighbors.

South African researchers have developed genetically modified maize and cotton that resist disease and pests and therefore have higher yields than other varieties. Zambia and Malawi have developed a strain of cassava that better resists both disease and pests. New Rice for Africa (NERIC) is a strain of rice produced from crossbreeding Asian and African varieties that has been introduced in seventeen nations in Central Africa and promises to produce a much higher yield than other varieties.

Thus, while Africa faces many serious problems in growing enough food to feed its people, government and grassroots initiatives hold promise for the future.

See also: Drought; Famine; Society; South Africa; Technology and Inventions.

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AIDS See Society.

Algeria

Located in northwest Africa on the Mediterranean Sea and plagued by years of **guerrilla** warfare, the second largest country in Africa after Sudan. Ninety percent of Algeria's population lives on the Mediterranean coast on just 12 percent of the land. Unlike many other African nations, most of Algeria's population shares an ethnic and cultural heritage. Most Algerians are Muslim, and most are Arab, Berber, or of mixed Arab-Berber stock. The Berbers are the **indigenous** people of northern Africa, given the name "Berber" by the Greeks. The Berbers call themselves "Amazigh."

Conquered by Phoenicians, Romans, and Vandals in antiquity, Algeria's culture was most deeply influenced by the Arab conquerors of the eighth through the eleventh centuries, and by the French, who began colonizing the area in the 1830s. The French colonists tended to live separately from the indigenous rural population, and although French colonists were represented in the French National Assembly, the native peoples were not.

On November 1, 1954, an Algerian rebel group known as the National Liberation Front (FLN) began a guerrilla war against the French, in which both sides attacked civilians and used extraordinarily brutal tactics. More than a million Algerians died and 2 million were left homeless. The war ended with the Evian Accords in 1962. The parties agreed to an interim administration until elections could be held. More than a million French citizens who lived in Algeria, known as *pieds-noirs* ("black feet"), fled to France.

Algeria declared its independence from France on July 3, 1962. Its first president, Ahmed Ben Bella, was elected in 1962 but deposed three years later in a bloodless coup led by Colonel Houari Boumédiène, head of the Council of the Revolution. Boumédiène and others who supported the coup felt that Ben Bella had become in-

creasingly **autocratic** and overly focused on foreign policy to the detriment of **domestic** policy.

Boumédiène led the country as head of state from 1965 until he was formally elected to the presidency in 1976. After Boumédiène's death in 1978, Colonel Chadi Bendjedid was elected president, a post he held until 1992. In 1989, Algeria adopted a new constitution that permitted the formation of political parties other than the FLN; among the parties that arose was the militant Islamic Salvation Front (FIS). After years of suppression by the government, the FIS was successful in winning votes and seats in the National Assembly in 1990. The Algerian military, fearful of an Islamist government, dissolved the National Assembly, banned the FIS, and forced Bendjedid to resign. He was replaced by a five-person High Council, which canceled elections and then asked Mohamed Boudiaf, a hero of the war for independence, to serve as president. Islamists responded with violence, and more than 50,000 members of the FIS were jailed. Still, the fighting continued between government forces and the FIS. In 1992, Boudiaf was assassinated by Lembarek Boumarafi on behalf of the Islamists. Years of guerrilla warfare followed.

In 1999, former political exile Abdelaziz Bouteflika was elected president of Algeria and pledged a return to peace and stability. In an effort to put an end to the conflict, he offered amnesty to the rebels, except for those who had committed crimes such as rape and murder. In 2000, this policy, known as the Civil Concord Policy, was approved in a national **referendum**. As many as 80 percent of those who had opposed the government accepted the amnesty.

In 2004, Algeria held its first truly democratic election. (Previous elections were either restricted to one party or manipulated by the ruling party.) Bouteflika was re-elected with nearly 85 percent of the vote. He continued to work toward national reconciliation.

Algeria's economy is largely dependent on its vast supplies of oil. It also exports cotton, figs, dates, and cork. Although the majority of the population lives along the

Mediterranean coast, there are still nomadic populations who inhabit the desert regions to the south. Despite oil wealth and fertile soil, Algeria's people are still quite poor by Western standards. In recent years, however, the government has made substantial efforts to diversify the economy and attract foreign investors, including a 2001 treaty with the European Union to lower **tariffs** and increase trade.

See also: Civil Wars; Colonization; French West Africa; Independence Movements; Language.

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Angola

See Portuguese Colonies.

Apartheid

A legally sanctioned system of racial discrimination and oppressive government policies in twentieth-century South Africa. Apartheid began to be dismantled in 1990. However, the nation continues the long struggle of freeing itself of its racist policies.

EARLY DISCRIMINATION

Systematic discrimination against black Africans began with the arrival of the first Dutch settlers in South Africa in 1652. These first settlers took land from some native people without compensation and enslaved others. Over the centuries, German and French Huguenot settlers joined the Dutch settlers. Eventually, these European people lost their national identities and began to consider themselves "Afrikaners."

Beginning in 1795, British settlers moved into South Africa, asserting complete control of the area by 1806. In 1834, the British outlawed slavery throughout the empire, an action that caused more than 12,000 Afrikaner farmers to leave—an exodus called the Great Trek. Members of this group moved north and east and eventually established two **republics**, the Central Orange Free State and Transvaal. The Afrikaans word for farmer, *boer*, was used to refer to these settlers.

The discovery of gold in the Witwatersrand hills in 1886 in what is now Johannesburg eventually led to the Boer War (1899-1902) between the British and the Boers. The British prevailed in 1902, and in 1910 they created the Union of South Africa, a self-governing dominion within the British Empire, by joining the English-speaking and Dutch-speaking areas. The South African Party, an amalgamation of several Afrikaner political groups came into power, and their leader, Louis Botha, became South Africa's first president. Under Botha, a number of repressive measures were enacted, including the Masters and Servants Act, which barred blacks from skilled jobs, and the 1913 Land Act, which reserved 90 percent of the land for whites. In response, the African National Congress (ANC) was formed in 1912 to represent the interests of South Africa's blacks. Founders included John Dube, the son of a minister; Pixley ka Isaka Seme, a Columbia- and Oxford-educated attorney, and Sol Plaatje, who was educated and taught at a mission school.

Blacks were not the only group that suffered under the repressive rule of Botha and his successor, Jan Smuts. Many workers who had come to South Africa from India were discriminated against in housing and employment. Some were subjected to violence. Mohandas Gandhi, the Indian spiritual leader, first used his strategy of nonviolent resistance in the early 1900s in South Africa on behalf of his fellow Indian immigrants. After World War II, the right-wing Nationalist Party, under the leadership of D.F. Malan, won the 1948 election, having campaigned on a platform of apartheid.

TOTAL SEPARATION

Shortly after the 1948 elections, the South African Parliament enacted a series of laws to enforce total separation between the races. The new laws prohibited mixed marriage and required every individual to be

classified as white, black, or colored (of mixed race).

The Group Areas Act of 1950 created a system of urban apartheid, assigning races to particular residential and business districts. Nonwhites were required to carry identity passes when they traveled in white areas. The Separate Amenities Act, passed in 1953, created segregated beaches, buses, hospitals, and schools; virtually every aspect of life was divided along racial lines, and those "amenities" reserved for blacks were all substandard.

Perhaps the most repressive of the apartheid laws were those that established "homelands" for blacks in the most undesirable areas of the country. The irony of the term *homeland*, of course, was that the entire country was the homeland of black South Africans, yet they were herded into certain areas and forbidden from others. The first of these homelands acts was the Bantu Authorities Act of 1951, which created separate governmental structures for blacks. The Bantu Homelands Citizens Act of 1970 went further, stripping blacks living in South Africa of their citizenship, making them citizens of the homelands. Between 1976 and 1981, four such areas, collectively known as Bantustans, were created, forcing 9 million black South Africans to become foreigners in their own country.

From 1960 through the 1980s, the South African government forcibly moved nonwhites into areas set aside for blacks. During this period, 3.5 million people were resettled. Prime Minister P.W. Botha, who served from 1978 to 1984, was an especially strong advocate of apartheid. During his tenure, thousands of black South Africans were detained without trials.

RESISTANCE

Beginning in 1949, through strikes, civil disobedience, and marches, the ANC resisted apartheid openly. In 1959, some members, who believed that progress toward ending

RISE AND FALL OF APARTHEID

1652 Dutch East India Company establishes a settlement at Cape Town, South Africa

1806 British take over Cape Colony

1830s On the “Great Trek,” Dutch farmers called Boers migrate to northern and eastern parts of area

1867 Diamonds discovered at Hope Creek

1884 Gold discovered in the Boer-controlled Transvaal

1899 Boer War begins between British and Dutch settlers

1902 Boer War ends with Treaty of Vereeniging

1910 Union of South Africa becomes member of the British Commonwealth

1948 Apartheid—separation of the races—becomes law

1951 Bantu Homelands Act strips native peoples of South African citizenship

1953 Preservation of Separate Amenities Act passed

1958 Nelson Mandela opens first black law office in South Africa

1960 Sharpeville Massacre, in which South African police open fire on black protestors

1962 Mandela sentenced to life in prison for plotting to overthrow the government

1974 South Africa expelled from the United Nations

1976 Soweto uprising

1990 Mandela freed from prison

1991 South African president F.W. de Klerk repeals apartheid

1994 Mandela elected president of South Africa

apartheid was too slow, split from the ANC to form the more radical Pan-Africanist Congress (PAC). This group organized a protest against the requirement that blacks carry identity cards, conducting its initial demonstration in a township called Sharpeville.

During this peaceful protest, on March 21, 1960, white police opened fire against the demonstrators, killing 69 and injuring 186 people. As a result of this demonstration, the government banned both the ANC and the PAC, forcing the resistance movement underground. After the vio-

lence at Sharpeville, other protests occurred, leading the South African government to declare a state of emergency, which allowed security forces to arrest and detain people without trial. Among those arrested was Nelson Mandela, leader of Umkhonto we Sizwe, or “Spear of the Nation,” the military wing of the ANC. In 1962, Mandela was tried for treason, found guilty, and sentenced to life in prison.

During the 1970s, black South Africans continued to resist the oppressive



GREAT LIVES

Nelson Mandela

Nelson Rolihlahla Mandela was born in Transkei, South Africa, in 1918, the son of a chief of the Tembu tribe. Mandela was educated in law at the University of Witwatersrand. He joined the African National Congress (ANC) in 1942 and began to work against the South African government's policy of apartheid. In 1952, Mandela was elected National Volunteer-in-Chief of the ANC Campaign for the Defiance of Unjust Laws. His goal was to incite civil disobedience and recruit more supporters to the ANC cause. Throughout the 1950s, the government threatened Mandela with arrest, prohibited him from attending certain gatherings, and confined him for a period to Johannesburg. In order to be able to operate freely in spite of these restrictions, he became a master of disguise, sometimes dressing as a chauffeur, sometimes as a laborer, to avoid detection.

At Mandela's recommendation, the ANC formed a military wing, Umkhonto we Sizwe, ("Spear of the Nation"), with Mandela as its

commander. This group made a number of **guerrilla** attacks against government-owned facilities—including a nuclear power plant. Arrested for sabotage in 1961, Mandela was sentenced to five years in prison. While he was still serving this sentence, he was tried for treason and sentenced to a life term. During his trial, Mandela declared,

I have fought against white domination, and I have fought against black domination. I have cherished the idea of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and achieve. But if needs be, it is an ideal for which I am prepared to die.

Released from prison in 1990, Mandela received the Nobel Peace Prize in 1993. He was elected president of South Africa in 1994. After serving one term as president, Mandela chose not to run for reelection. Since leaving office, he has worked for human rights and to raise AIDS awareness.

government policies. Steve Biko, a medical student, led the South African Students' Organization and was a powerful force behind the Black Consciousness Movement, which promoted black pride and opposition to apartheid. In 1976, students at Orlando West Junior School in Soweto (a segregated township) went on strike to protest the Afrikaans Medium Decree, a law requiring that all education be conducted in Afrikaans, the official language of South Africa. Again, law enforcement authorities countered with violence. When children threw stones, the police re-

sponded with bullets, killing 566 children. Violence erupted across the country, and the government reacted by arresting Steve Biko. Biko was beaten so badly in custody that he lost consciousness. Left untreated for three days, Biko died, sparking an angry reaction in South Africa and around the world.

Many South African whites vehemently opposed apartheid as much as their black neighbors did. The liberal Progressive Party was against the policy, but they and other opposition groups were unable to gain a majority in elections. This situation

existed partly because of **gerrymandering**, which gave rural voters, who supported apartheid, more power than urban voters, many of whom opposed it. An organization of white women called Black Sash, as well as the South African Communist Party, also opposed apartheid.

WORLD REACTION

In 1961, South Africa gave up its status as British dominion and declared itself a **republic**. At the same time, South Africa applied to continue as a member of the British Commonwealth, a relationship that gave it a privileged trading status among former British colonies. It soon became clear, however, that many Commonwealth nations opposed continuing South Africa's membership because of apartheid, so South Africa withdrew its application. In 1962, the United Nations General Assembly passed a resolution condemning apartheid. A year later, the United Nations Security Council instituted a voluntary arms embargo against South Africa. After the Soweto massacre in 1976, the arms embargo was made mandatory. Many foreign-based companies that had invested in South Africa began to withdraw, the country's sports teams were banned from international competition, and many tourists opted not to travel to South Africa. Both the United States and Great Britain imposed economic sanctions on South Africa. Sanctions included prohibitions against corporate investment, sales to the police and military, and bank loans.

As South Africa became increasingly isolated from the world community through the 1970s and 1980s, its National Party government implemented a socially conservative system of laws. Gambling and other social vices were outlawed. Movie theaters, liquor stores, and other businesses were closed by law on Sundays, and television was forbidden until 1976. Censorship laws limited public access to information,

as police squads continued to crack down on resistance.

ENDING APARTHEID

In 1990, after decades of economic and social pressure, South African president F.W. de Klerk announced that the ANC and PAC were no longer banned and that all political prisoners would be released, including Nelson Mandela, who had been incarcerated for twenty-seven years. Though a long-time member of the National Party, de Klerk recognized that South Africa could no longer continue its racist policies. Two million of the nation's blacks were unemployed and the economy had been seriously weakened by international economic sanctions. Many white South Africans had left the country, fearful of what the future would bring.

South Africa's first free election, in which black and other citizens of color could vote, was held on April 27, 1994. Nelson Mandela was elected the nation's president. Under his administration, South Africa embarked on a time of healing. In 1993, a draft constitution prohibiting discrimination was published. Mandela's government established a Commission on Truth and Reconciliation to investigate and come to terms with the evils of apartheid. The Commission heard massive amounts of testimony from victims and victimizers, granting many individuals amnesty in return for the truth. It issued a final report in 1998, in which it condemned both the government and anti-apartheid forces for committing atrocities.

While some questioned the Commission's conclusions, especially the lack of punishment, Archbishop Desmond Tutu, a member of the Commission, saw it differently: "Anger and resentment and retribution are corrosive of this great good, the harmony that has got to exist between people. And that is why our people have been committed to the reconciliation where we

use restorative rather than retributive justice . . . we are looking to the healing of relationships, we are seeking to open wounds, yes, but to open them so that we can cleanse them and they don't fester; we cleanse them and then pour oil on them, and then we can move into the glorious future that God is opening up for us."

See also: Colonization.

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Art and Architecture

While there is tremendous diversity in the visual arts of Africa—including sculpture, **textiles**, and buildings—there are also some common characteristics among the various forms and **genres**. Throughout most of Africa, for example, there is little art produced merely for art's sake; most of the objects that are admired as works of art also have a practical or religious use. While a Western artist might sculpt a beautiful statue that had no practical use, for example, an African artist might create a sculpture that represents a revered ancestor for use in religious rituals.

Another common characteristic of African art is that many of its forms are determined more by tradition than by the ideas of individual artists. This does not mean that the hand of a particular artist cannot be seen in any given work, but rather that creating something that breaks with tradition in form or material is not usually an important value for the African artist as it might be for a Western artist. African art often has the human figure as its primary subject. Yet most African art works do not attempt to portray people or animals realistically. Instead, they tend to be stylized and abstract.

SCULPTURE

African sculpture uses a variety of materials, including wood, clay, metal, ivory, and stone.

One of the sculptural objects common to nearly all ethnic groups in Africa is the mask, which can cover the face or the entire body, or just be mounted atop the head in the form of a headdress. Masks are used in a number of important religious rituals, including weddings, funerals, and initiation ceremonies. Many African masks represent animals and are believed to connect the wearer with the spirit of a particular creature. The Bwa and Nuna people of Burkina Faso, for example, believe that animal masks protect them from evil. The animals most often represented in their masks are crocodiles, hawks, and buffalo. Like most African masks, these are carved from wood and often decorated in geometric patterns.

Among the Dogon people of Mali, there are more than seventy different types of

MODERN AFRICAN ART AND ARCHITECTURE

1100–1400 Great Zimbabwe is constructed

15th–16th Century Benin bronzes crafted

16th–17th Century Palace in Benin City built

1871 Europeans arrive at Great Zimbabwe

1874 Ashante palace in Kumasi destroyed

1897 British destroy Benin palace; take 1,000 bronzes to England

1902–1904 Richard Nicklin Hall removes “debris” from Great Zimbabwe

1906–1907 Great Mud Mosque at Djenné built

1960 Largest known kente cloth presented to United Nations

1989 Kenyan artist Shine Tane opens first of several art expositions in East Africa

1997 Peter Kwangware of Zimbabwe wins the Award of Distinction at the Annual Heritage Exhibit

2000 Africa Resource Center begins publication of *Ijele*, an online African art journal

2002–2003 Tanzanian artist Mkumba begins four-month exhibit in Stuttgart, Germany

2007 Cote d'Ivoire artist Gilbert G. Groud paints “Childsoldier in the Ivory Coast,” part of his effort to draw the world's attention to the use of children in warfare

masks used in secret religious ceremonies. A common mask among the Dogon is one representing the antelope. The Dogon are farmers, and the antelope is the symbol of the farmer. The mask itself is a rectangle with large horns protruding from the top. The Bamana people, also from Mali, wear elaborately carved antelope headdresses; they too regard the antelope as symbolic of agriculture.

In addition to animals, masks are carved to represent people, either individuals or idealized types. In many ethnic groups, masks are carved to represent that group's idea of female beauty. The Punu of Gabon make masks with arched eyebrows, slightly slanted eyes, and a narrow chin. The face is painted white, which to the Punu represents spirituality, and the mask is topped with black hair. Among the most famous of such masks is Idia's Mask, commissioned in

the sixteenth century by Esigie, a king of Benin, in memory of his mother, Idia. This mask, carved of ivory, has a wide forehead and full lips.

Masks in many areas of Africa have exaggerated features that represent certain moral virtues. The Senefou people of Cote d'Ivoire, for example, depict calm and peacefulness by carving masks with eyes partially closed and horizontal lines near the mouth. The Temne of Sierra Leone depict wisdom with highly decorated, prominent foreheads.

Many ethnic groups create human figures of wood, stone, pottery, or metal. Such figures can be freestanding or carved into other objects. The Dan-Ngere of western Africa craft huge rice ladles with handles carved to resemble people. These ladles are used only at the harvest festival.

Freestanding sculptures typically have spiritual significance. A stylized carving of a female figure, for example, could function as a fertility symbol. In some villages, sculptures of heroes and ancestors are kept in a shrine in the center of the village. The Ibibio people of southwestern Nigeria, for example, carve realistic bearded figures, about 4 feet (1.2 m) tall, which represent their ancestors.

The Makonde of Tanzania make highly detailed, 6-foot-tall (1.8 m) carvings from African blackwood. These “Tree of Life” carvings, which resemble a tree trunk covered with carvings, represent the lineage of an extended family, with each generation supporting the next.

Among the most famous of all African sculptures are the Benin Bronzes, a collection of more than 1,000 brass plaques seized by the British in 1897. These plaques, cast in **bas-relief**, depict people, animals, and scenes of life in the court. They were made during the fifteenth and sixteenth centuries using a sophisticated process known as the “lost wax technique,” in which the shape is molded in wax, then surrounded in clay. The wax is melted away, leaving a mold into which the metal is poured.

TEXTILES

In addition to sculpture, African artists are known for their work in textiles. Generally, cloth in Africa is woven by men, though in Nigeria and the Sudan women are also involved. Once the cloth is woven, it can then be dyed using various vegetables and minerals. Cloth is often further embellished by embroidery or appliqué.

Probably the best-known African cloth is kente cloth made by the Ashante of Ghana. Kente is a woven cloth (in fact, its name comes from the word meaning “basket”) made on narrow looms. The resulting strips, which are 5 to 6 feet (1.5 to 1.8 m) long and 3 to 5 inches (7.6 to 12.7 cm) wide are then sewn together to make the cloth.

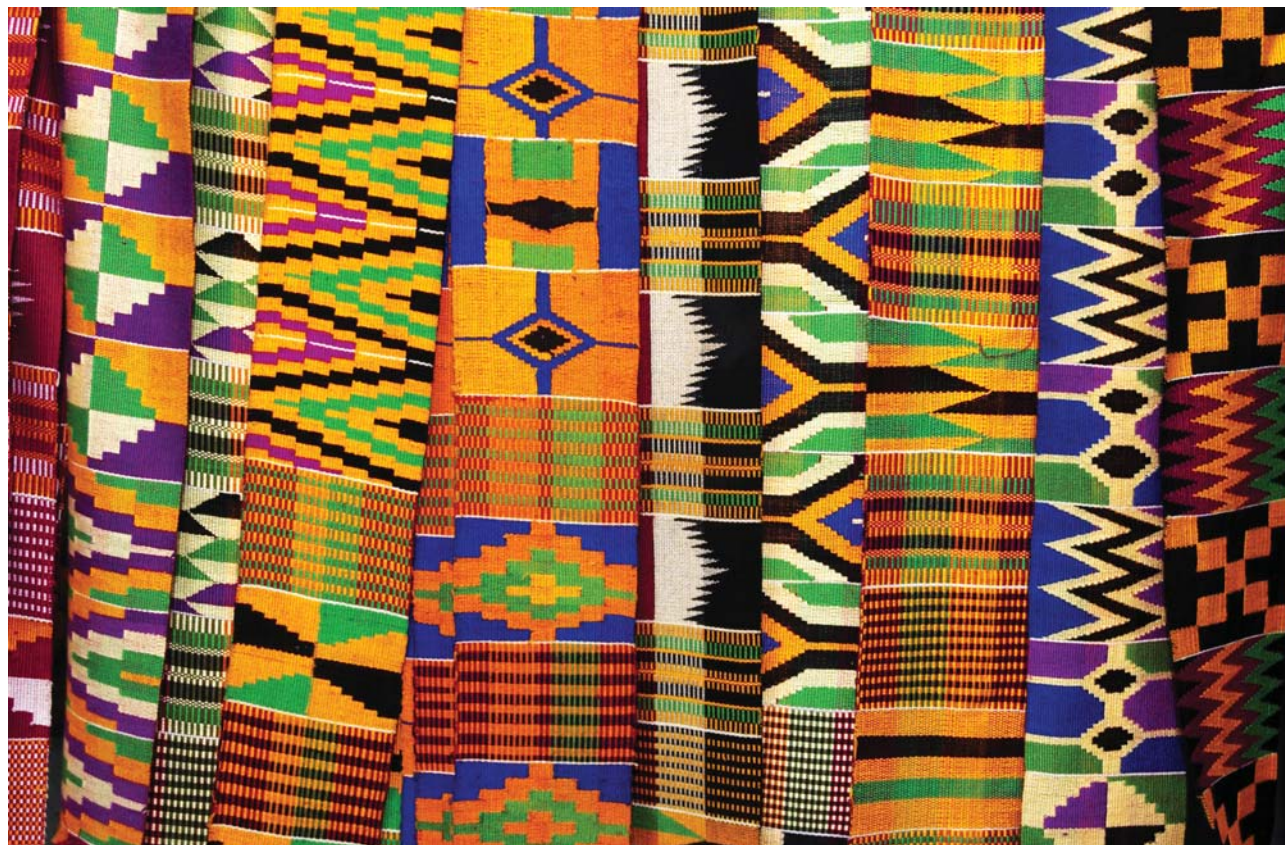
The cloth is known for its bright colors and bold designs. It is worn only on very special occasions, and was once worn only by kings. The largest known kente cloth, which measures 12 feet (3.65 m) by 20 feet (6.1 m), was presented to the United Nations in 1960 by the government of Ghana.

ARCHITECTURE

Outside of Egypt, there is little monumental architecture in Africa. African religions do not tend toward the building of houses of worship, since spirits are believed to dwell everywhere, and many African kings lived in the same sorts of houses their subjects did. Still, some great mosques and palaces are **indigenous** to Africa.

The only well-known African ruins south of the Sahara are those of Great Zimbabwe, located in southern Africa in the the present-day nation of Zimbabwe. Built by native people between c.e. 1100 and 1400, Great Zimbabwe is a large complex that includes a number of stone walls and other structures, including a bee-hive-shaped tower. The wall surrounding the part of Great Zimbabwe known as the Great Enclosure is the largest stone structure south of the Sahara and an architectural marvel. It runs in a winding path for more than 800 feet (244 m), with neither corners nor angles. It was constructed from more than a million blocks of granite, put together without mortar. When Europeans came upon Great Zimbabwe in 1871, they did not believe that such an edifice could have been built by Africans, whom they considered inferior. Between 1902 and 1904, British journalist Richard Nicklin Hall, convinced that someone other than Africans had build Great Zimbabwe, had 12 feet (3.65 m) of deposits removed from the site—deposits he considered mere debris but that contained valuable archeological evidence.

In the nineteenth century, the palace of the king of the Ashante, covered 5 acres (2



Vibrant and colorful Kente cloth is hand woven by the peoples of Western Africa. These examples are from Ghana. (Jacob Silberberg/Getty Images)

hectares) in what is now Kumasi, Ghana. Built of stone, it had more than sixty rooms with steep thatched roofs. The palace was designed to impress visitors with the power and majesty of the king. Unfortunately, the British destroyed it in 1874. The rubble was used to build a fort.

Also destroyed by the British, in 1897, was the great palace of the king of Benin City, Nigeria. Built in the sixteenth and seventeenth centuries, the palace was immense, with an inner area where the king lived and an outer area for other royal family members, as well as artisans and local chiefs. The palace included many courtyards surrounded by buildings with galleries supported by pillars covered with bronze plaques.

The strong influence of Islam can be seen in the mud mosques of western Africa. One of the most famous of these is the Great

Mosque at Djenné. The mosque, designed by Ismaila Traoré, was begun in 1906 and completed in 1907. The structure is made of mud bricks plastered over with mud, and the walls are between 16 inches (40.6 cm) and 24 inches (61 cm) thick. From nearly every vertical surface of the huge building, palm wood beams jut out. These serve as supports for workers who reapply mud to the mosque every spring. The mosque sports three huge towers, each topped with a spire and an ostrich egg, symbolizing fertility. Although inspired by Islamic art, the Great Mosque makes use of African materials, such as mud bricks and palm wood.

During the nineteenth century, indigenous architecture was replaced by European models, including Christian churches, often built in the Gothic style. Most African homes, even today, are built of impermanent material, such as grass, wood, animal skins,

or clay, and are not intended to withstand the passage of time.

PAINTING

Only in the twentieth century did painting become a significant art in Africa. Today, many African painters are known throughout the world. In 1989, Kenyan artist Shine Tani opened the first of several art exhibitions in East Africa. Self-taught, Shine Tani began to work seriously as an artist in 1988. His paintings are brightly colored and representational, but not realistic. He paints scenes of African life, but the figures themselves are exaggerated, bulbous, and stretched into impossible postures.

Peter Kwangware of Zimbabwe won an award at that country's Annual Heritage Exhibit in 2000. A graduate of the Visual Art Studios of the National Gallery in Harare, Zimbabwe, Kwangware also paints scenes of daily life in Africa. Bright colors also abound in his work.

Tanzanian painter Mkumba had a four-month-long exhibit in Stuttgart, Germany, beginning in 2002. Mkumba's work is representational, but the figures depicted are in large, unshaded blocks of color, giving an almost cartoon-like appearance to his work.

In 2007, Cote d'Ivoire artist Gilbert G. Groud created his "Childsoldier in the Ivory Coast," a work that protests the use of children in the military. This artwork, done in crayon, has a pale and ghostlike quality. The face of the child is shown in close up, with the huge helmet completely obscuring the eyes, as if the helmet has stolen his soul.

There are so many exciting young artists in Africa today that an online journal *Ijele* was founded by the African Resource Center in 2000 to allow scholars to discuss African art. The journal focuses both on art produced by Africans from all over the world and on art by non-Africans that uses African iconography and symbolism.

See also: Colonization; Religion; Society; Technology and Inventions.

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Aswan High Dam

A dam constructed on the Nile River in Egypt between 1960 and 1970 and designed to help control the annual flooding of the river. Constructed to generate power, the Aswan High Dam generates **hydroelectric power** at billions of kilowatt hours annually.

There have been two dams at the city of Aswan in modern times. The first was begun by the British in 1899 and completed in 1902. It was not long, however, before the dam proved to be inadequate, and its height had to be increased twice. When the dam nearly burst in 1946, Egyptian offi-

cials decided to build another dam about 4 miles (6.4 km) upriver from the original structure.

When the new dam was complete, it created one of the world's largest reservoirs, Lake Nasser, which covers much of lower Nubia. Before the lake was constructed,

Completed in 1971, the Aswan High Dam in Egypt has controlled the flooding of the Nile River downstream. It has also generated power for the region.

(Upperhall Ltd/Robert Harding World Imagery/Getty Images)



the United Nations Educational, Scientific, and Cultural Organization (UNESCO) asked for time to allow archeologists to document the ancient treasures that would be lost when the lake was filled. Even though construction was delayed, not everything could be saved, and many objects and structures have been lost forever under the waters of Lake Nasser.

An entire island, Philae, was lost to the dam, but the Temple of Isis (from the Ptolemaic Period, 332–330 B.C.E.), located on it, was dismantled and moved to the nearby island of Aglika. Thousands of Nubian artifacts were preserved, including ceramics, jewelry, statuary, funerary items, and documents.

The dam was completed in 1970. Measuring 2.3 miles (3.36 km) long and 364 feet (111 m) tall, it is the largest man-made structure in the world. Aswan is a rockfill dam made of granite rocks and sands. It generates more than 10 billion kilowatt hours of electricity per year, and has benefited the people of Egypt in many other ways. Agricultural production has increased greatly, the people have a consistent and reliable source of water for drinking and agricul-

tural needs, and travel on the Nile itself is easier, leading to increased tourism.

The dam has also created many problems for the people living nearby. It traps some of the silt that used to fertilize the land of the Nile Delta, leading farmers along the river to use more artificial fertilizer, which in turn causes chemical pollution. About 12 percent of the water in Lake Nasser evaporates each year, and the standing water in the irrigated fields sometimes breeds disease-bearing mosquitoes. Because of poor drainage, the soil and water are becoming increasingly salty, making the land less fertile and the water undrinkable. Still, most people believe that the benefits of the dam outweigh the drawbacks.

See also: Agriculture; Art and Architecture; Egypt.

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B

Boer War

A war between the British and Dutch settlers known as Boers (a Dutch word that means *farmer*), in southern Africa fought over who would control the territory now known as South Africa. The Boer War began in 1899 and ended in 1902, resulting in a British victory, but not before the Boers had inflicted many casualties on the more numerous and better armed British.

By the 1890s, the southern third of Africa had been carved up into several colonies by European powers. The west coast was known as German Southwest Africa; the east coast as Portuguese East Africa. The rest of the area was divided into several British colonies and **protectorates**, as well as two states almost completely surrounded by the British-held land, Orange Free State and Transvaal. Both of these states had been founded by descendants of the original Dutch immigrants who had settled southern Africa in the seventeenth century.

In 1885, gold was discovered in Transvaal. Thousands of European prospectors and settlers swarmed into the region in the hope of striking it rich. The Boer government of Transvaal disliked the influx of foreigners, known as *outlanders*, and passed laws limiting their voting rights and imposing taxes on the entire gold industry. Eventually, the British issued an **ultimatum** demanding equality for British citizens in the Transvaal and threatening war if their demands were not met. Most historians believe their real motive was control of the gold fields.

Paul Kruger, president of the Transvaal, responded by issuing his own ultimatum demanding that the British withdraw their troops from the Transvaal border within forty-eight hours. The British press responded to the ultimatum with both anger and amusement. They could hardly believe that this tiny country would dare to defy the might of the British Empire.

As a result, war was declared on October 11, 1899. The British forces were surprised by the immediate and fierce response of the Boers. In the cities of Mafeking, Ladysmith, and Kimberly, British forces and settlers were trapped by the Boers and sustained heavy losses. In February 1900, Field Marshal Lord Roberts arrived with reinforcements and was able to relieve the towns that were under siege. By May, when Mafeking was relieved, there were wild celebrations in Britain.

When the British captured Johannesburg and Pretoria in May and June of 1900, they believed they had won the war. However, the Boers were not ready to give up and continued to fight a **guerrilla** war, in which small groups of soldiers continued to attack the British for two more years, inflicting heavy losses. During this period, the British began to herd Boer women and children, as well as many black Africans, into concentration camps located throughout South Africa. Although there had been such camps in earlier wars, this was the first time the term *concentration camp* was used. The stated purpose of the camps was to prevent Boer families from assisting the guerrillas. Altogether, as many as 27,000 Boers and 14,000 black Africans died of disease and starvation in forty-five camps.

The last of the Boer forces surrendered in May 1902, and the Treaty of Vereeniging was signed in the same month. Altogether about 75,000 people died during the Boer War, including 22,000 British soldiers, most of whom succumbed to disease;

6,000 to 7,000 Boer soldiers; 28,000 Boer civilians; and 20,000 black Africans. The treaty dissolved the states of Orange and Transvaal, and control of all of South Africa fell to the British.

See also: Apartheid; British Colonies; Colonization.

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British Colonies in Africa

Compared to other European powers, the British were late to begin colonizing Africa. By the beginning of the twentieth century, however, they held the largest amount of territory of any European nation. Although Great Britain had some holdings in Africa before the late eighteenth century, it was the Industrial Revolution that first sparked British interest in colonizing the continent. Possessions there would be both sources of inexpensive raw materials and purchasers of finished goods.

BRITISH WEST AFRICA

In 1788, the English naturalist Joseph Banks, who had sailed the Pacific Ocean with Captain Cook, founded the Africa Association, whose purpose was to fund exploration of Africa. One of the most important projects of the Africa Association was the Niger River expedition by Mungo Park, which began in 1795 and ended in 1797. The British government sponsored Park's second expedition in 1805 and sent a subsequent expedition to the Ashante capital at Kumasi on the Gold Coast (now Ghana) in 1817. However, the government lost interest in exploring the continent for the next twenty years and left the field to merchants, who established trading posts along the Gold Coast and at the mouth of the Gambia River. Then, in the 1840s, the British established a settlement in the lower Niger Valley for the purpose of producing palm oil, which was used to lubricate many of the machines that made the Industrial Revolution possible. Many settlers died of malaria until the discovery in 1850 that quinine could prevent the disease.

In 1889, after years of conflict and shifting borders, the French granted the British a

strip of land about 10 miles (16 km) wide along each side of the Gambia River. This created the Gambia, an oddly shaped possession in the middle of the French colony of Senegal.

British abolitionists founded Freetown in Sierra Leone in 1787, as a haven for freed slaves, and the British government began to administer the colony in 1808. In 1895, the British governor of Sierra Leone was granted the authority to administer all British possessions on the West African coast from Gambia to the Gold Coast. In that same year, the British began to build a railroad into the interior.

Among the riches that drew the British to West Africa was gold. Gold mining in the region was controlled by the Ashante **federation** from its capital at Kumasi. In 1823, the Ashante fought a British force commanded by Sir Charles McCarthy, who had declared war on them. McCarthy was advancing on the Ashante forces when he was killed. The Ashante added insult to injury by converting McCarthy's skull into a drinking cup. This conflict was followed by wars in 1873, 1893-1894, 1895-1896, and a

final one in 1900—as the Ashante tried to preserve their **sovereignty** against the incursion of the British.

In 1861, the British made Lagos in southern Nigeria a crown colony. In 1900, British explorer and soldier Frederick Lugard conquered the north and fourteen years later united the two halves of Nigeria. Lugard set up a system of governance there that became the model for most of the British colonies in Africa. This method is called indirect rule, and it contrasts with the methods used by other European nations. Lugard appointed a central governor and a legislative council, but depended on traditional leaders and institutions for local control. Following this model, Sir Gordon Guggisberg, who governed the Gold Coast from 1919 to 1929, restored the title to the traditional Ashante king.

Under the terms of the Treaty of Versailles that ended World War I, the former German colonies of Togoland and Cameroon were divided between Britain and France. British Togoland was administered from the Gold Coast and Cameroon from Nigeria.

BRITISH EAST AND SOUTH AFRICA

British involvement in east and south Africa began as a way for the empire to protect sea routes to its possessions in India. The colony at Cape Town in South Africa was founded in 1806 to protect British ships as they rounded the Cape of Good Hope on their way to India. After the Boer War (1899–1902), the British **annexed** the Afrikaner territories of Transvaal and the Orange Free State to form the Union of South Africa in 1910.

The Suez Canal, which opened in 1869, allowed ships to travel from the Mediterranean Sea to India without sailing around the Cape, reducing the strategic importance of Cape Town for the British (although the discovery of diamonds and gold nearby gave the territory new impor-

tance around the turn of the century). Because the Egyptian government was unstable and unable to guarantee the safety of the canal, the British took over the administration of that nation in 1882. In 1895, the British government sent diplomat and statesman Herbert Kitchener to conquer Sudan, which had previously been Egyptian territory. This action was undertaken because the British wanted to control the Nile River and access to a planned dam at Aswan. Kitchener succeeded in 1898 at the Battle of Omdurman, in which 11,000 Sudanese died.

In the 1860s, British explorers searching for the source of the Nile forged into the region north of Lake Victoria. After annexing a number of nearby territories, the British unified them in 1894 and gave the name “Uganda” to the newly formed colony. In 1888, the British East Africa Company began to move away from the coast and explore the interior of the territory that is now Kenya. This company also built the Kenya-Uganda railway between 1895 and 1905.

Cecil Rhodes, a British-born South African businessman who grew rich in the diamond fields of Kimberly and who, from 1890 to 1896, had been prime minister of Cape Colony, believed that Britain’s holdings in Africa should stretch from South Africa to Egypt, and he wanted to build a railroad from Cape Town to Cairo. Rhodes’s company, the British South Africa Company (BSAC), began in 1890 to acquire territory to the north of South Africa, eventually founding the colony of Rhodesia. Britain achieved its goal of controlling contiguous territory from Cape Town to Cairo after World War I when the German colony that was later called Tanzania was ceded to the British.

INDEPENDENCE

The British government had long envisioned a time when the colonies would be independent. In order to prepare its colonies for

BRITISH COLONIES IN AFRICA, CA. 1913

The British emerged from what is known as the “Scramble for Africa” with a large portion of the continent’s landmass. One goal of

colonists in Africa was to move goods easily from one area to another. Clearly, the British succeeded, with colonies side-by-

side nearly all the way from South Africa to Egypt.





GREAT LIVES

Cecil Rhodes

Cecil Rhodes was born in Hertfordshire, England, in 1853. Because of his delicate health, his parents sent him to Natal in South Africa, hoping that the milder climate would be beneficial. There, young Cecil worked on his brother Herbert's cotton farm.

In 1871, Rhodes and his brother gave up farming and traveled to the diamond fields of Kimberley, where they staked a mining claim. Rhodes's brother eventually returned to the farm, but Cecil continued to manage their claim. He returned to England in 1873 to complete a degree at Oxford University while still managing his interests at Kimberley. In 1880, he founded the DeBeers diamond company. He also began a political career, and in 1890 became prime minister of Cape Colony at the southern tip of Africa. Rhodes had an interest in overthrowing the Afrikaner Boer government of the Transvaal and in 1895 supported an attack on Transvaal known as the Jameson Raid. That attack, led by British statesman Leander Starr Jameson, was intended to encourage British workers in Transvaal to rebel; they did not and the raid was a failure. Rhodes was forced to resign.

Rhodes had tried many times to obtain the right to mine in Matabeleland (in what is now Zimbabwe) from Lobengula, king of the Ndebele. In 1888, Rhodes deceived

Lobengula into signing a treaty of friendship, which effectively gave Rhodes complete power over Lobengula's territory. In 1889, he received a charter from the British government for his British South Africa Company (BSAC) to rule all territory from the Limpopo River to the great lakes of Central Africa. In 1895, the new territory was named Rhodesia. In 1898, the area south of the Zambezi River was officially renamed Southern Rhodesia; the rest was called Northern Rhodesia. (In the twentieth century, Southern Rhodesia became Zimbabwe and Northern Rhodesia became Zambia.) Rhodes was the quintessential **imperialist**, believing that Africans could not govern themselves and that it was Britain's destiny to rule the world. He expressed this point of view in his will, saying, "I contend that we are the first race in the world and that the more of the world we inhabit the better it is for the human race."

In ill health for his entire life, Rhodes was barely fifty when he died in 1902, just at the end of the Boer War. At the time of his passing, he was one of the wealthiest men in the world. In his will, Rhodes created the Rhodes Scholarship, which allows students from around the world to study at the University of Oxford.

eventual self-rule, the British opened universities and developed programs to improve transportation, health care, and agriculture. The British did not, however, prepare future African politicians to lead because they did not believe that independence would come as soon as it did. The first British colony to gain independence was Ghana (the former Gold Coast) in 1957. Nigeria and Somaliland

were granted independence in 1960, Sierra Leone and Tanganyika in 1961, followed by Uganda (1962), Kenya and Zanzibar (1963), The Gambia (1965), Lesotho (1966), Botswana (1967), and Swaziland (1967). The British did not oppose independence for its colonies by force of arms, so all of the transitions to sovereignty were peaceful. South Africa left the British Commonwealth in

1961. (The Commonwealth is a voluntary association of independent nations that were once British colonies and that today includes many former African colonies, including South Africa, which rejoined in 1994.) Southern Rhodesia, which had been self-governing since 1923, became the nation of Zimbabwe in 1979.

See also: Aswan Dam; Boer War; Colonization; Egypt; German Colonies; Nigeria; So-

malia; South Africa; Sudan; Suez Canal; Uganda.

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Civil Wars

Since gaining independence in the mid-twentieth century, at least twenty African nations have fought bloody civil wars with devastating consequences. Among the worst conflicts were:

- the civil war in the Democratic Republic of the Congo (DRC), 1998–2004, which has been called the deadliest war since World War II; more than 4 million people died, mostly from disease and famine;
- the Angolan civil war (1975–2001), at 26 years Africa's longest civil conflict;
- the war in Sierra Leone, which was financed by what have come to be called “blood diamonds,” as rebels stole diamonds and sold them to finance the carnage;
- the Rwandan civil war (1990–1993) in which Hutu peoples murdered hundreds of thousands of Tutsis;
- the conflict in Sudan, beginning in 2003, in which government-sponsored militias known as the Janjaweed have killed 200,000 people and displaced 2 million in Darfur in eastern Sudan.

Other conflicts have occurred in Uganda, Algeria, Ethiopia, Mozambique, Somalia, Central African Republic, Guinea-Bissau, Namibia, Zimbabwe, Nigeria, Cote d'Ivoire, Congo, Liberia, Burundi, and Senegal.

WHY AFRICA?

Historians and scholars have long asked the question, Why Africa? What is it about this continent that seems to breed civil conflict? The answer most often cited is ethnic hatred made worse by the legacy of colonization. This theory suggests that European colonial powers drew the national boundaries of their colonies arbitrarily, grouping together historic enemies under the governance of a single state. When the colonial powers left Africa in the 1960s and

1970s, these ancient hatreds made national unity impossible. Indeed, in some of Africa's civil wars, such as that between the Hutus and the Tutsis in Rwanda, the combatants were divided along ethnic lines. Many of those alignments, however, were the result of other factors, which were themselves the root causes of the conflicts.

In “Why Are There So Many Civil Wars in Africa?” an article published in the *Journal of African Economics*, Ibrahim Elbadawi and Nicholas Sambanis of the World Bank argue that there are three crucial factors that have led to so much civil war on the continent: poverty, an economy dependent on raw natural resources (as opposed to manufactured goods), and a poorly functioning political system. Even among developing regions worldwide, Africa has the lowest **gross domestic product (GDP)**—less than half of Asia's. Many young African men, the group most likely to be recruited to fight in civil wars, are poor, uneducated, and hopeless about the future. They have essentially nothing to lose and everything to gain by rebelling against the status quo.

Many African nations are rich—in some cases extraordinarily so—in natural resources such as uranium, gold, and diamonds. This wealth carries with it tremendous potential for economic growth as well as tremendous potential for abuse and misuse. African dictators, such as Uganda's Idi Amin (r. 1971–1979) and DRC's Mobutu Sese Seko (r. 1965–1997), amassed huge personal fortunes by looting national resources. On the other hand, anti-government rebel troops have taken over mines by force and sold the raw materials



INTO THE 21ST CENTURY

Blood Diamonds

Also called “conflict diamonds.” This term refers to African diamonds mined during civil wars by rebel groups and sold to finance their rebellions. In many cases, the ability of insurgents to sell diamonds for arms prolonged wars and caused more bloodshed and death. In the late 1990s and early 2000s, wars in Angola, Sierra Leone, Cote d’Ivoire, Democratic Republic of the Congo, and Republic of Congo all have been paid for partly in illegally obtained diamonds.

On December 1, 2000, the United Nations unanimously adopted a resolution stating that conflict diamonds are “a crucial factor in prolonging brutal wars in parts of Africa,” yet underscored that “legitimate diamonds contribute to prosperity and development else-

where on the continent.” In 2001, members of the international diamond industry formed the World Diamond Council, which created the Kimberly Process Certification Scheme (KPCS), a method by which diamonds could be certified as coming from a legitimate, nonconflict source. In 2003, the United States passed the Clean Diamond Trade Act, which implemented the KPCS in the United States, a crucial piece of legislation because the United States is the world’s largest consumer of diamonds.

In the 1990s, the United Nations estimated that as much as 15 percent of the world’s diamond production was being sold to finance conflicts in Africa. By 2004, however, this figure had fallen to 1 percent.

to finance their rebellions or have forced mining companies to pay protection to keep takeovers from occurring.

Natural resource dependence itself has contributed to the third factor in African civil conflicts: unstable political institutions. Many African nations are so rich in natural resources that governments have no need to impose taxes on the people. Without the need to tax, rulers can distance themselves from the people who elect them, which, in turn, leads to corruption and other abuses. In countries in which people are taxed, the people tend to pay attention to what the government is doing to be sure their tax dollars are properly used. In Africa, however, as a result of despotic rulers, the resources of many nations have not been used for the public good—to build schools, roads, and hospitals—but instead to either line the pockets of politicians or finance re-

bellions. This, in turn, damages the economy, leading to poverty among the vast majority of people, which in turn leads to disaffected youth with nothing to lose.

Oxford professor of economics Paul Collier, in an article entitled “Natural Resources and Conflict in Africa,” notes that natural resources tend not to be dispersed evenly across a nation, but are located in pockets here and there. When the people of a mineral-rich region become tired of national officials getting rich by raiding “their” treasure, they often attempt to **secede**—to set up their own independent nation—leading to civil war. This happened in Biafra in 1967, an oil-rich region in Nigeria, and in the DRC’s Katanga Province in 1960, with its stores of cobalt, copper, tin, radium, uranium, and diamonds.

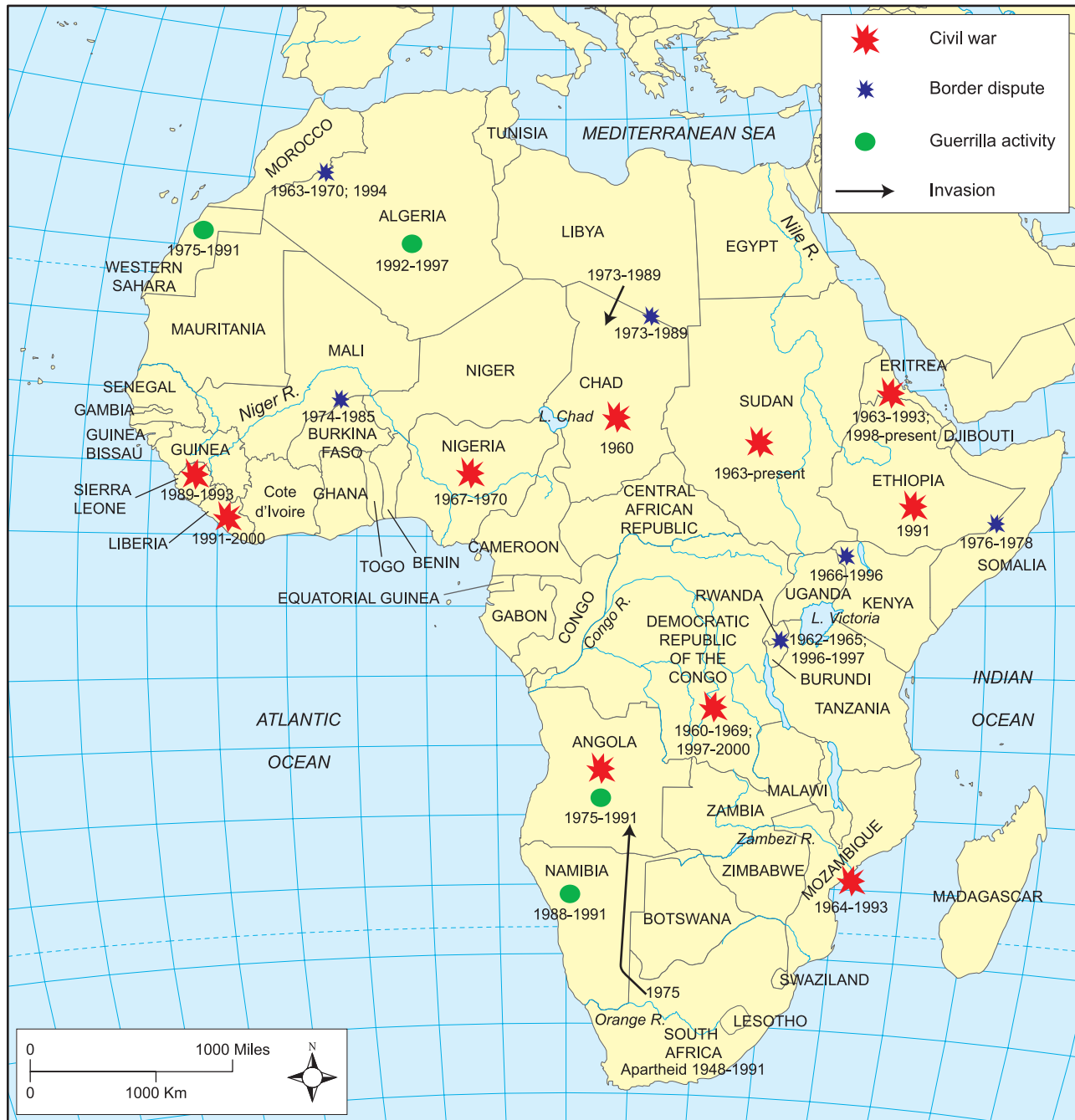
Once a rebel group begins a civil war, people often take sides based on ethnic

MAJOR CIVIL WARS, BORDER DISPUTES, AND GUERRILLA ACTIVITIES IN MODERN AFRICA, 1960-PRESENT

Civil wars, border disputes, and guerrilla activities have torn Africa apart since 1960. Millions have

died across the continent. In recent years, the African Union (AU) and the United Nations (UN)

have increased efforts to stem the violence and bloodshed.



loyalties, experts say, but ethnic hatred is often not the root cause of civil war in Africa. In fact, ethnic diversity can actually be a factor in preventing civil wars as long as parties negotiate and compromise and work to prevent gross inequalities. That is, if the political system embraces democratic institutions, diversity can be an asset. This has been the case in South Africa since free elections were held in 1994. Different ethnic groups have found productive ways to live and work together. The major exceptions to this are nations with one large ethnic majority and one or two small disenfranchised minorities, such as happened in Rwanda between the majority Hutus and the minority Tutsis.

ENDING CIVIL WAR

Clearly, economic growth based on factors beyond natural resources—such as manufacturing, agriculture, retail, and financial institutions—will be important in reducing the chance of civil war on the African con-

tinents. The African Union, an African organization modeled in part on the European Union, was designed to help nations across the continent develop industrialized economies and work cooperatively together for the good of all. An even more significant deterrent to civil war will be increased political freedom and the dialogue among different ethnic groups that it will bring.

See also: Algeria; Colonization; Congo; Democratic Movements; Economic Development and Trade; Ethiopia; Liberia; Nigeria; Rwanda; Somalia; Sudan; Tutsis and Hutus.

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Colonization

The European nations of Great Britain, France, the Netherlands, Portugal, and Spain, began colonizing Africa in the fifteenth century. Italy, Germany, and Belgium were also colonial powers in Africa, but they did not begin to establish colonies there until the nineteenth century. By 1875, only about 10 percent of the continent was dominated by Europe; by the early twentieth century, almost the entire continent was under European control.

MOTIVES

The primary motive for colonizing Africa was economic. By the 1880s, Britain and many other European economies suffered from an unfavorable balance of trade, which means that they were importing more than they were exporting. By colonizing Africa, the European powers could import relatively inexpensive raw materials such as palm oil, groundnuts (the edible tubers of an African climbing plant), cotton, and uncut diamonds and sell profitable

manufactured goods to captive markets in the colonies. Colonists could also be sure of a ready supply of cheap labor to work in colonial plantations and mines. Another motive for the colonization of Africa was rivalry for power, influence, and security among European powers. While the earliest European explorers contented themselves with building forts and trading posts along the African coast, explorations that began in the 1830s and continued through the 1860s revealed the previously unknown

riches in the interior of the continent. In the early 1880s, the British explorer Henry Morton Stanley negotiated treaties with the Kongo Kingdom on behalf of King Leopold II of Belgium. The new Congo Free State became Leopold's personal possession, and he amassed a huge personal fortune by exploiting his colony's mineral wealth and natural resources.

Great Britain's earliest inroads into Africa were more strategic than economic. After outlawing the slave trade throughout the empire in 1807, the British built forts along the west coast of Africa to prevent other nations from taking and transporting slaves. Britain settled Cape Town at the southern tip of Africa to protect British ships as they rounded Africa on the way to India. In 1882, after the construction of the Suez Canal reduced the strategic importance of the Cape of Good Hope (since ships now no longer had to sail around the continent on the way to India), the British took formal control of Egypt. The government there was unstable and the British feared that its trade routes would be disrupted if they did not occupy and directly administer the government of Egypt and later that of Sudan to the south.

The French occupied Algeria in 1830, in response to an assault on the French consul by the governor of Algiers. While this colony was founded as an act of vengeance, France proceeded to expand its colonial holdings partly because of rivalry with Germany. After losing the region of Alsace-Lorraine to the Germans following the Franco-Prussian War of 1870–1871, the French searched for ways to make up for both the lost territory and the lost prestige. The French also came to believe that they had a duty to “civilize” Africa, a goal they called their *mission civilisatrice*.

Germany, which had not been a unified nation until the 1870s, also sought the riches and prestige that could result from holding territory in Africa. At the request of

Portugal, German chancellor Otto von Bismarck convened the Berlin Conference of 1884–1885 to help regulate what had come to be called the Scramble for Africa. During the conference, fourteen nations negotiated the rules by which Africa was to be carved into European colonies. The rules had little to do with what was best for Africa and Africans and everything to do with preventing bloodshed among European powers as they staked out their territory.

KINDS OF COLONIES AND COLONIAL ADMINISTRATIONS

In general, Europeans created two different kinds of colonies in Africa—exploitation colonies and settlement colonies. The most common kind of colony in Africa was the colony of exploitation, which usually did not have a large numbers of settlers. Those who came to these colonies—administrators, merchants, plantation owners, and military personnel—were interested only in removing as much wealth as possible. One of the worst examples of a colony of exploitation was the Belgian Congo. There King Leopold II, who originally held the colony as a personal domain, committed atrocities on the native people, killing almost half the population in his efforts to enrich himself. The British colonies of Nigeria and Ghana were also colonies of exploitation.

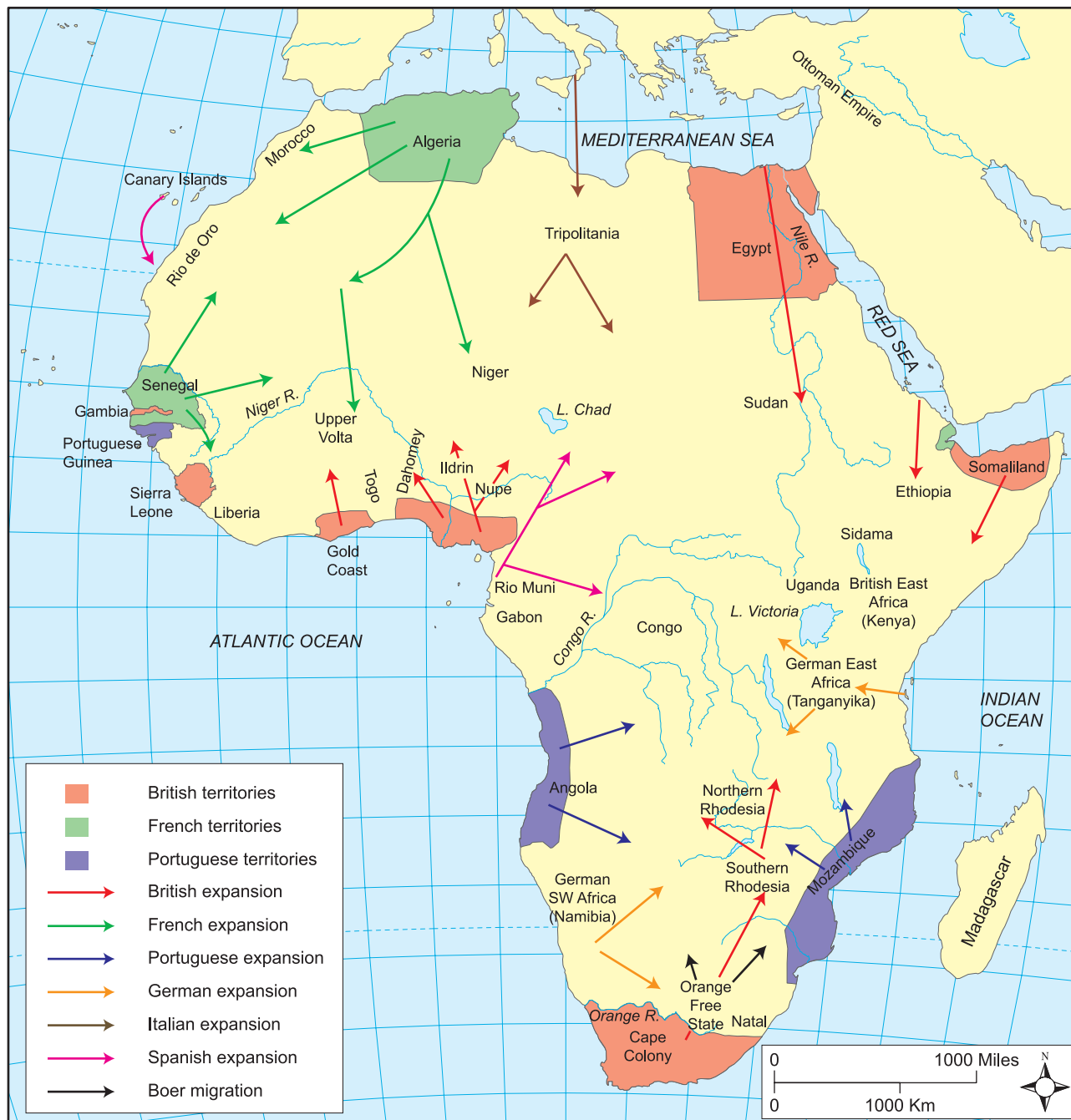
In colonies of settlement, Europeans came by the thousands to live, bringing their own culture, animals, and crops and displacing native peoples, their cultures, and **indigenous** animal and plant species. As settlers and native people came into conflict, many of the latter were forcibly displaced or killed. Between 1904 and 1907, for example, German colonists virtually exterminated the Herero people, killing 80 percent of the population. Others succumbed to diseases brought by European settlers. Eventually, the settlers developed their own unique cultures and forms of government and became independent of

AFRICA ON THE EVE OF THE BERLIN CONFERENCE, 1884-1885

Before the Berlin Conference of 1885, only a tiny portion of Africa had been colonized by Europeans,

mainly along the coasts. After the Conference, however, European powers raced to control as much

of Africa as possible. By 1914, only Liberia and Ethiopia were not under foreign control.





TURNING POINT

Berlin Conference of 1884–1885

Chancellor Otto Von Bismarck of Germany called thirteen European nations and the United States together in 1884 to decide the rules for carving up the African continent into European colonies. Bismarck's goal was to allow European powers to divide Africa by a set of agreed-upon policies rather than by warfare. The thirteen European nations that attended the conference were Austria-Hungary, Belgium, Denmark, France, Great Britain, Germany, Italy, the Netherlands, Portugal, Russia, Spain, Sweden-Norway, and the Ottoman Empire.

A major focus of the conference was to control the slave trade and promote humanitarianism in Africa, but the conferees did little except pass resolutions on these issues, which were never enforced. The conference did, however, confirm the Congo as the private property of King Leopold II of Belgium

and allowed for free trade throughout the Congo basin for those who attended the conference. The conferees also endorsed the Principle of Effectivity, which stated that nations could own colonies only if they actually had established a colonial administration, signed treaties with local chiefs, and created a force to maintain order. This principle was created to prevent countries from establishing colonies in name only. The conferees also agreed that anyone of the fourteen nations present had to inform the others of plans to claim territory.

At the time, European leaders believed they had behaved rationally in preventing war. They also believed that the African people were not capable of governing themselves and therefore justified their actions by taking over native lands.

the parent country. Algeria, considered a department, or administrative district, of France itself, is a good example of a settlement colony, as is South Africa; in both cases, many Europeans settled in the colonies permanently.

The two main types of colonies—exploitation and settlement—were both ruled by the parent country, either by a direct or an indirect form of government. Indirect rule was used primarily by the British, who tended to have very few administrators and often ruled through traditional tribal leaders. In some cases, however, they appointed leaders at their convenience, disrupting traditional tribal hierarchies. In Nigeria, for example, the British ruled through those willing to work with them, whether or not they were actual

leaders in their communities. Other colonial powers, including France, Germany, Portugal, and Belgium, used a direct form of government, placing all power in the hands of their own colonial administrators. The British method tended to create a ruling **elite**, fracturing the native culture, while the French method tended to be more unifying—as long as the native peoples accepted French culture and were willing to be assimilated. Like the French, the Germans, Belgians, and Portuguese tended to use a form of direct rule in their colonies, although they did not assimilate native peoples as the French did.

LEGACIES

The legacy of colonialism in Africa has been almost entirely negative for the peoples and

nations of Africa. Although some colonial powers made substantial contributions to infrastructure—building roads, hospitals, and schools—most simply exported raw materials and left nothing behind that could help the former colonies become independent, well-functioning states. These nations came into an industrialized world with little or no industry and with a population ill prepared to develop industrialized solutions to problems. When the French left Guinea in 1958, for example, they took literally everything with them, including telephones from the walls, leaving the new nation to start the process of modernization almost from scratch. In most cases, colonial administrations did not help prepare African people for nationhood, so when independence came, military dictators often seized power and democratic processes never took hold.

In addition, many Africans, after years of subjugation and second-class citizenship, had lost a sense of their own cultures and traditions and were left adrift, unable to accept the culture of their subjugators. In his acclaimed novel *Things Fall Apart* (1958) and other works, Nigerian author Chinua Achebe creates characters who are adrift in this sense, caught between two cultures, unable to fully accept either.

Among the worst legacies of colonialism was the drawing of more than fifty entirely

artificial national boundaries that had little or nothing to do with intertribal alliances and hatreds. Without a colonial administration to keep the peace, independence often cast ethnic groups with ancient rivalries into armed conflict. At least twenty African nations have fought long and bloody civil wars, prompted at least in part by ethnic differences and artificially imposed borders.

Because of years of domination by colonial powers, Africa still struggles with issues of national identity, economics, and governance—even more than fifty years after most nations achieved independence.

See also: Algeria; British Colonies; Civil Wars; Congo; Democratic Movements; Egypt; French West Africa; German Colonies; Italian Colonies; Portuguese Colonies; South Africa.

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Communist Movements

Movements in African nations that attempted to install and maintain communist governments. Although there were communist parties in Egypt and South Africa as early as the 1920s, **communism** did not take hold in most of Africa until after World War II. Even then, only four nations—Angola, Mozambique, the Republic of the Congo, and Ethiopia—experimented seriously with communism. Some nations, however, advocated an economic system that African leaders, including Kwame Nkrumah of Ghana, called “African socialism.”

According to this view, the fact that pre-colonial African societies were classless and communal meant that a sophisticated

modern society could be created based on communal, rather than state, ownership of property.

COMMUNIST MOVEMENTS, 1920–1992

1920s Communist parties founded in Egypt and South Africa

1964 Republic of the Congo's President Alphonse Massamba-Débat founds the National Movement for the Revolution along Marxist-Leninist lines, outlawing all other parties

1974 Emperor Haile Selassie of Ethiopia overthrown by the Communist Provisional Military Administrative Council led by Mengistu Haile Mariam

1975 Angola institutes a one-party socialist government

1984 Mengistu renames Ethiopia the People's Democratic Republic of Ethiopia

1991 Mengistu overthrown; Angolan Civil War ends

1992 Republic of the Congo allows first democratic elections; Angola allows first multiparty elections

After World War II, the Soviet Union (USSR) offered support to many African nationalists who were trying to escape the bonds of colonialism. In 1958, for example, the Soviets paid about one-third of the cost for constructing the Aswan High Dam in Egypt. In 1969, Ghana signed a \$45 million contract with the Soviets for the development of mineral rights (that is, the Soviets were granted the right to mine certain areas even though they would not actually own the land). Over the years, the Soviet Union and Cuba sent arms, soldiers, and money to support communist rebels in several civil wars, notably in Angola and Ethiopia.

The **Cold War** between the United States and the Soviet Union led to American fears of the “domino effect.” Many people believed that if the Soviets gained control of one nation, other nearby nations would “fall” to communism. The United States had similar concerns about Africa and used both military and financial aid to support noncommunist governments, even when some of the leaders of these governments were corrupt military dictators, such as Mobutu Sese Seko of Zaire (now the Democratic Republic of the Congo).

The first African nation to form a Soviet-style government was the Republic of the Congo, a small country that had been a French colony. In 1964, President Alphonse Massamba-Débat founded the National Movement for the Revolution along **Marxist-Leninist** lines and outlawed all other political parties. Various other leftist presidents and parties followed, until 1992, when President Denis Sassou-Nguesso allowed multiparty elections. Part of his reason for this action was the collapse of the Soviet Union. Since he needed Western support, he made a decision to initiate Western-style democracy.

Emperor Haile Selassie of Ethiopia was overthrown in 1974 by an organization called the Provisional Military Administrative Council led by Mengistu Haile Mariam, who declared Ethiopia a one-party **socialist** state. In 1984, Mengistu renamed the country the People's Democratic Republic of Ethiopia. Because Mengistu was largely dependent on the Soviet Union for his power, his government was overthrown and replaced by a **coalition** government after the fall of the Soviet Union in 1991.

The country of Angola, a former Portuguese colony, was granted independence in 1975, at which time the Popular Movement for the Liberation of Angola, with help from the USSR and Cuba, instituted a socialist, one-party government. Civil war broke out almost immediately, with the resistance party, the National Union for the Total Independence of Angola, receiving support from South Africa and the United States. The war continued until 1991, when both sides agreed to the Bicesse Accords, which allowed for multiparty elections.

Mozambique was also a former Portuguese colony that followed virtually the same path as Angola from one-party communism beginning at liberation in 1975 to

multiparty elections in 1992. A group of four mediators worked with the opposing parties to negotiate the Rome General Peace Accords, signed later that year.

See also: Civil Wars; Colonization; Congo; Ethiopia; Imperialism; Independence Movements; Portuguese Colonies; South Africa; Suez Canal.

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Congo

One of the largest nations in Africa, also called the Democratic Republic of the Congo (DRC) and, between 1971 and 1997, known as Zaire. This nation in south-central Africa is bordered by the Republic of Congo, the Central African Republic, Sudan, Uganda, Rwanda, Burundi, Tanzania, Zambia, Angola, and the Atlantic Ocean. It is home to more than 250 ethnic groups who speak hundreds of different languages. DRC is about one-fourth the size of the United States and is home to more than 60 million people.

The first Europeans to come to Congo were the Portuguese, who arrived in 1482. They stayed in coastal areas, however, and did not penetrate into the interior.

In 1877 English journalist Henry Stanley navigated the Congo River, which opened the interior of the region for further exploration. Thanks in part to treaties Stanley negotiated with the European colonial powers at the Berlin Conference of 1885, Congo became the personal possession of Belgium's King Leopold II, who used Congolese slave labor to amass a huge fortune in ivory and rubber. An estimated 10 million people died at the hands of Leopold's brutal administrators between 1885 and 1907, when the Belgian govern-

ment took over and named the colony the Belgian Congo. Joseph Conrad's novel *The Heart of Darkness* (1902) is in part based on his outrage at the horrors perpetrated in Leopold's name.

After years of internal unrest, including a series of violent riots in Kinshasa in 1959, Belgium granted Congo independence in 1960. The first president was Joseph Kasavubu; the first prime minister was Patrice Lumumba, head of the leftist Mouvement National Congolais. The country was named the Democratic Republic of the Congo.

During the first year that Congo was an independent nation, the mineral-rich Katanga Province seceded from the

republic, followed by South Kasai Province. The United Nations (UN) sent in a peace-keeping force to try to prevent all-out civil war between secessionist groups and the central government. Lumumba's chief of staff, General Joseph-Désiré Mobutu, staged a military **coup**, took Prime Minister Lumumba into custody, and handed him over to Moïse Tshombe, the president of Katanga Province. Tshombe had Lumumba killed, and some historians believe that the United States and Belgium had a hand in the assassination. After the coup and Lumumba's execution, Mobutu restored Kasavubu to power.

Despite several attempts to bring peace to the region, Tshombe continued to fight for independence until 1963, when he surrendered to government forces. In order to stem further rebellion, Kasavubu named Tshombe premier. In 1965, however,

Kasavubu forced Tshombe to step down and then was deposed himself in a second coup headed by Mobutu. Upon seizing power, Mobutu suppressed all political parties other than his own, nationalized many foreign companies, including the Union Minière, a Belgian mining operation, and declared that all Congolese had to adopt African names. To lead the way, he renamed the country the Republic of Zaire and himself Mobutu Sese Seko.

The **Cold War** between the United States and the Soviet Union played an important role in sustaining Mobutu's regime. Western powers feared that the Congo might fall to **communism** and so continued to support Mobutu, despite his history of suppressing opposition and looting the national treasure for personal gain. As the Cold War ended in the late 1980s, the West lost interest in supporting

Mobutu Sese Seko seized power and declared himself president of Zaire (now the Democratic Republic of the Congo) in 1965. After 32 years as dictator, he fled the country during a 1997 coup and died in exile in Morocco in 1997. (Pascal Guyot/AFP/Getty Images)





GREAT LIVES

Mobutu Sese Seko

Joseph-Désiré Mobutu was born in Lisala in what was then the Belgian Congo in 1930. He was educated in missionary schools and joined the Belgian army when he was nineteen years old. In the late 1950s, he joined the leftist Congolese National Movement headed by Patrice Lumumba. When the nation gained independence in 1960, Joseph Kasavubu was appointed president and Lumumba his prime minister. Lumumba, in turn, appointed Mobutu his chief of staff.

Lumumba appealed to the Soviet Union for aid, which earned him the hostility of the United States and other Western nations. Three months after Lumumba came to power, Mobutu staged a coup; Lumumba was arrested and eventually executed. Some believe that the U.S. Central Intelligence Agency (CIA) was involved in Lumumba's death because it feared he would allow the Congo to fall to Soviet influence. Mobutu handed the reins of government back to Kasavubu, but in 1965 staged a second coup, overthrew Kasavubu, and declared himself president.

One of Mobutu's early programs was to return the country to "African authenticity." In

1971, he renamed the nation Zaire, which he claimed was the ancient name for the Congo River. He also changed his name to Mobutu Sese Seko Kuku Ngbendu wa za Banga (officially translated as "the all-powerful warrior who, because of his endurance and inflexible will to win, will go from conquest to conquest leaving fire in his wake.") He also banned Western names and clothing, and encouraged the use of African languages in addition to French, the official language.

Mobutu ruled Zaire for more than thirty years (1965–1997). He and his administration were so corrupt that the word "kleptocracy" (from the Greek word for "to steal") was coined to describe his administration. His position was secure, however, because Western nations such as the United States continued to support him; they assumed he prevented the Congo from falling under Soviet influence. As the Cold War came to an end, the West withdrew its support, leaving Mobutu vulnerable. The challenge finally came from Laurent Kabila, who overthrew the Mobutu government in May 1997. Mobutu fled to Rabat, Morocco, where he died of prostate cancer only four months later.

Mobutu's government because they no longer feared a Soviet takeover. Mobutu was further weakened by civil unrest, international criticism of his human rights abuses, and a worsening economy. Although Mobutu agreed to multiparty elections in 1994, he never allowed them to occur.

In 1996, Hutu militia forces, known as the Interhamwe, escaped into Zaire from neighboring Rwanda. The Interhamwe had

been part of a plan to exterminate the minority Tutsi people, but the Tutsi fought back and were able to take control of the Rwandan government. Despite an end to this civil war, the Interhamwe continued to attack Rwanda from bases in Zaire. In response, Rwandan troops assisted Congolese rebel Laurent-Désiré Kabila and his forces in his campaign to overthrow the Mobutu government.

In May 1997, Mobutu fled the country.

Kabila declared himself president and re-named Zaire the Democratic Republic of the Congo. Rwandan and Ugandan troops that had assisted Kabila in his rebellion remained in the country to help ensure stability. Rwanda was particularly concerned about protecting its borders from Hutu militia still in DRC. Within a year, however, Kabila demanded that Ugandan and Rwandan forces leave the country. They refused and, instead, brought in more troops, ushering in a war that lasted through 2003. This conflict is often referred to as Africa's "World War," because it eventually involved six African nations and killed more than 3.8 million people.

In 1999, a peace agreement known as the Lusaka Accord was signed by representatives from DRC, Rwanda, Uganda, Angola, Namibia, and Zimbabwe, as well as several rebel groups that had participated in the conflict. The provisions of the accord were not fully implemented, however, and fighting continued. In 2001, Kabila was assassinated and succeeded by his son Joseph, who at age thirty became the world's youngest head of state. Joseph moved quickly to end the war, allowing United Nations peacekeeping forces into the country and promoting dialogue among the various parties to the conflict.

In April 2003, a series of talks culminated in a power-sharing agreement among government representatives, rebel groups,

various political parties, and Mai Mai (Congolese local defense militias.) Still, the fighting continued. In April 2003, hundreds were killed in an ethnic conflict in the eastern province of Ituri, and Rwanda has continued to support rebel groups.

In May 2005, DRC adopted a new constitution and, in 2006, held its first elections since 1970. Joseph Kabila won 44.8 percent of the vote, which was not enough to declare him the winner. In a runoff election in October, Kabila won 58 percent of the vote to become the country's first elected head of state since 1970. Despite the great mineral wealth of DRC, decades of corruption and civil war have left the country one of the poorest in the world and much of its infrastructure has been destroyed and must be rebuilt if the economy is to be restored.

See also: Civil Wars; Colonization; Rwanda; Tutsis and Hutus; Uganda.

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Culture and Traditions

Throughout its long history, Africa has been home to a number of peoples, each with its own traditions, customs, and spiritual practices, transmitted from generation to generation. Beginning with European exploration of the continent in the late 1400s, African cultures have changed in response to European rule and forms of government, as well as European languages, cultures, and religions. Modern Africans face the challenge of reclaiming and maintaining their native cultures and traditions in the twenty-first century.

FAMILY LIFE

Although there are many large and populous cities in Africa, most Africans still live somewhat traditional lives in rural areas. Unlike the typical nuclear family of Western nations, which includes only parents and their children, most Africans live in extended families that include grandparents, aunts and uncles, and cousins. Life is largely communal, with all members of the extended family pitching in to help with meals, farming, child rearing, and choosing marriage partners.

Marriage

Marriage is an extremely important institution in Africa, partly because children represent wealth and status. In rural communities, children are needed to help with agricultural work, so large families are the norm; childless couples are pitied. In Africa, children also represent a kind of life after death, because children honor and keep alive the memory of departed ancestors. Ancestors are a very important part of African culture, and every parent hopes his or her spirit will be honored by children after death. Children are charged with keeping their parents' memories alive.

Although child marriage is illegal in many parts of Africa and discouraged by the United Nations (UN) and other international aid agencies, in many areas, very young girls—some as young as ten—are offered in marriage. Often child marriage is motivated by a belief in the importance of virginity, and families want their daughters safely married as soon as possible. Many parents fear that their daughters will lose their virginity if they are not married off before the surge of hormones and interest in sex that come with puberty. More often, however, child marriage is motivated by poverty. Girls become financial contributors to their families, which barter with suitors for the highest bride price.

In general, marriage in Africa is a communal affair. African men and women do not marry because they fall in love, as most people in the West do. This is certainly true in rural Africa, if not in the big cities. Relatives and elders often arrange marriages, based on hoped-for alliances with certain other clans or ethnic groups. Because entire families are involved and because of the institution of the bride price, traditional African marriages are generally stable; divorce is rare. If the husband and wife experience difficulties, relatives do whatever they can to help the couple solve problems. The wife's relatives work especially hard to keep the marriage together because if it dissolves, they must return the bride price. In some families, when a daughter marries, the wealth the family gains is given to her brother so that he may pay the price for his intended bride. Thus, if a family has already "spent" the bride price, it may be impossible for the bride's family to return the bride price in the event of a divorce. If the bride's family cannot keep the marriage together under these circumstances, the entire family may suffer.

Polygamy—having more than one spouse, in this case more than one wife—is prevalent in many parts of Africa. While this institution seems odd to many Westerners, it serves a distinct purpose in many African ethnic groups. The work of women is hard; they must raise the crops as well as rear the children, and even build the family home. Having several women in the family to help with these tasks eases the burden of each one. In addition, since women who do not bear children are often returned to their families, several wives take the pressure off those who may not be able to have children.

In many ethnic groups, such as the Tiv of Nigeria, men are obligated to marry their brother's widow; sometimes when a father dies, his son will marry the father's

youngest wife. This system offers significant protection to widows and their children. In general, unmarried women are adrift in traditional African culture, often unable to provide for themselves.

Children

Children are of primary importance in Africa and are treasured not only by their parents but also by a large, extended family. The phrase “It takes a village to raise a child” is of African origin and is a good description of how children are cared for in traditional African towns. Mothers carry their infants with them when they are working and often sleep with babies, creating a deep bond. Children begin to help their parents as soon as they are able, boys working with their fathers, girls with their mothers, learning the jobs they will do as adults. Many rural children do not receive formal education but rather learn from parents and from the stories and songs of elders in the village.

To foster a sense of community, the Igbo of Nigeria practice fostering, in which children are raised in the homes of relatives other than parents, often aunts and uncles. This practice literally “extends” the family beyond the bounds of the nuclear family.

A study conducted among the Ogu of Nigeria in 2006 suggested that the ideal of the extended family in this ethnic group is weakening and that there is a definite movement toward a more Westernized nuclear family. Some of this change is motivated by poverty, as people are increasingly expected to bear the costs of raising their own children while relatives show themselves less and less willing to take in children to foster. Nevertheless, the authors concluded that most Ogu still consider the extended family the ideal.

Elders

As in many traditional societies, older people in towns and villages in Africa are

revered for their wisdom and life experience. Rather than formal judicial systems, many African villages rely on older leaders to judge what would be both civil and criminal cases in Western cultures. Although divorce is rare in rural Africa, village elders rather than judges determine whether or not a couple should be allowed to divorce.

In African cities, however, the traditional system of laws and elders has given way to more Western-style legal codes, court systems, and judges. Inevitably, elders do not have the same status in cities as they do in rural areas.

rites and rituals

Much of daily life in rural areas of the continent is governed by rites and rituals with both spiritual and cultural significance. Relatives and neighbors come together to celebrate births, the transition to adulthood, and weddings, as well as to mourn the passing of the dead.

Birth

Most African cultures believe that the newborn child comes to earth from the world of spirits and that each child comes with a unique mission or gift. In order to determine what that gift is, many African parents commission a birth chart, similar to an astrological chart, which helps parents understand the child’s temperament and predict his or her fate. Because most African names have a meaning that relates directly to the child’s personality or destiny, African parents often wait for several days to name the child to be sure that he or she has the most appropriate name. The Akamba of West Africa, for example, wait three days before naming newborn children.

Adulthood

Many traditional African ethnic groups have specialized initiation rites that are celebrated



Young Xhosa boys in South Africa, their faces covered in mud, prepare to go into the bush for ritual ceremonies to become men. Formal ceremonies initiating the end of childhood and the beginning of adulthood are common throughout Africa. (Per-Anders Pettersson/Getty Images)

to mark the transition of children to adulthood, rites that are generally conducted when the child reaches puberty. Some groups perform initiation rites for girls, but the vast majority are reserved for boys. These rites are often combined with circumcision, which marks the children as ready for marriage.

Typically, African initiation rites begin with the removal of the boys from the village, symbolizing their transformation and changing responsibilities. A group of boys is taken to a remote area, accompanied by elders whose job it is to teach them what they need to know to be men in the culture—how to behave, how to hunt, how to court women, how to participate in religious rituals, how to conduct themselves in general. In some instances, the boys must undergo an ordeal—in many cases, they are circumcised. They may also have

their faces scarred in particular patterns or have teeth knocked out. These become outward signs of the inner changes the boys have undergone. Often, when the boys return to their villages, their mothers pretend not to know them because they have undergone such a profound change.

Some African cultures, such as the Nandi of Kenya, practice female circumcision, which has also been called female genital mutilation, since, unlike male circumcision, the female version often leaves women unable to experience sexual pleasure. Many Western groups have launched campaigns to stop this practice, but many traditional cultures still embrace it, feeling that it helps to keep girls pure for their husbands. They believe that the inability to experience sexual pleasure will make women less likely to have a reason to engage in sex outside of marriage.

Marriage

Marriage, because it is so important in African society, is often the occasion of long and joyous celebrations, especially in rural areas. The couple may have met only briefly before the ceremony, because family members conduct the negotiations. The ceremony is an opportunity for the two families to come together and celebrate their new unity through the union of their children. The two families, formerly separate, are now allied. The family unit is extended to include what Westerners call “in-laws.” Brightly colored clothing, music, and dancing are part of most African wedding ceremonies, and the couple’s wrists are often bound together with grasses to symbolize their union.

Most African marriages, even those that are not polygamous, are patriarchal; that is, the husband is considered the head of the household and his word is law. Wives must obey their husbands, and women, in general, have few rights in most of Africa. In many places, they cannot even own land, despite the fact that most farming is done by women.

Death

Many rural Africans believe that, just as children come from the spirit world, the dead return to it. The spirits of ancestors are believed to be present in the village and to take an active role in guiding the destinies of descendants.

Funeral customs also reflect the idea that the spirits of the dead live on. Some ethnic groups, fearful of what spirits may do to the living, try to bury the dead at a distance from the village. They may even remove the bodies, feet first, from their homes through holes in walls that are then sealed up. Once the hole is sealed, it is believed, the dead will not be able to find their way back into the house. Other ethnic groups bury the dead beneath houses to keep the spirits nearby.

To assist in the journey to the afterlife, conceived as very much like this life, Africans often bury their dead with household objects. While family members mourn the loss of a relative, the rest of the town may celebrate life with singing, dancing, and feasting.

URBAN LIFE

Much has been written about the loss of traditional culture in Africa, as people move away from villages and extended families into the loneliness and poverty of city life. Without extended families to help raise children, and with poverty forcing women to work long hours, children must often be left by themselves. Many parents cannot afford to send their children to school, and there are few elders to teach the children the traditions of the tribe.

In areas of Africa that have been plagued with civil conflict, women have had to take over the role of head of the household while their husbands are away fighting. When the men return, **domestic** disputes often arise. Men may have difficulty finding work, forcing women to continue working to support the family.

Urban life in Africa creates many challenges for people who have been raised in traditional, village cultures. As more and more people become used to city life, however, the urban scene may change and improve.

See also: Agriculture; Economic Development and Trade; Religion; Society.

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Darfur See Refugees; Sudan.

Democratic Movements

Movements in various African nations that have attempted to bring about democratic reforms to the political systems. Among these are freedom of the press, **rule of law**, and fair and free elections.

The great push for freedom and independence by African leaders in the 1960s and 1970s did not lead to democratic political systems. In many nations, the first free elections after the end of colonialism were also the last free elections. Some presidents, such as Robert Mugabe of Zimbabwe, became virtual presidents for life. Having won a free election, they used their power to ensure that they were “reelected” time after time by suppressing opposition and intimidating voters. In other nations, military coups, often in the name of democratic reform, toppled elected leaders with the promise of a return to democratic elections sometime in the future. In some of these nations, such as the Democratic Republic of the Congo under Mobutu Sese Seko, those free elections never materialized.

Only the nations of Botswana and Mauritius have managed to maintain functioning democracies since independence. Since 1994, with the accession of the African National Congress (ANC) to power, South Africa, too, has maintained a true democracy. However, some historians and scholars have recently begun to worry about the fate of democracy in Botswana. In 2007, for example, the government of Botswana exiled Kenneth Good, a lecturer at the University of Botswana, for critical comments about government actions. In 2000, Senegal and The Gambia succeeded in holding what appeared to be free and fair elections.

More recently, under pressure from Western donors concerned about the lack of democracy in Africa and enhanced by new technology such as cell phones and the Internet, a number of democratic reform movements have arisen. Among the most prominent are Cameroon’s Social Democratic Front, Egypt’s Kifaya, and the Conférence National Souveraine (CNS) in the Democratic Republic of the Congo. Other groups have been around longer and have worked for years to ensure democratic processes in Africa, including the ANC in South Africa and several groups in Nigeria.

SOUTH AFRICA

By 1910, South Africa was no longer a colony but a dominion of Great Britain with the same status as Canada. However, its native population was completely **disenfranchised**. In 1912, the African National Congress (ANC) was formed in order to defend the rights of the African people. The ANC was founded on the principle of nonviolent protest against discriminatory government policies.

In 1952, the ANC and other groups opposed to apartheid—the legal system of racial discrimination in South Africa—organized the Defiance Campaign, in which members were encouraged to violate oppressive laws. The campaign ended when the white government enacted laws prohibiting protest meetings.

DEMOCRACY IN MODERN AFRICA

1912 African National Congress (ANC) founded to promote racial equality in South Africa

1952 ANC organizes the Defiance Campaign, a campaign of peaceful civil disobedience to win black rights in South Africa

1960 South African police shoot unarmed protestors at Sharpeville

1961 ANC forms military wing, Umkhonto we Sizwe; Nelson Mandela imprisoned

1990 South African president F.W. de Klerk legalizes ANC; Social Democratic Front (SDF), pro-democracy movement in Cameroon founded; Mobutu Sese Seko of Democratic Republic of Congo announces and then retracts permission for three-party system; 100 student demonstrators killed in Congo

1992 SDF candidate Ni John Fru Ndi denied election victory in Cameroon, held under house arrest

1993 Chief Moshood Abiola wins election in Nigeria but President Ibrahim Babangida refuses to accept results; Babangida resigns; Congolese opposition groups appoint rival Prime Minister Faustin Birindwa

1994 Democratic elections in South Africa; Chief Abiola of Nigeria imprisoned when he declares himself winner of the Nigerian elections

1998 Nigerian president Sani Abacha and Chief Abiola both die under mysterious circumstances on same day

1999 Nigeria's first free elections in sixteen years

2000 Senegal and The Gambia hold free elections

2004 Egyptian opposition movement Kifaya founded to oppose Hosni Mubarak's continued rule

2005 Hosni Mubarak asks Parliament to allow multiparty election; Ayman Nour, Egyptian opposition candidate, sentenced to prison

In 1960, the ANC again planned a campaign of nonviolent protest, this time against the so-called “pass laws,” which required blacks to carry identification at all times or be subject to arrest. A rival anti-apartheid organization, the Pan-Africanist Congress (PAC), conducted a similar protest before the scheduled ANC event. As unarmed PAC protesters showed up without passes at a police station in the township of Sharpeville, South African police fired into the crowd, killing 69 and wounding 186. This incident became

known as the Sharpeville massacre. Afterward, the government banned both the ANC and the PAC.

Driven underground, the ANC leadership decided that it had to renounce its code of nonviolence and use military tactics against the government. In 1961, the ANC formed a military unit known as Umkhonto we Sizwe (“Spear of the Nation”) with Nelson Mandela as its first leader. Within a year, however, Mandela was arrested, charged with treason, and sentenced to life in prison.

International pressure on South Africa and the collapse of the Soviet Union, which had long funded ANC activities, brought the two sides to the negotiating table. President F.W. de Klerk legalized the ANC and PAC in 1990. In 1994, the first democratic elections were held in South Africa, and ANC leader Nelson Mandela was elected president.

NIGERIA

From the time Nigeria gained independence from Great Britain in 1960 until 1999, it had been ruled largely by military dictators, including Ibrahim Babangida (1985–1993) and Sani Abacha (1993–1998). During these years, many individuals and movements rose to challenge the government and to demand a democratic political system. Many of these organizations were moved to action by the elections of 1993. That year, business leader Chief Moshood Abiola won the presidency, but Babangida refused to accept his victory. Vehement protests both in the streets and in the media caused Babangida to resign in August 1993. He appointed his own successor, Ernest Shonekan, who was deposed in November by General Sani Abacha. Under Abacha, human rights abuses by the government escalated but so did pro-democratic protests. When Abiola proclaimed himself president in 1994, Abacha had him thrown in prison.

As these events were unfolding, the National Democratic Coalition (NADECO) was formed to coordinate the activities the pro-democracy movements in Nigeria. Other **coalitions** included the Campaign for Democracy and the United Democratic Front for Nigeria. These groups lobbied with various international organizations, such as Amnesty International and Human Rights Watch, to bring the crimes of the Nigerian government to the attention of the world.

In July 1998, Abacha died under mysterious circumstances. On the same day, Chief Abiola died in prison. Although many suspected that Abiola had been poisoned, an international team of pathologists determined that he had died of natural causes. In 1999, after sixteen years of military rule, Nigeria held its first free elections and chose Olusegun Obasanjo as its president. Obasanjo was reelected in 2003 and attempted unsuccessfully to change the constitution to allow him to run for a third term in 2007. Presidential elections were held in April 2007, with more than twenty-five candidates competing. The elections were won by Umaru Yar'Adua, the candidate from Obasanjo's own People's Democratic Party (PDP). Many observers, including former U.S. secretary of state Madeleine Albright, felt the election was not conducted fairly. "In a number of places and in a number of ways," said Albright, "the election process failed the Nigerian people." The work of the democracy movements in Nigeria is not finished.

EGYPT

The first president of an independent Egypt was Gamal Abdel Nasser, a member of the group of young military officers who deposed Egypt's King Farouk in 1952. Nasser served as Egypt's president from 1954 to 1970 and was succeeded by Anwar Sadat, who allowed much greater political freedom than had Nasser. Sadat was assassinated by Islamic extremists in 1981 because of his policies toward Israel, and was himself succeeded by Hosni Mubarak, who has been reelected four times. In September 2005, under pressure from pro-democratic movements, Mubarak asked the parliament, which was largely under his personal control, to amend the constitution to allow for multiparty elections. Although that appeared to be a step toward democratic reform, the entire process and most

of the news media were under the direct control of President Mubarak. The election, held in September 2005, was transparently unfair; votes were bought, ballot boxes stuffed, and people transported to and from the polls in government vehicles. In addition, the primary opposition candidate, Ayman Nour, was arrested in January 2005 on trumped-up charges and jailed. In March, under pressure from the United States and other nations, Mubarak freed Nour and allowed him to continue his campaign. Nour's trial, however, was postponed until after the election, forcing him to campaign under a cloud of suspicion. Mubarak was reelected and Nour sentenced to five years in prison in December 2005. Many supporters feared that Nour, who is diabetic, would die in prison.

The major pro-democracy movement in Egypt is called Kifaya, which means "Enough!" Kifaya was born out of committees that formed in Egypt to support the second Palestinian intifada, or "uprising," a violent attack on Israel by the Palestinians, which began in 2000. These groups took to the streets in 2003 to protest the U.S. invasion of Iraq—demonstrations that eventually evolved into anti-Mubarak protests. In 2004, the fear that Mubarak was planning to pass the presidency to his son, Gamal, led to the birth of Kifaya from the original committees. Thanks to a series of effective protests, the organization was successful in forcing Mubarak to hold multiparty elections in 2005. It soon became apparent, however, that the elections were a sham. Although Mubarak did not ban Kifaya, plain-clothed police frequently attacked demonstrators. On September 27, 2005, the day of Mubarak's swearing in as president, Kifaya held a demonstration that attracted more than 5,000 people. A movement called Youth for Change, allied to Kifaya, was formed in 2005 and many college students were active in anti-government protests.

In 2006, Kifaya changed its focus to relations between Egypt and Israel, demanding that Egypt annul its 1979 peace treaty. The change in direction resulted from the United States's support of Israel against the radical Islamic Hezbollah **guerrillas** in Lebanon in July and August 2006.

CAMEROON

Paul Biya, Cameroon's president since 1982, has been reelected many times, but international observers have questioned the fairness of the elections. Biya, in fact, has been labeled among the world's worst dictators. Not only did he rig elections, but he also paid international observers to assert that they were fair. The major pro-democracy movement opposing Biya is the Social Democratic Front (SDF), founded in 1990. On May 26, 1990, the founders held a rally to formally launch the party. During the rally, which attracted tens of thousands of supporters, troops opened fire and killed seven unarmed civilians; the government claimed that those killed were not shot but trampled by the crowd.

In February 1990, the government arrested several of the party's founders. They were tried on charges of subversion, and three were jailed. When members of the Cameroon Bar Association protested the sentencing, some received death threats; one, Pierre Mbobda, was killed by police under mysterious circumstances.

In 1992, Ni John Fru Ndi was the Social Democratic Front's candidate for the presidency. Many believe that Fru Ndi actually won the presidential election in that year, but Biya is thought to have manipulated the results. He also placed Fru Ndi under house arrest for two months. Opposition parties boycotted elections in 1997 because the government refused to establish an independent election commission. In

2000, the National Assembly created the National Elections Observatory (NEO), which supervised the 2004 election and found it to be generally fair. Biya was re-elected. Since 2004, however, there has been considerable censorship of the press by the government.

CONGO

Mobutu Sese Seko, ruler of the Democratic Republic of the Congo from 1965 until 1997, announced in 1990 that he would allow a three-party system. In response, the banned Union for Social and Democratic Process (UDPS), a reformist party, demonstrated in favor of its leader, Étienne Tshisekedi, but was brutally suppressed by government forces. Tshisekedi himself was hospitalized after an attack by members of the government security service. Two other parties, the Democratic and Social Christian Party (PDSC) and the Congolese National Movement-Lumumba (MNC-Lumumba) were founded. Then, a month after his original announcement, Mobutu rescinded his statement.

Over the next several years, Mobutu alternated between moves toward greater democracy and crackdowns on any form of dissent. In May 1990, government security forces killed as many as 100 protesting students at the University of Lubumbashi. The international outcry prompted Mobutu in December to permit the registration of opposition parties and allow them access to the media. He also convened a constitutional convention in August 1991. The con-

vention, known as the Sovereign National Conference (CNS), hosted more than 2,800 individuals representing 225 organizations. Almost as soon as the conference began, however, Mobutu suspended its activities. Repeatedly, he allowed the group to convene, then prohibited its activities. In 1993, opposition parties, tired of Mobutu's tactics, appointed Faustin Birindwa as the prime minister of a rival organization known as the "government of national salvation." Mobutu did not suppress this rival government and eventually agreed to multiparty elections. The elections never took place, however, and he was overthrown in 1997.

The lack of success of Western-style democracy in Africa has led some scholars to ask if a genuine African democracy may emerge that is different from the Western multiparty system. Yet no one has stepped forward to propose such a system in explicit terms, let alone implement one, and one-party systems continued to predominate across the African continent.

See also: Congo; Egypt; Independence Movements; Nigeria; South Africa.

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Drought

An extended period during which there is not enough rainfall to support the needs of a population for drinking water and agricultural production. Southern Africa is particularly susceptible to drought, and countries such as Zimbabwe and Mozambique have often been affected. The Sahel, a band that stretches across the upper third of the continent from Senegal to Ethiopia, has also experienced increasingly severe droughts in recent

years. Major droughts in the region occurred in 1972, 1975, 1984, and 1985, with declines in annual rainfall ranging from 20 to 50 percent.

While periods of diminished rainfall occur in many parts of the world, some African nations are particularly hard hit because of poverty and the lack of resources and **infrastructure** needed to cope with disaster. Because of poor soil and poor agricultural methods in many parts of the continent, even in years with enough rain, farmers are not able to produce surplus crops; so when drought does occur, nations quickly run out of food. Even when food arrives, either purchased or donated by international aid agencies, many countries lack efficient methods to transport food to the people who need it most. Warfare also interferes with the delivery of food to a starving population. Corrupt leaders, too, might sell donated food for a profit, lining their own pockets while the people starve.

Even when droughts end, recovery can be slow for African countries. During droughts, oxen and other animals used to plow the fields die, leaving farmers without the means to sow a new crop when the rains finally come. Sometimes people are so close to starvation by the end of the drought that they are too weak to do the heavy work of farming. After years of planting the same crops in the same fields, the soil can become so depleted of minerals that, despite sufficient rainfall, crops still do poorly. In addition, heavy rainfall may simply run off soil that has become hardened after several dry years.

Scientists are still trying to understand the causes of recent droughts in Africa. A 2002 study conducted by Australia's Com-

monwealth Scientific and Research Organization (CSIRO) suggests that sulphur dioxide from factories in Europe and North America caused cooling in the Northern Hemisphere in the 1970s and 1980s. This cooling, in turn, drove Africa's tropical rain belt south, away from the Sahel. A study published in the journal *Science* in 2003 has tied African droughts to global warming. As the oceans warm, the currents that propel monsoons weaken, causing rain to fall over the ocean instead of over the land where it is needed. El Niño, a warm ocean current that flows southward off the coast of Peru, has also been associated with lower-than-normal rainfall amounts in Africa. As El Niño heats up the water, it causes thunderstorms over the ocean; rain that might have fallen on land now falls into the ocean instead.

Although they have increased in severity in the last decades, droughts in Africa are nothing new. In fact, scientists have discovered evidence of an extensive drought about 70,000 years ago, at about the same time that humans began to migrate out of Africa. It could be that a drought was the cause of the migration of humans that led to the population of the entire globe.

See also: Agriculture; Environmental Issues; Famine.

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Economic Development and Trade

Despite having been blessed with oil, gold, diamonds, and other valuable natural resources, many parts of Africa today lag behind the rest of the world—and even the rest of

the so-called developing world—in economic development. The failure to develop strong economies is partly due to the legacy of colonialism and partly due to the failure of many African nations to develop political systems in which free markets can flourish.

FACTORS INFLUENCING ECONOMIC DEVELOPMENT

Africa's economic woes stretch as far back as the beginnings of the slave trade in the late 1500s. Although the trade was profitable for some African middlemen, large portions of West Africa lost generations of young, healthy people, leaving families and whole ethnic groups devastated. Some West African economies that were based on the slave trade collapsed when the trade was outlawed by the British in 1807.

In large measure, the Industrial Revolution bypassed Africa. European nations colonized Africa in the nineteenth century to take raw materials to turn into finished products at home, but those nations did not bring the benefits of new technology to Africa. In places like South Africa, colonists built roads and railroads, hospitals, and schools. However, in many other parts of the continent, Europeans left little in the way of **infrastructure** when their colonies became independent. Even in places where there were railroads, roads, and other modern amenities, the abrupt departure of Europeans often meant that there was neither the expertise nor the money to maintain what had been built; much fell into disrepair.

An additional factor in Africa's failure to develop thriving economies has been civil unrest, another legacy of colonialism. European nations, when they drew boundaries for their African colonies in the nineteenth century, ignored ancient hatreds and alliances. When the colonies became independent, there was little sense of nationhood to hold all the various ethnic groups together, leading, in many cases, to sustained warfare. Constant fighting made it impossible to develop functioning

economies and resulted in the destruction of what infrastructure there was.

The newfound power that came with independence led to many corrupt dictatorships. In the late twentieth century, leaders such as Idi Amin of Uganda and Mobutu Sese Seko of Zaire (now Democratic Republic of Congo) became rich at the expense of the population. Sustainable economic development—the growth of manufacturing and financial sectors—was ignored while leaders plundered the natural resources for their own ends. Moreover, African nations such as Ghana developed **socialist** economies in which the state owned the vast majority of banks, utilities, and industries. As a direct result, economies in these nations saw slow growth. Beginning in the 1980s, some African countries began to move toward private ownership of businesses and industries, but many have not made the change, including numerous countries in sub-Saharan Africa. Zambia and Nigeria both embarked on experiments with privatization, with some success.

AFTER INDEPENDENCE

The end of colonialism came at a time of economic prosperity for most of Africa. Rebuilding after World War II required all the raw materials (such as wood, rubber, copper, and other metals) that Africa could provide, and the economy boomed until the early 1970s. At the same time that African nations provided raw materials for Europe and the United States, they also borrowed heavily in order to develop the infrastructure to sustain economic growth. Over time, however, the foreign debt of these nations became a serious financial burden that hurt their economies.

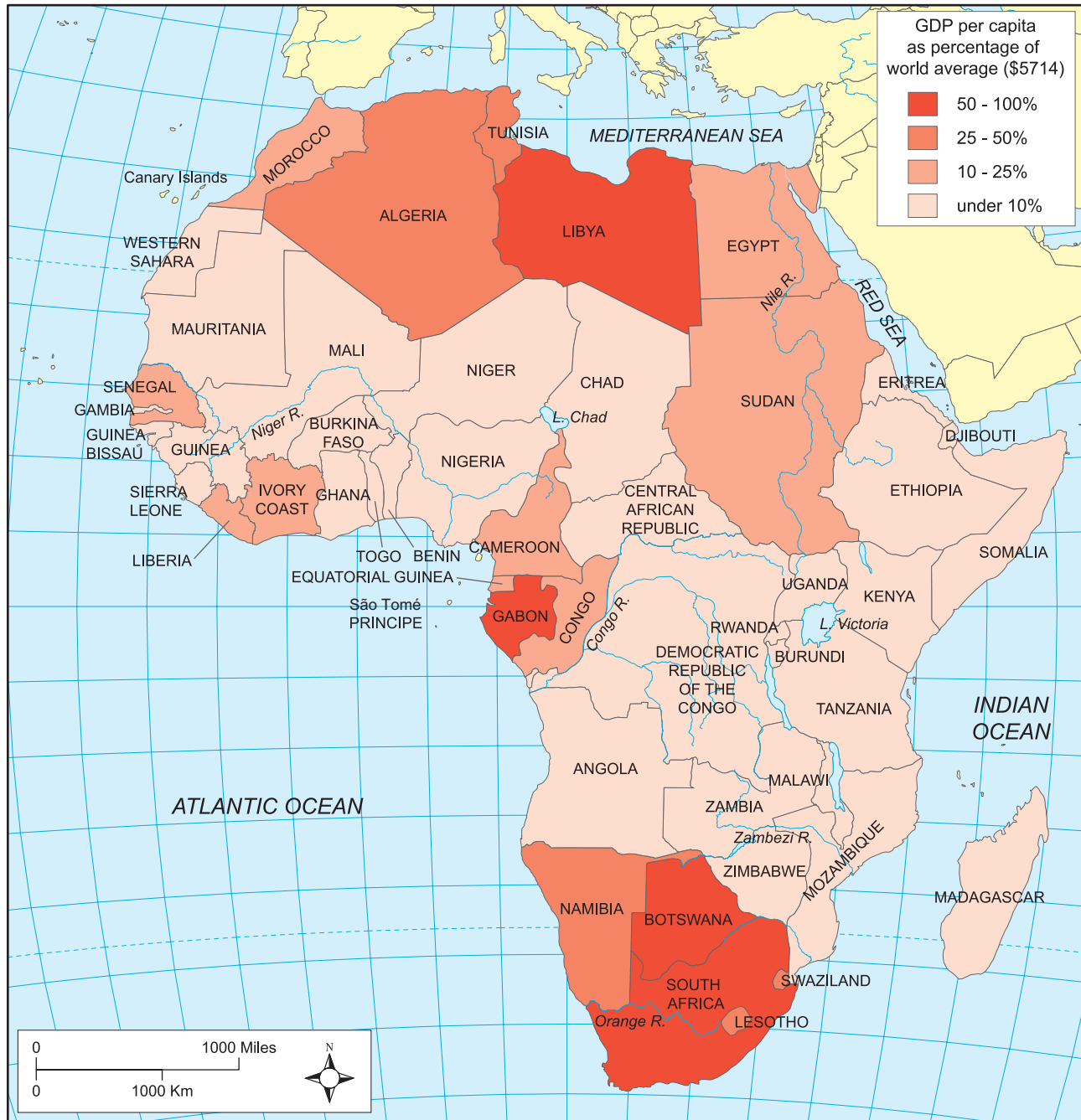
The 1970s, however, saw a tremendous decline in the economies of many African

GROSS DOMESTIC PRODUCT OF AFRICAN COUNTRIES

Africa is the world's poorest continent, with few of its nations having a gross domestic product (GDP) near the world average. South Africa, the most

industrialized nation in Africa, is also the wealthiest nation on the continent. The nations of North Africa draw wealth from oil, with Libya being the wealthiest nation

in that region. The poorest country on the continent is São Tomé and Príncipe.



The township of Soweto was once a symbol of South Africa's apartheid past. It is now a bustling neighborhood and home to Maponya Mall, one of South Africa's largest shopping malls.

(Alexander
Joe/AFP/Getty Images)



countries because of a worldwide economic decline and rising oil prices. These developments, coupled with corruption and political instability in many nations, created serious economic problems. Debts incurred in the 1960s became a heavy burden in the 1970s as the economy slowed down. The World Economic Forum reported in 1970 that 10 percent of all the world's poor people lived in Africa; by 2000, the same organization reported that fully half of all poor people lived in Africa.

There are sharp regional variations in the African economy. South Africa has long enjoyed Africa's strongest economy with the highest **gross domestic product (GDP)** of any nation on the continent. Zimbabwe has the worst performing economy, with a GDP less than one-tenth of South Africa's. North Africa, particularly those nations on the Mediterranean, tends to be richer and have more stable economies than Africa south of the Sahara, which is among the poorest regions in the world.

MAJOR ECONOMIC SECTORS

Three major economic sectors influence the economy of Africa: agriculture, mining and drilling, and manufacturing.

Agriculture

More than half of all workers in Africa are farmers, and more than half of those are subsistence farmers, who grow just enough to feed themselves and their families. Most of the rest of Africa's farmers work on huge mechanized farms—operated by corporations and covering thousands of acres. These farms produce cash crops—such as coffee, cotton, cocoa, and rubber—that are exported to Europe, Asia, and America. Thus, much of Africa's land that is suitable for farming is not used to grow foodstuffs for **domestic** consumption, leaving many African nations without safe surpluses. When there are droughts or other difficulties that interfere with food production or transportation, many Africans starve. In a 2007 drought in Malawi, for example, nearly 4 million people were at risk of starvation.

Mining and Drilling

Much of Africa's wealth is in minerals—including precious materials such as gold and diamonds—and oil. These commodities, however, are not equally distributed across the continent. Much of Africa's mineral wealth is located in the south, while Nigeria and Libya have large oil reserves. The mining and oil industries employ only a small proportion of Africa's population and tend to profit either large corporations or governments. Individual Africans seldom see any benefit from this wealth, and many regard it as a curse, since wars have been fought over nothing more than who owns the rights to certain minerals.

Manufacturing

The economies of most prosperous nations depend on manufacturing. Industries bring employment, and the export of manufactured goods brings wealth. Africa, as the world's least industrialized continent, must depend on the export of nonmanufactured commodities such as coffee and gold for its wealth. Unfortunately, this dependence on commodities leaves Africa's markets vulnerable to price fluctuations, which can lead to huge losses and all the problems that accompany market downturns, such as mounting debt and widespread poverty. Despite the fact that Africa has plenty of inexpensive labor, only about 15 percent of all its workers are employed in industrial jobs. According to the 2003 United Nations Conference on Trade and Development, Africa's only important manufactured export items are undergarments, and those account for only about 1.7 percent of the continent's total exports. Moreover, two countries alone, Mauritius and Swaziland, account for about 85 percent of the total export of this product.

ROADBLOCKS TO DEVELOPMENT

There are several major reasons for the failure of African nations to develop a prof-

itable manufacturing sector. Many African governments limit foreign investment, causing large international companies to look to Asia, rather than Africa, to build manufacturing plants. African governments also tend to maintain strict control over industries, further discouraging investment. Political stability, reliable sources of electrical power, and an educated workforce are also lacking in large parts of Africa.

From ancient times to the present, strong economies have also been built on trade—the ability to move goods from one part of a continent to another. Africa's ability to trade is limited by its geography. Several barriers make it difficult to transport goods easily from one part of the continent to another, including a nearly impenetrable rainforest that covers much of the center of the continent, and Africa's two deserts—the Kalahari in the south and the Sahara in the north. Although there are great river systems in Africa—including the Nile, the Niger, the Congo, and the Zambezi—they do not link the entire continent as do rivers in Europe or Asia, and many are not easily navigable. Moreover, Africa is home to more landlocked nations—those with no access to the sea—than any other continent, making trade with the rest of the world difficult.

Another factor inhibiting economic growth in Africa is disease—tropical diseases like malaria as well as the modern scourge of AIDS. AIDS has reached epidemic proportions in parts of Africa, and it often kills young people, the very population that constitutes the labor force in most countries. Money spent to treat AIDS patients, as well as the victims of other diseases, creates an economic burden for governments that are already struggling.

RECENT DEVELOPMENTS AND FUTURE DIRECTIONS

In 2007, the United Nations Economic Commission for Africa reported that the

continent's overall GDP grew by 5.7 percent, an increase of 0.4 percent over 2006. Over the previous seven years, real GDP growth averaged 4.5 percent per year. While the GDP is slowly inching upward, this rate of progress is much too slow to reduce poverty or to reach the United Nation's Millennium Development Goals, a set of eight targets established to help end poverty and its attendant ills by the year 2015. The goals are to:

- eradicate extreme poverty and hunger
- achieve universal primary education
- promote gender equality and empower women
- reduce child mortality
- improve maternal health
- combat HIV/AIDS, malaria, and other diseases
- ensure environmental sustainability
- develop a global partnership for development

Most economists believe that conditions in Africa will improve only if two major shifts occur. The first is diversification. Africa must develop a manufacturing sector and begin to export manufactured products, as opposed to raw materials. Only by adopting this fundamental strategy can Africa expect the kind of growth that many Asian markets have seen in recent years. To encourage manufacturing, African nations must have political stability to encourage foreign investment, must invest in

research and development, and must build or rebuild infrastructure to support a manufacturing sector.

The African Union (AU), successor to the Organization of African Unity (OAU), currently has economic growth at the center of its agenda. Its goals, which are modeled after those of the European Union (EU), include developing a common currency for all of Africa, as well as a common market and a central bank.

Africa today is poised for economic growth and development. There is a great deal of work to be done, but Africa is a continent with tremendous potential for the future.

See also: African Union; Agriculture; Colonization; Drought; Famine; South Africa; Slavery and Slave Trade.

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Egypt

Located on the Mediterranean coast of northeastern Africa, the second most populous country on the continent and the most populous country in the Arab world. The vast majority of Egypt's people live in Cairo and Alexandria and along the Nile Delta, making this region among the most densely populated in the world.



A modern resort hotel, complete with swimming pool, and other contemporary buildings offer a vivid contrast to the ancient pyramids at Giza, Egypt. (Will & Deni McIntyre/Stone/Getty Images)

In 1798, the French general Napoleon Bonaparte invaded Egypt and defeated the ruling Ottoman Turks at the Battle of the Pyramids. The British, fearing that Bonaparte would use his foothold in Egypt to interfere with their trade with India, helped the Turks defeat the French in 1801. In 1805, an Albanian commander of Turkish troops, Muhammad Ali, proclaimed himself pasha, or governor, of Egypt, and in 1807 he drove the British from Egypt. He ruled Egypt until 1848 and founded the dynasty that ended with King Farouk I (1936–1952).

Muhammad Ali Pasha is credited with beginning the modernization and, to some extent, the Westernization of Egypt. During the reign of one of his successors, Ismail (r. 1863–1879), the Suez Canal was built. So expensive was the construction, however, that in 1875 Ismail was forced to sell his shares in the Suez Canal Company to Great Britain, giving that nation controlling interest in the canal. Britain's growing influence in Egypt led to a nationalist revolt, which the British put down at the Battle of Tel-El-Kebir in 1882. From

this point, Britain essentially ruled Egypt. It was never officially made a colony and Egyptian kings continued to rule, but as puppets of the British government. Even after Egypt gained full independence in 1922, Britain continued to play an important role in its political life.

In 1952, army Lieutenant Colonel Gamal Abdel Nasser and a group of military men who called themselves the “free officers” overthrew Egypt's King Farouk. Egypt was declared a **republic** in 1953; Nasser became prime minister in 1954 and president in 1956. Nasser **nationalized** the Egyptian economy and took steps to distribute land more equitably to peasants.

In 1956, Nasser precipitated what came to be known as the “Suez Crisis” when he nationalized the canal. Israel, France, and Great Britain began military operations on October 29 to retake the canal, which they accomplished in a matter of days. At the outbreak of hostilities, Lester Pearson (who would later become prime minister of Canada) appealed to the United Nations (UN) to send a force to keep the peace while a solution could be worked out. Israeli,



GREAT LIVES

Muhammad Ali Pasha

Muhammad Ali Pasha is often cited as the founder of modern Egypt. Beginning in 1805, he and his descendants ruled that nation for almost 150 years and oversaw many aspects of Egypt's modernization.

Muhammad Ali was born in 1769 in Kavala, a seaport on the Aegean Sea, in what is now Greece, but which at the time was part of the Ottoman Empire. As a young man Ali worked as a tobacco merchant before joining the Ottoman Army. It was as a member of this army that Ali first came to Egypt, in 1801, as part of the British and Turkish force that drove the last of Napoleon's occupying force from their stronghold in Cairo.

Ali stayed in Egypt and in 1805 proclaimed himself pasha, or governor. He knew that to consolidate his power, he would have to take on the Mamluks, the ruthless ruling **elite** who owned most of Egypt's land. In 1807, the British, supporters of the Mamluks, launched an attack on Ali, whose 5,000 well-trained Albanian soldiers defeated the British soundly. In 1808, Ali seized all of Egypt. The Mamluks, though weakened, were not yet defeated. In 1811, Ali invited 500 Mamluk leaders to join a military pro-

cession at his citadel in Cairo. As the procession ended, Ali had the gates of the citadel closed, trapping the Mamluks inside. His army began firing and killed all but one of the Mamluk leaders.

One of Ali's great legacies is Egypt's cotton crop. Today, Egyptian cotton is regarded as among the best grades of cotton in the world. It was Ali who ordered the Egyptian peasantry to grow the crop, which made a vital contribution to the growth of the economy. He also created an efficient government **bureaucracy** and encouraged European visitors to come to Egypt.

In addition, Ali established a modern military force of well-trained and disciplined fighters. With this force and the help of his son Ibrahim, in 1839 Ali set out to conquer the Ottoman Empire. Eventually the British intervened on behalf of the Turks and Ali's army was defeated in Beirut. In the Treaty of London of 1841, Ali agreed to limit the size of his army and to give up his navy entirely; in return, he and his descendants were granted hereditary rule over Egypt.

Ali grew senile and was deposed by his son in 1848. He died the next year.

French, and British forces eventually withdrew, leaving Egypt in possession of the canal.

Nasser opposed the existence of Israel, and in the late 1960s, he formed an alliance of Arab states surrounding Israel and began to prepare for war. Israel did not wait to be attacked but instead invaded and captured the Sinai Peninsula and the Gaza Strip from Egypt, as well as additional territory in Syria and Jordan during the 1967

Six-Day War. This defeat of several Arab armies by the tiny state of Israel was a tremendous blow to Nasser personally and to the Arab world in general.

Nasser headed Egypt until his death in 1970. He was succeeded by his vice president and fellow "free officer" Anwar Sadat. Sadat began what is known as the Yom Kippur War when Egypt attacked Israel on Yom Kippur in 1973, the holiest day of the Jewish year. Sadat eventually



GREAT LIVES

Gamal Abdel Nasser

Gamal Abdel Nasser, Egypt's president from 1956 to 1970, was born in Alexandria, Egypt, in 1918, the son of a postal clerk. He was educated at the Royal Military Academy in Sandhurst, England, graduating in 1939. When Egypt joined several other Arab nations in the Arab-Israeli war of 1948, Nasser served as a major in the Egyptian army. In 1949, he joined the "free officers," a revolutionary group that was planning to overthrow the Egyptian royal family.

In 1952, Nasser and the "free officers" staged a coup that deposed King Farouk. Nasser played a behind-the-scenes role as an adviser to the new government until he was officially elected president in 1956.

As president, Nasser introduced an economic system he called "Arab socialism." He took over the holdings of wealthy landowners and redistributed the land to poor farmers, limiting how much any individual could own. Nasser also nationalized banks and industries. In 1956, when the United States and Britain refused to finance the construction of the Aswan High Dam to harness the power of the Nile River, Nasser nationalized the Suez Canal with

the intention of using the tolls to finance construction of the dam. This action led to an invasion by Israeli, French, and British forces, who wanted to protect their interests in the region and their access via the canal to India and China. Worried about the consequences of a wider war, the United Nations intervened and forced the foreign troops to withdraw. Not only did Egypt keep the canal, but Nasser managed to get money from the Soviet Union to build the dam.

Nasser became a powerful force in the Arab world. In 1958, Egypt and Syria formed the United Arab Republic (UAR) with Nasser as president. He hoped that all Arab nations would eventually join the UAR, but that wish was never fulfilled. In fact, in 1961, Syria itself withdrew.

After the humiliating defeat of Arab forces by the Israeli military during the Six-Day War in 1967, Nasser publicly offered to resign as president, but the Egyptian people made it clear in a number of large demonstrations that they wanted him to stay in office. He did so, until his death of a heart attack in 1970.

changed his policies from confrontation to negotiation, partly in order to ensure a "peace dividend" for Egypt—the economic growth that can come from political stability. He made a historic visit to the Israeli capital of Jerusalem in 1977, and while he was there addressed the Israeli parliament, known as the Knesset. Sadat also accepted U.S. president Jimmy Carter's invitation to join him and Israeli prime minister Menachem Begin in peace

talks. The three leaders negotiated the Camp David Accords, which were signed in 1978. These accords led to the Egypt-Israeli peace treaty, which allowed Egypt to regain control of the Sinai Peninsula in 1982. Although Sadat made peace with Israel and gained the United States as an important ally, he made many enemies in the Arab world. His diplomatic efforts were opposed by other Arab states, who felt he was betraying them.

Sadat instituted many reforms during his time as president, including the *infitah* or “open door” policy, which allowed private investment in the Egyptian economy. He restored due process to the legal system and banned torture. In the late 1970s, Egypt was wracked by sectarian violence, which resulted in Sadat’s assassination by Islamic extremists on October 6, 1981.

Sadat was succeeded by Hosni Mubarak, an air force commander who had been vice president since 1975. Mubarak has been continually reelected since 1975. The political process in Egypt, said to be democratic, is marred by repression and strict limitations on political parties. Although Mubarak was reelected in 2005, for example, he was the only candidate. During Mubarak’s tenure, Egypt has maintained peaceful relations with Is-

rael while emerging as a leading force in the Arab world. Mubarak has continued Sadat’s process of economic reform and has succeeded in expanding the private-sector economy by promoting foreign investment.

See also: British Colonies; Civil Wars; Colonization; Economic Development and Trade; Independence Movements.

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Environmental Issues

Problems with water quantity and quality, pollutants and pesticides, land use, and diseases that plague the African continent. While northern and sub-Saharan Africa share many of the same environmental issues, there are significant differences as well.

SUB-SAHARAN AFRICA

The forty-seven nations of sub-Saharan Africa face a variety of serious environmental issues, including air and water pollution, deforestation, soil erosion and diminished soil fertility, disease brought on by environmental factors, and decline in biodiversity. Diseases caused by environmental factors include respiratory illnesses due to pollution, pesticide poisoning, and malaria, whose increase is caused by a warming climate. Rapid population growth makes many of these problems worse, and extreme poverty leaves governments unable to deal with them effectively. As nations attempt to improve economic production, they often do so at the expense of the environment.

Although sub-Saharan Africa does not have major industries, the manufacturing that does exist is centered in urban areas where the population is growing rapidly. Because industrial emissions are not regulated by the government in most African nations, large numbers of people are increasingly exposed to toxic wastes. Moreover, many industrialized countries such as the United States send their own toxic wastes to Africa for disposal, making the problem even more severe. African countries accept this waste because there is money to be made—even at the expense of a healthy populace.

In crowded cities, such as Cairo, Lagos, and Kinshasa, air pollution results not just from industrial emissions but also from

CLIMATE MAP OF AFRICA

Africa is a continent of contrasts. It has the largest desert in the world, as well as the largest

tropical area, including rain forests. Most areas have either too much or too little rainfall, which

means that only a very small part of the continent is suitable for agriculture.



automobile exhaust. Cars are seldom inspected and use leaded gasoline, leading to heavy concentrations of toxic lead in the air.

Much of Africa's air pollution derives not from industrial sources but from the burning of fossil fuels. As many as 95 percent of households in sub-Saharan Africa burn

Poaching is a major environmental threat in many African nations. Tanzanian park rangers confiscate the ivory tusks, worth thousands of dollars, from the remains of an elephant killed by poachers. (Tom Stoddart Collection/Hulton Archive/Getty Images)



wood, charcoal, dung, grass, or crop residues to cook and provide heat and light. Breathing in smoke—which contains carbon monoxide, nitrogen oxides, formaldehyde, benzene, and hydrocarbons—in enclosed spaces causes severe respiratory illnesses, especially in children. Pneumonia is a frequent cause of death among the very young. As trees are cut for fuel, Africa's woodlands disappear, leaving deserts where once there were lush forests. The Sahara is getting larger every year while rivers and lakes such as the Nile River, Lake Victoria, and Lake Chad are gradually drying up.

Mining and oil production are also major sources of pollution in sub-Saharan Africa. Oil spills in seaports and from pipelines pollute surrounding sources of water, compromising water quality and leading to loss of natural habitats for plants and animals. Failure to regulate mining has also led to toxic wastes, such as arsenic, lead, and sulphuric acid, leaching into water and soil. As ore is removed from the rock in which it is embedded, the dust that results often contains multiple toxins. If the dust and debris are not properly managed, they can get into the water supply.

Most people in sub-Saharan Africa earn their subsistence through agriculture. In some areas, modern farming practices have improved production but at the same time have caused a number of environmental problems as farmers use increasing amounts of chemical fertilizers and pesticides. Lack of careful handling of pesticides has led to large-scale poisoning, affecting as many as 11 million people a year. As recently as 2005, empty pesticide cans were used to store water in Nigeria, leading to a number of deaths. In some areas, pesticides have been kept in nylon bags, which leak when wet, contaminating both soil and water.

As more land is cleared to feed a growing population, valuable forests, wetlands, and woodlands are disappearing at an alarming rate. As Africa's population grows, further demands are placed on the land, and overfarming and overgrazing damage topsoil. These factors have led to the rapid **desertification** of much of Africa's farmland. Whole populations of animals, many of which exist nowhere else in the world, are increasingly threatened by the destruction of natural habitats. Even traditional farming methods create problems. Since

traditional farmers do not rotate crops, the soil may become rapidly depleted of nutrients and no longer usable for agriculture.

Throughout sub-Saharan Africa, water supplies are undrinkable, contaminated by sewage, pesticides, heavy metals, and industrial wastes. In some nations, less than 20 percent of the population has access to safe drinking water. Though Africa is home to many great rivers, getting water to the people who need it is often difficult. Water projects, such as dams and irrigation systems, if not properly planned and managed, sometimes create more problems than they solve. Dams actually diminish total water supply because silt builds up in reservoirs and water evaporates more rapidly from reservoirs than from freely flowing bodies of water. Standing water becomes a breeding ground for malaria-carrying mosquitoes.

In cities, garbage and human waste are not properly disposed of. Many public spaces are clogged with solid wastes, which attract disease-carrying insects and rodents. Waste is often dumped along waterways. Toxins leach into the water supply, causing diseases such as cholera and dysentery. Children often play in precisely the locations where waste accumulates.

NORTH AFRICA

The environmental issues facing northern Africa are similar to those of the Middle East. Land suitable for agriculture is rapidly diminishing, especially in southern regions. Less than 6 percent of the region's total land area can now be used for farming. Drought and wind, as well as poor land management, including deforestation and failure to rotate crops, are the root causes of the problem.

Water is also scarce in many parts of North Africa. Countries such as Morocco, Egypt, and Algeria use 80 percent of all the rainwater that falls on their lands, in contrast with South America, sub-Saharan Africa, and the Caribbean, which use only 2

percent. This means that as populations grow, water scarcity will reach crisis levels. More than 85 percent of all water in the north is used for agricultural purposes, with only 7 percent reserved for **domestic** use. Water quality is also an issue in the north for many of the same reasons as in the south, including pesticide and fertilizer runoff. The Aswan High Dam, built to allow for more efficient irrigation of land along the Nile River and to harness **hydroelectric power**, has brought many benefits to the area, but it has also created problems of water quality and scarcity. Standing water breeds mosquitoes and also leads to increased evaporation and accumulation of silt at the bottom of Lake Nasser (an artificial lake created when the dam was built), diminishing the water supply.

There are also serious problems with pollution and coastal erosion along the Mediterranean Coast. As much as 38 percent of Africa's northern coast is under a high degree of threat from development. Coastal populations are growing rapidly and industrial and human wastes are polluting coastal waters. The effects on the marine fishing industry have been profound, leading to significant decreases in the number of fish caught each year. Fishery experts, for example, predict that it may already be too late to save the Mediterranean bluefin tuna from extinction.

Africa's environmental problems remain overwhelming. They will be very difficult to solve without international intervention and substantial infusions of money.

See also: Agriculture; Algeria; Aswan High Dam; Drought; Egypt.

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Eritrea

A country situated in the northern part of the Horn of Africa, bordered by Sudan on the west, Djibouti on the southeast, Ethiopia on the South, and the Red Sea on the east. Once a province of Ethiopia, Eritrea became a colony under Italian rule beginning in 1890 and an independent nation on 1993. Thus, Eritrea is the first African state to successfully split off from an independent African country.

In the Scramble for Africa—the desperate efforts of European countries between 1880 and the beginning of World War I to colonize and exploit Africa’s natural resources—Italy had its eye on the northern portion of Ethiopia because of its strategic access to the Red Sea. In 1885, the Italian government bought the holdings of a shipping company at the port of Asseb. In 1889, the Treaty of Wuchale (also known as the Treaty of Uccale) gave Italy **sovereignty** over parts of Eritrea, after which Italy consolidated and expanded its control over the area. In 1896, Italian forces launched their disastrous invasion of Ethiopia from Eritrea. The Ethiopian army won a stunning victory over the Italian troops.

In 1941, during World War II, the British seized control of Eritrea and then administered it as a United Nations (UN) Trust Territory until 1952. After the war, the UN ignored the Eritrean people’s wish for independence and created a **federation**, joining Eritrea to Ethiopia in 1952. Under the UN plan, Eritrea was to have its own parliament, representation in the Ethiopian legislature, and a measure of independence. Nevertheless, Ethiopian emperor Haile Selassie almost immediately set about to undermine the spirit of the agreement by putting his own relatives into positions of leadership in Eritrea, banning political parties and limiting freedom of the press. In 1961, Selassie closed the Eritrean Parliament, ending any pretense of adhering to the UN plan. On November 14, 1962, Salassie declared Eritrea the fourteenth province of Ethiopia.

Selassie’s actions led to the formation of the Eritrean Liberation Front (ELF), a grassroots opposition movement that began to harass Ethiopian troops in a **guerilla**-style war. In 1970, the ELF split into two factions—the Eritrean Liberation Front and the Eritrean People’s Liberation Front (EPLF). Both groups claimed to advocate Marxist policies and were dedicated to liberating Eritrea from Ethiopia. After a bitter civil war between the ELF and the EPLF in the early 1980s, the latter became the dominant force in the resistance. After nearly thirty years of warfare, Eritrea expelled Ethiopian forces from the region in 1991. Casualties of the war were very high. By some estimates, 60,000 people were killed, another 60,000 were badly injured, and 50,000 children were left without parents. In a UN-supervised **referendum** in 1993, more than 99 percent of the people of Eritrea voted for independence, which was declared on May 24, 1993.

Isaias Afewerki, former secretary general of the EPLF, was elected Eritrea’s first president. Eritrea’s proposed constitution has never been implemented, however, because of the continued unrest in the country. No other elections have been held since 1993, and the EPLF remains the only legal political party.

Peace for Eritrea was short-lived. A bloody border war with Ethiopia broke out in 1998 and continued for two years, until the United Nations brokered a peace agreement. The disputed border is still patrolled by UN peacekeeping troops today.

Eritrea's economy is primarily agricultural and its people are poor. The country has frequently been afflicted by drought, as have other countries on the so-called Horn of Africa. Eritrea is home to people of many ethnic backgrounds and languages, including Afar, Arabic, Tigre, Kunama, and Tigrinya; most are from the Semitic and Cushitic language families. About half the population is Muslim, and the other half is Christian. Most of the Muslim population belongs to the Sunni sect. Eritrea recognizes four official religions: the Eritrean Orthodox Tewahdo Church, Sunni Islam, Catholicism, and Lutheranism. Members of other religions are not free to practice their faith. In fact, the U.S. State Department has labeled Eritrea as one of the worst violators of religious freedom in the world.

Eritrea's greatest challenges are rebuilding the **infrastructure** destroyed by the

years of war and educating its largely illiterate population. Although there is still much to be done, major projects have been completed since the war, including a 500-mile (800-km) coastal highway. The Eritrean Railway has also been rebuilt, an important step in connecting Eritrea's cities for trade and transportation.

See also: Ethiopia; Italian Colonies.

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Ethiopia

On the east coast of Africa, country bordered by Eritrea to the north, Sudan to the west, Kenya to the south, and Djibouti and Somalia to the east. Except for a brief occupation by Italy during World War II, Ethiopia is the only East African nation to have escaped foreign rule during the Scramble for Africa—the efforts of European countries between 1880 and the beginning of World War I to colonize and exploit Africa's natural resources. Ethiopia may also be the place where humans first evolved from their humanoid ancestors; bones found in eastern Ethiopia date back more than 3 million years. Historically, Ethiopia was also known as Abyssinia.

The first Europeans to visit Ethiopia were the Portuguese in 1493. At the time, Ethiopia was a Christian nation with a large Muslim population. The Portuguese sent missionaries to convert the people to Roman Catholicism, which led to a hundred years of conflict between pro- and anti-Catholic factions. In 1630, Ethiopia expelled all foreign missionaries, beginning a period of isolation that persisted into the nineteenth century.

From the early eighteenth to the middle of the nineteenth century, Ethiopia had no

centralized government, and local rulers battled one another for control. Beginning in 1859, the kingdom was consolidated under Emperors Theodore II (r. 1855–1868), Johannes IV (r. 1872–1889), and Menelik II (r. 1889–1913). It was Menelik who resisted Italy's 1896 attempt to conquer Ethiopia and make it a colony. At the Battle of Andow on March 1, 1896, Ethiopia defeated the Italians.

Menelik was succeeded by his grandson Lij Iyasu, who was deposed by the Christian

Haile Selassie, the last emperor of Ethiopia, ruled from 1930 until a 1974 coup. His many titles included “King of Kings,” “Conquering Lion of the Tribe of Judah,” and “Elect of God.” He died in Ethiopia in 1975. (Hulton Archive/Stringer/Getty Images)



majority because of his ties to Islam. The Christian nobility made Menelik’s daughter, Zewditu, empress and appointed her cousin, Ras Tafari Makonnen, as regent. When Zewditu died in 1930, her cousin succeeded to the throne as Emperor Haile Selassie, who ruled Ethiopia from 1930 to 1974.

In 1936, Selassie was forced into exile in England when Fascist Italy under Benito Mussolini again invaded Ethiopia. In 1941, British and Ethiopian forces defeated the Italians and Selassie was restored to power.

In 1974, Selassie was deposed by a council of soldiers known as the Derg (“committee”). The new government executed many members of the imperial family along with government ministers. Selassie himself was

arrested and died during his captivity, probably murdered by members of the Derg.

Lieutenant Colonel Mengistu Haile Mariam, a leader of the Derg, took over the government in 1977. He was an avowed communist who instituted a **totalitarian** rule and built a huge military force with aid from the Soviet Union and Cuba. He also murdered thousands of suspected enemies of the state in a purge known as the Red Terror.

Throughout the 1980s, Ethiopia was plagued by droughts, famine, rebellion, and attacks by neighboring Somalia. Then, in 1989, rebel forces from the northern regions of Eritrea and Tigray formed the Ethiopian Peoples’ Revolutionary Democratic Front



GREAT LIVES

Haile Selassie

Haile Selassie was born Tafari Makonnen in 1892 in Harer Province, Ethiopia (then known as Abyssinia). He was a cousin of Emperor Menelik II. Educated by a private European tutor, Tafari proved to be such an adept student that Menelik appointed him governor of the Sidamo province at the age of fourteen.

When Menelik died in 1913, Ras (Prince) Tafari, who was a Coptic Christian, led a movement to depose Menelik's son, who had converted to Islam. Tafari was appointed regent and heir to Menelik's daughter, Zewditu, who ruled as Ethiopia's first empress since the ancient Queen of Sheba. Zewditu died under mysterious circumstances in 1930, and Ras Tafari became emperor, calling himself Haile Selassie, "Power of the Trinity."

Selassie worked hard to modernize Ethiopia, but his efforts were cut short when Italy, led by Fascist dictator Benito Mussolini, invaded the country in 1935. Selassie fled Ethiopia, which lost its independence for the first time in its history. Taking refuge in Great Britain, Selassie went before the League of Nations in 1936 to plead for help for his country. His charismatic presence and eloquence made him an international celebrity. So powerful did he seem that many Jamaicans began to worship him as the future king of blacks, thus

founding a new religion called Rastafarianism. The League of Nations, however, did not come to Selassie's aid.

A joint force of British and Ethiopian soldiers retook Ethiopia in 1941 and restored Selassie to power. During the 1940s and 1950s, Selassie improved the nation's health care, transportation, and education, while also expanding and consolidating his power. In 1960, after the failure of an attempted coup, Selassie took a more conservative view of reform and began to direct his attention to foreign affairs. He was the first African head of state to visit many countries, and he was a leader in the Pan-Africanism movement, which called for African unity. He also helped found the Organization of African Unity (now the African Union), headquartered in the Ethiopian capital of Addis Ababa.

Eritrean rebels began a civil war in 1963 in an attempt to gain independence. In 1977, Somalia attacked Ethiopia in hopes of regaining the Ogaden region in southeastern Ethiopia, formerly Somali territory. In 1973, a drought led to widespread starvation. All of these factors led to a decline in Selassie's power, and in 1974 the Derg, a committee of military officers, forced him to resign. He was arrested and held in Addis Ababa until his death—widely attributed to murder—in 1975.

(EPRDF) and in May 1991 forced Mengistu to flee to Zimbabwe. In 1993, after nearly thirty years of fighting, Eritrea declared its independence from Ethiopia, leaving Ethiopia country completely landlocked,

with Eritrea in control of the entire coastline on the Red Sea.

Under Prime Minister Meles Zenawi, elected in 1995, Ethiopia has developed a federal system of government in which re-



GREAT LIVES

Menelik II

Menelik II, emperor of Ethiopia (then known as Abyssinia) from 1889 to 1913, reigned during the Scramble for Africa and was the only African leader to successfully resist a European attempt at colonization.

Menelik was born in 1844 in the city of Ankober in the Shewa Province and served as governor of Shewa before becoming emperor. As emperor, Menelik doubled the territory under his rule and made substantial strides in modernizing Ethiopia. He built bridges, telegraph lines, hotels, hospitals, and schools. He also established Addis

Ababa as the nation's capital and created a postal system and a national newspaper.

Italy, which had already colonized Eritrea to the north of Ethiopia, attempted to expand its influence and, in 1889, occupied the town of Adwa in northern Ethiopia. It was there that on March 1, 1896, Menelik and his army defeated the Italians. This was the first time in 2,000 years that an African army had defeated a European one. The last time was in 218 B.C.E. when the Carthaginian general Hannibal crossed the Alps and attacked Rome. Menelik died in 1913 after a long illness.

gions and tribal areas have significant power and autonomy.

In 2005, Ethiopia held what appeared to be a free and fair election campaign. Irregularities in the election process, however, resulted in violent protests in June of that year. When the election results were announced, opposition parties called for a boycott of Parliament and civil disobedience. In November, the Ethiopian government arrested many opposition leaders and journalists, and held tens of thousands of civilians in detention camps for months. During protests in June and November, it is

estimated that police killed as many as 200 protesters including 40 teenagers.

See also: Colonization; Communist Movements; Eritrea; Famine; Italian Colonies.

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Family Structure See Culture and Traditions.

Famine

In Africa, famines have occurred throughout history and into modern times. They are especially prevalent in the Horn of Africa, which includes Ethiopia, Somalia, and parts of Sudan. According to a 2007 report by the United Nations Food and Agriculture Organization (FAO), every year nearly half the population of sub-Saharan Africa goes hungry. The report also notes that the region is “worse off nutritionally than it was 30 years ago.” In fact, Africa’s people are the worst nourished in the world, according to the United Nations.

Although parts of Africa have long fought the effects of famine, during the later quarter of the twentieth century the continent has endured repeated devastating famines, including one that affected Ethiopia in 1984–1985 in which more than a million people died. Other famines and the countries most affected include: 1988, Ethiopia; 1992, Somalia; 1994, Sudan and Ethiopia; 1997, Kenya; 2002–2003, Ethiopia, Eritrea, Somalia, Zimbabwe, and Mozambique, among others. Since the 1980s, millions of people have died in Africa from starvation and associated illnesses.

The causes of famine in Africa are complex. Drought is a major problem in parts of the continent and is a primary culprit in food shortages. Many Africans are **subsistence** farmers, growing barely enough to feed their own families. When a crop fails because of low rainfall, there is no extra food stored away to help the family get through the bad times.

When a food shortage occurs, for whatever reason, African nations may be more devastated than other parts of the world because much donated food never reaches the people who need it most. In some cases, this occurs because of a lack of transportation—keeping food from reaching those who are hungry. In

other cases, the reason is political: corrupt leaders may line their own pockets or see to it that people from their own political party get food while the opposition does not. In some instances—notably in Ethiopia in 1984—the government may even sell the donated food in order to buy weapons.

Another problem is mismanagement of land. Many African governments have pressed their people into growing cash crops (such as coffee) instead of food crops, leaving fewer workers and less land dedicated to growing food. The money from cash crops is often used by governments to buy weapons, not to help improve the lives of the people. Most African farmers know little about modern agricultural methods that can lead to greater yields per acre, such as crop rotation. Thus, African farmers suffer from low yields and soils that are depleted of essential nutrients.

AIDS has also contributed to famine in Africa. Most agricultural workers in Africa are women, and women are disproportionately affected by AIDS. About 75 percent of all HIV positive people in Africa are women, leaving fewer people to till the soil.

Famine is an issue of dire importance in Africa in the twenty-first century. There are



Refugees from the Sudanese famine await medical treatment at an emergency health care center. The famine is one result of a long civil war between Sudan's Muslim north and Christian south.

(Eric Feferberg/AFP/Getty Images)

no easy solutions to the problem, and many experts believe that it will only worsen in the coming years.

See also: Drought; Eritrea; Ethiopia; Somalia; Sudan.

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French West Africa

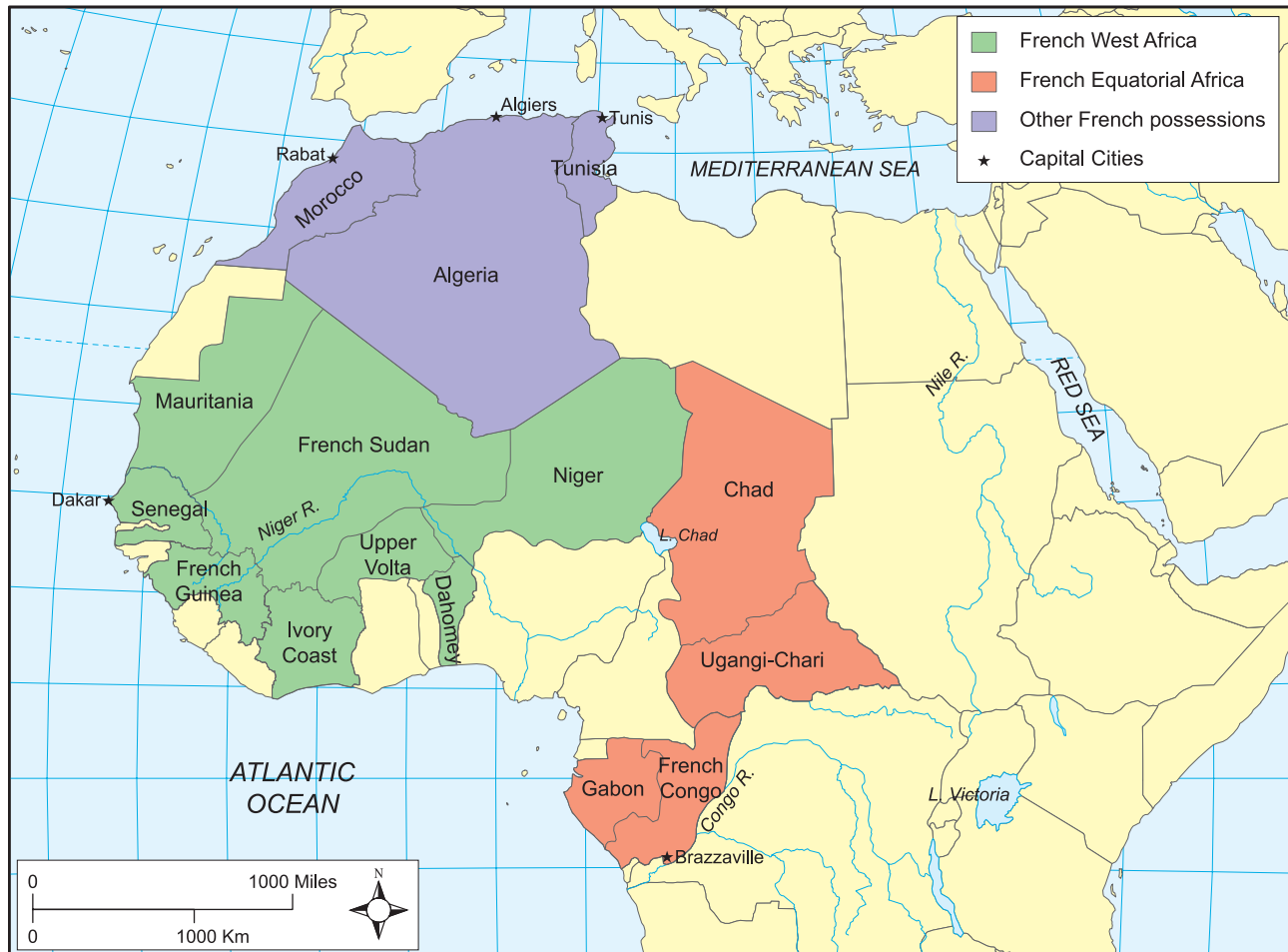
A confederation of eight French colonies in West Africa. French West Africa was originally created in 1895 as an administrative entity and included the colonies of Senegal, Sudan, Guinea, and the Cote d'Ivoire. Later Benin, Mali, Niger, and Burkina Faso were added to the **federation**.

FRENCH COLONIES IN AFRICA IN THE EARLY 1900S

France's African colonies were centered in West Africa. Algeria became a French colony in 1830. Tunisia became a French protectorate in 1881, as did

Morocco in 1912. French West Africa was a federation of eight French colonies administered from Dakar, Senegal. Similarly, French Equatorial Africa was comprised

of a federation of four French colonies governed from Brazzaville in the French Congo.



COLONIZATION

French influence in West Africa began with the founding of the city of Saint Louis in Senegal in 1659. French interest in the area was motivated primarily by economics. Although the French participated in the Atlantic slave trade, they did so to a lesser extent than the British, Dutch, and Portuguese. The French were more interested in agricultural products, such as gum ara-

bic (a sticky substance that had a number of uses including controlling the thickness of ink), groundnuts, and other raw materials.

French attitudes toward native inhabitants differed from those of the British and other European powers, who tended to regard Africans as racially inferior. The French felt strongly that as long as Africans learned the French language and accepted



GREAT LIVES

Ahmed Sékou Touré

Ahmed Sékou Touré was born in Faranah, Guinea, in 1922, the son of poor Muslim parents. His education began in the local Koranic school and he attended a technical school in the Guinean capital of Conakry. In 1937, he was expelled after organizing a food riot.

In 1941, Sékou Touré took a position with the French post and telecommunications department and rose to head the Postal Union in 1945. In 1953, Sékou Touré led a successful general strike against the government and was elected to the Territorial Assembly. He continued to seek political office and was elected vice president of the national assembly in 1957. The next year, under Sékou Touré's leadership, Guinea became

the only territory in French West Africa to vote for complete independence from France.

Sékou Touré, now the president of Guinea and an avowed Marxist, negotiated aid from the Soviet Union and convinced Kwame Nkrumah of Ghana to lend him £10 million (equivalent to about \$35 million.) Sékou Touré's attempt at a **socialist** economy was a complete failure, however, and in 1978, he abandoned his socialist policies and began to trade with the West. As Guinea's president, Touré restricted political activity and perpetrated a series of human rights abuses.

Touré died in Cleveland, Ohio, in 1984, during heart surgery. At the time of his death, he was still the president of Guinea.

French values and culture, they could become French themselves. This was particularly true in the French colony of Algeria, which had representatives in the French government, and to a lesser extent in Senegal. In the early years of the twentieth century, however, the French abandoned this goal in much of the rest of West Africa and made little effort to help the population assimilate. It had become clear that many Africans did not want to abandon their own cultures, languages, and world-views.

COLONIAL ADMINISTRATION

Unlike the British, the French used a system of direct rule to administer their colonies. While the British ruled through traditional tribal chiefs, the French brought in their own administrators to safeguard their interests. French West

Africa, with a population of more than 15 million by the 1940s, was run by a mere 385 colonial administrators. The governor general, stationed first in Saint Louis and eventually in Dakar, reported to a minister of colonies in Paris. Reporting to the governor were a number of territorial lieutenant governors. These individuals were, in a sense, absolute rulers who had little respect for traditional chiefs, values, or customs. Thus, African culture was weakened more by the French method of direct rule than by the British method of indirect rule, which in many cases preserved traditions and customs.

The French were harsh rulers in West Africa, using a system of forced labor and imprisonment to attain their economic goals. They forcibly moved people to places where their work would best benefit the French economy, regardless of family

or tribal ties. In the British colonies, the African “middle class” (those favored and employed by the British to help them rule) benefited to some extent from economic prosperity, but this was not the case in French West Africa. The French did little in West Africa to improve the lives of the native peoples, though they did make some efforts to improve health care and education.

INDEPENDENCE

The native people of French West Africa had fought on the side of the French in World War I and World War II, both in Africa and on the European front. After World War II, many Africans began to realize that they did not share in the democracy they had fought so hard to preserve, and many nationalist movements arose. In French West Africa, three major leaders influenced the course of events. In 1946, Félix Houphouët-Boigny of Cote d'Ivoire founded the African Democratic Rally (Rassemblement Démocratique Africain, or RDA), an organization dedicated to helping all African nations achieve independence. In 1960, when Cote d'Ivoire attained independence, Houphouët-Boigny became its first president. He continued lead the nation until his death in 1993.

Léopold Senghor, a French citizen born in Senegal and a poet who taught for many years in France, founded the Bloc Démocratique Sénégalais (Senegalese Democratic Bloc) and was elected Senegal's first president in 1960, serving until

1980. Senghor was one of the originators of the concept of *négritude*, which refers to the consciousness of belonging to the black race. The concept had a major impact on African and African American literary expression.

A third leader to emerge in this era of independence was Ahmed Sékou Touré of Guinea, who had helped Houphouët-Boigny found the RDA. In 1958, the French under Charles de Gaulle sponsored a referendum in which the territories of French West Africa could choose to become to become autonomous **republics** within the French community. Seven of the eight territories voted for the referendum, but Guinea, under Sékou Touré's leadership, did not. A poet like Senghor, Sékou Touré famously told French president de Gaulle, “We prefer poverty in liberty to riches in slavery.” Within two years, all of the nations of French West Africa had followed Sékou Touré's lead and gained their independence from France.

See also: British Colonies; Colonization; Independence Movements; Sudan.

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German Colonies

The territories ruled by the Germans from the 1880s through World War I. After the war, the colonies were granted to the Allied Powers as **protectorates** by the League of Nations. The colonies included German Southwest Africa, now Namibia; German East Africa, now Tanzania, Burundi, and Rwanda; Togo; Kamerun, now Cameroon; and a tiny colony, Wituland, now part of Kenya.

GERMAN SOUTHWEST AFRICA

Because Germany was not a united nation until the 1870s, it was relatively late in coming to Africa, and its occupation was the shortest of any of the European colonizers. A German merchant, Adolf Lüderitz, founded German Southwest Africa in 1883 when he bought some land along the coast from a native chief. To prevent the British from encroaching on his territory, Lüderitz in 1884 asked the German government for protection. The German flag was raised on the territory that same year. In 1890, the Heligoland-Zanzibar Treaty between Britain and Germany allowed for the growth of the colony through the acquisition of an area called Caprivi (named after a German chancellor who served from 1890 to 1894), which allowed access to the Zambezi River. In the same treaty, the Germans gained Heligoland, an island in the North Sea, and gave up Zanzibar and the tiny colony of Wituland to Great Britain. Ironically, the people of Wituland protested violently when the Germans left. The sultan of Witu had invited the Germans to help him fend off his traditional rival, the sultan of Zanzibar, and the protectorate was established in 1885. Thus, when the Germans left, the people of Wituland felt betrayed.

German West Africa was the only German colony in which large numbers of Germans settled. Many came because of the riches in diamond and copper mining; others came as farmers. By 1914, there were about 12,000 Germans in the colony, along with 80,000 Herero natives, 60,000 Ovambo, and 10,000 Nama—all referred to by the Germans as “Hottentots.”

Many of the native groups rose up and tried to drive the Germans from their lands. The largest of these attempts was later referred to as the Herero Wars of 1904. At first, the Herero were successful, destroying German farms and driving settlers away, but the Germans brought in reinforcements and defeated the Herero at the

Battle of Waterberg on August 11, 1904. The defeated Herero were herded into the Kalahari Desert, where thousands died of thirst. German troops later found skeletons in holes as deep as 50 feet (15 m), which the Herero had dug in an attempt to find water.

During World War I, South African and German troops fought each other in South West Africa, as the territory was called, and many German settlers were transported to concentration camps in South Africa for the duration of the war. After the war, the League of Nations placed the territory under the protection of the British. The former German colony remained as a British protectorate until it became the independent nation of Namibia in 1990.

GERMAN EAST AFRICA

In 1885, Germany granted an imperial charter to the Society for German Colonization, an organization founded with the sole purpose of establishing German colonies in East Africa. The sultan of Zanzibar, believing that the territory in question was his, protested. In response, German chancellor Otto von Bismarck sent ships, which arrived in the waters around Zanzibar and directed their cannons at the sultan’s palace. As a result, the sultan backed down and in 1886, the British (who already had a consulate in Zanzibar) and the Germans divided the territory in question between them.

Few Germans settled in East Africa. The small number of administrators and soldiers relied on native chiefs to maintain order, collect taxes, and force their people to grow cotton for export. Beginning in about 1905, a spirit medium called Bokero created a “war medicine” of water, castor oil, and millet seeds and told his followers that this medicine would turn German bullets into water. The Swahili word for water is *maji*, and when Bokero and his followers began to attack Germans, their uprising

became known as the Maji Maji Rebellion. By the time the rebellion ended in 1907, several hundred Germans and more than 75,000 natives had died.

During World War I a young German general, Paul Emil von Lettow-Vorbeck, with a small force of Germans and 11,000 native forces known as Askaris, successfully fought the 330,000-strong British imperial forces under South African commander Jan Smuts. At the 1914 Battle of Tanga, von Lettow-Vorbeck defeated a British unit that was eight times larger than his own force. Overall, von Lettow-Vorbeck was responsible for more than 60,000 casualties. After hearing that Germany surrendered, von Lettow-Vorbeck agreed to a cease-fire.

The 1919 Treaty of Versailles that ended World War I divided the German colony of East Africa, giving Ruanda-Urundi to Belgium, a small area known as the Kionga Triangle to the Portuguese, and the rest to the British, who called their new colony Tanganyika.

TOGO AND CAMEROON

In 1884, Germany established a colony on the coast of east-central Africa that they called Kamerun. The German colonialists built railways, roads, bridges, and hospitals in the colony, but they used native forced

labor to do the work, creating lasting resentment among the native people.

During World War I, the British invaded the German colony and forced the surrender of the last German fort there in 1916. After the war, Cameroon (now known by its English spelling) was partitioned between Britain and France, and the two resulting areas were referred to as British and French Cameroon, respectively.

In 1884, German chancellor Otto von Bismarck sent Gustav Nachtigal to Togo to persuade the local chiefs to accept the protection of the German empire. The chiefs agreed, and by the next year, Togoland was recognized by the European powers as a German colony. Using forced labor as they had in Kamerun, the Germans established rubber, palm oil, cotton, and cocoa plantations. After World War I, Togoland, like Cameroon, was divided between the French and the British. By 1919, Germany had no colonies in Africa.

See also: British Colonies; Colonization; French West Africa; Rwanda; South Africa.

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Global Warming See Environmental Issues.

Imperialism

The policy of expanding national power by acquiring and controlling territory. In the late nineteenth and early twentieth centuries, the continent of Africa became the main target of European imperialism. Europeans had set up trading posts and small settlements along Africa's coast in the 1400s. European interest in Africa grew, however, after the Europeans discovered the vast resources of the continent's interior.

MOTIVATIONS

From 1815 until the 1870s, Great Britain was the undisputed economic leader of the world, the only modern industrial power. After 1870, however, Britain found itself confronted by competition from France, Germany, and the United States, as these nations began to build more factories and manufacture more goods. Britain and other European powers began to see captive overseas markets as the solution to their economic challenges. Africa, as the least developed region of the world, became a particular target, though Asia also saw massive colonization efforts.

The economic theory behind imperialism held that developed nations needed to import cheap raw materials to convert into manufactured products. They also needed captive markets to export their manufactured goods to. In addition, wealthy bankers and businesspeople in Europe needed ways to invest their excess capital, or money, and underdeveloped nations in Africa provided the perfect arena.

Imperialism was also politically motivated. Small European countries competed to see who could “own” the largest overseas territory. Britain was the clear winner. By 1921, Britain ruled over 458 million people, about a quarter of the world’s population, and a quarter of the total land area of the earth, about 14.2 million square miles (36.8 million sq km). Britain also held more territory in Africa than any other nation.

A belief in the cultural and racial superiority of Europeans over Africans and Asians also motivated imperial expansion. Rudyard Kipling expressed this view in his poem “The White Man’s Burden” (1899), telling his readers that they must “take up the White Man’s burden,” ruling over “new-caught sullen peoples/half-devil and half-child.” Many Europeans believed that Africans were, in fact, like children, unable to rule themselves. They also believed that

it was imperative that Africans be converted from their **pagan** religions to Christianity. Most Europeans of the late nineteenth and early twentieth century did not see their imperial policies as exploitation; rather, they believed they were “called” to “save” the poor, benighted African people.

Yet another motivation for imperialism was strategic. Britain, in particular, saw its presence in Africa as essential to protecting its interests elsewhere. Britain **annexed** both the Suez Canal in Egypt (1882) and Cape Town in South Africa (1795) in order to protect its ships on their way to its territories in India. Other nations sought access to crucial waterways and seaports. For example, one of the agreements at the Berlin Conference of 1884–1885 was to keep the Congo and Niger river basins neutral and open for river traffic by all interested parties.

THE SCRAMBLE FOR AFRICA

The Berlin Conference of 1884–1885 began what has been called the Scramble for Africa. At the request of the Portuguese, Otto von Bismarck, chancellor of a newly united Germany, called European powers together to determine how to divide Africa among them without warfare. Attending the conference were Austria-Hungary, Belgium, Denmark, France, the United Kingdom, Italy, the Netherlands, Portugal, Russia, Spain, Sweden-Norway, the Ottoman Empire, and the United States. The conference was a success in that it did outline a plan that saved Europeans from deadly warfare. However, the conference did not protect Africans from being murdered by colonial powers, most notably by Leopold II of Belgium, who held the Belgium Free State as a personal possession and had nearly half the population killed in order to pursue his economic interests. Before the Berlin Conference, Europeans occupied about 10 percent of the continent.

By 1914, virtually the entire continent was ruled by European powers, including Britain, France, Belgium, Portugal, Italy, Spain, and Germany.

EFFECTS

The effects of imperialism on the people of Africa were devastating. In particular, colonial powers forced Africans to abandon food crops, such as yams and grain, and grow cash crops, such as peanuts, coffee, tea, rubber, cotton, and cocoa, for export. The family farm became a thing of the past, and African laborers, mostly men, left home to work on large plantations. Those who could not or did not farm also left home to find jobs in the brutal and back-breaking mining industries. Ultimately, women were left to grow food crops on their own, and they were often unable to grow enough.

The fact that many men left their homes had a devastating impact on African families and traditional culture. Wealth generated in Africa was exported to Europe and little money was spent to build the **infrastructure** African societies needed to be-

come modern nations themselves. Although some Africans were educated by their **imperialist** rulers in government or missionary schools, many people were left without the needed skills and knowledge to build industrial nations after the colonial powers left. Since Westerners ran the schools, many of those who were educated learned only Western ideas. These young people were taught that their traditional ideas and beliefs were inferior to Western ideas, and this led to further loss of traditional culture.

See also: Agriculture; British Colonies; Colonization; Culture and Traditions; French West Africa; German Colonies; Italian Colonies; Portuguese Colonies; Suez Canal.

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Independence Movements

At the end of World War II, there were only three independent nations in Africa: Liberia, which had been settled by former slaves from the United States and declared its independence in 1847; Ethiopia, which had never been colonized except for a brief occupation by Italy; and Egypt, which had achieved independence from Great Britain in 1922. By 1970, however, Africa had thirty-seven additional independent nations. Namibia, the last nation to gain independence, did so in 1990.

FACTORS INFLUENCING THE DESIRE FOR INDEPENDENCE

A major influence on African independence movements was Mahatma Gandhi, who led India to freedom from its British colonizers in 1947. Gandhi, who lived in South Africa from 1893 to 1914 and started his method of nonviolent protest there, served as a

model for many African nationalists in the 1950s and the 1960s.

Another important influence was the Pan-African Movement, an organization founded toward the end of the nineteenth century with the goal of uniting and uplifting all Africans—no matter where in the world they lived. Many of the delegates to

INDEPENDENCE MOVEMENTS, 1912–1994

1912 African National Congress (ANC) founded to fight for equality for Africans in South Africa

1946 Founding of the African Democratic Rally (Rassemblement Démocratique Africain, or RDA), an independence movement in French West Africa, by Félix Houphouët-Boigny

1949 Kwame Nkrumah founds the independence-minded Convention People's Party in Gold Coast, later Ghana

1952 ANC organizes Defiance Campaign to nonviolently protest apartheid laws

1954 The National Liberation Front (FLN) of Algeria begins attacks on French colonial targets

1956 Popular Movement for the Liberation of Angola (MPLA) is founded; African Party for the Independence of Guinea and Cape Verde (PAIGC) is founded

1957 Gold Coast gains independence as the nation of Ghana under the leadership of Nkrumah

1962 Algeria becomes independent of France; rebel groups seeking independence are founded in Angola (National Liberation Front of Angola, or FNLA), and in Mozambique (Mozambique Liberation Front, or FRELIMO)

1975 Angola, Mozambique, and Guinea-Bissau win independence from Portugal

1990 ANC is legalized in South Africa; Namibia granted independence

1994 First democratic elections in South Africa

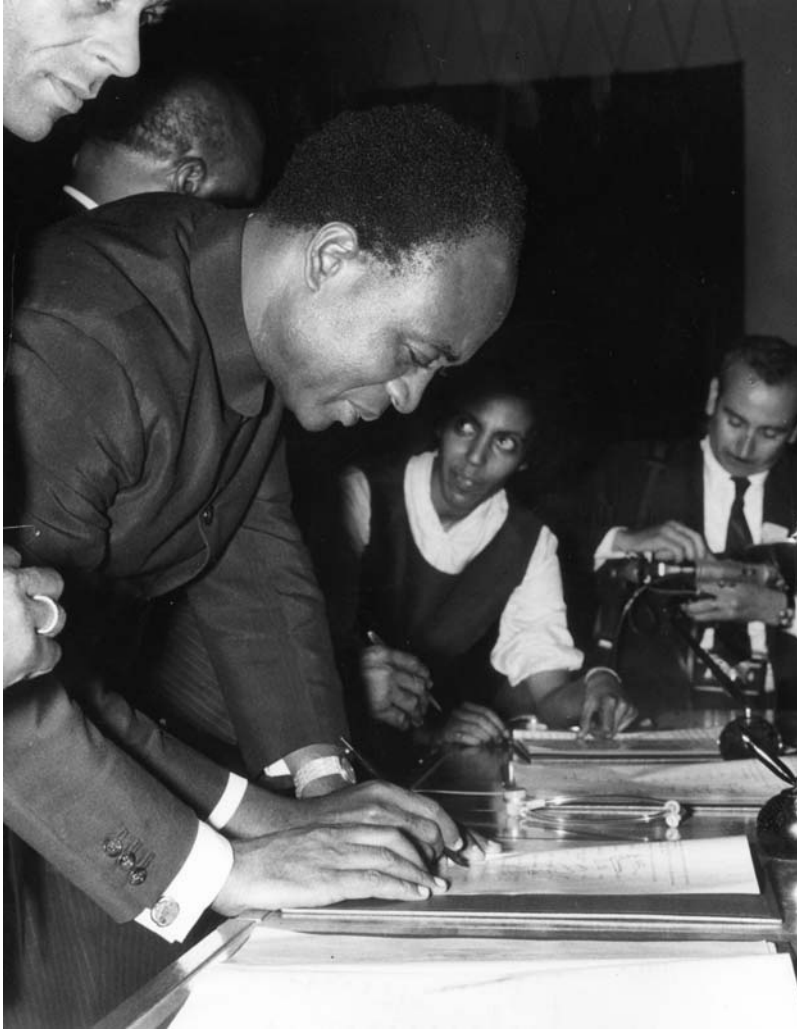
the 1945 Pan-African Congress were individuals who later led their nations to independence, including Hastings Banda of Malawi, Kwame Nkrumah of Ghana, Obafemi Awolowo of Nigeria, and Jomo Kenyatta of Kenya. The ideals of the Pan-African Movement, including a belief in the basic equality of all humans, led many to become involved in independence movements.

World War II had a major impact on many African soldiers who served in national armies and fought in Africa alongside their European colonizers. Having battled to save the world for democracy, returning soldiers began to wonder why they continued to live under colonial rule. Indeed, the 1941 Atlantic Charter, created

by American president Franklin Roosevelt and British prime minister Winston Churchill, proclaimed that one of the principles for which World War II was fought was “respect [for] the right of all peoples to choose the form of government under which they lived.”

AFRICAN DEMOCRATIC RALLY (RDA)

Among the earliest independence movements in Africa, formed in French West Africa, was the African Democratic Rally (Rassemblement Démocratique Africain, or RDA), founded in 1946 by Félix Houphouët-Boigny, who would, in 1960, become the president of the Cote d'Ivoire.



Kwame Nkrumah, the prime minister of the Republic of Ghana, signed the African Charter that established the Organization of African Unity (OAU). The OAU's attempts at African unity were largely unsuccessful. In 2004, the OAU was replaced by the African Union (AU), an organization with greater authority to preserve peace on the continent. (Keystone/Stringer/Hulton Archive/Getty Images)

This organization represented all of French West Africa and was not associated with any particular colony. Although harshly suppressed by the French, the RDA eventually achieved its goal of helping African nations attain independence. The RDA is still an active political party in many West African nations.

GHANA

The first sub-Saharan African nation to become independent was the Gold Coast, now Ghana, which won its independence from Great Britain under the leadership of Kwame Nkrumah. Nkrumah was educated in the United States and returned to Africa in 1947 to serve as the general secretary to the

United Gold Coast Convention (UGCC) under politician Joseph Danquah. The UGCC's primary purpose was to advocate for independence from Great Britain. In early 1948, police shot at African service members who were protesting sharp increases in the cost of living. When the shootings led to rioting across the country, British leaders, believing the UGCC had incited the riots, had several of its leaders, including Nkrumah, arrested. The British soon realized that the UGCC was not involved and released the leaders. Upon his release, Nkrumah traveled around the country making speeches and demanding immediate self-rule. By 1949, he had organized his many followers into the Convention People's Party.

When the British proposed a new constitution that limited voting rights to those who owned property, Nkrumah and his followers responded with the Constitutional Proposals of October 1949, which demanded universal suffrage and self-government. Soon after the British rejected these proposals in 1950, Nkrumah began a campaign for “Positive Action” that included civil disobedience, boycotts, and strikes. Nkrumah was arrested and spent three years in prison. In 1951, Nkrumah’s party won in free elections, and in 1952, because he was leader of the party that won the elections, Nkrumah became the prime minister of a new transitional government that would eventually lead to freedom. In 1957, following a series of strikes and protests, Gold Coast became the independent nation of Ghana, with Nkrumah still at the helm as prime minister. In 1960, Nkrumah was elected Ghana’s first president. Nkrumah’s path to freedom for Ghana inspired other African leaders to strive for independence.

ALGERIA

Among the most violent of all the African struggles for independence was that of Algeria. In 1954, the **socialist** political party, National Liberation Front (FLN), began a series of attacks against military posts, police stations, and other state-owned facilities. The French, determined not to allow independence, brought additional troops into Algeria and fought back. The FLN used **guerrilla** tactics, striking quickly at French positions, then hiding among the civilian population. Both sides in the conflict engaged in acts of terrorism against noncombatants.

In 1958, General Charles de Gaulle, leader of the Free French Movement during World War II and former president of France, was called to form a new government. The previous administration, referred to as the “Fourth Republic,” had lost the

confidence of the public, partly because of its handling of the conflict in Algeria. Although de Gaulle at first pursued the war, by 1959 he had accepted the idea of Algerian independence. De Gaulle’s stance, however, angered the French settlers in Algeria, who, with the support of French troops in Algeria, staged two revolts, which de Gaulle had to put down by force.

In March 1962, the parties to the conflict between the French settlers and the French government declared a cease-fire, and in July of the same year, Algerians voted to become independent of France. There are differing estimates of the number of deaths that occurred during the eight years of fighting. Algerians set the death toll at 1.5 million, while the French set it at about 350,000.

PORTUGUESE COLONIES

Portugal, under the leadership of Fascist dictator António Salazar from the early 1930s to the late 1960s, was determined to hold onto its colonies in Africa. Long after other colonial powers had realized that their tenure in Africa was over, the Portuguese continued to battle independence movements in Angola, Mozambique, and Guinea-Bissau.

Angola

In 1961, a brief rebellion by native Angolans against their Portuguese colonizers was put down, and many of the rebels fled to neighboring Congo. The next year a group of these refugees led by political activist Holden Roberto came together as the National Liberation Front of Angola (FNLA). From its base in the Congo, the FNLA fought a guerrilla war against the Portuguese. By the early 1970s, Portugal had more than 50,000 troops in Angola to ward off attacks by the various guerrilla groups. In 1972, Portugal declared Angola an “autonomous state,” allowing self-determination in all areas except defense

and foreign policy. In 1974, a group of left-wing military leaders overthrew the government of Portugal in a bloodless coup that came to be known as the Carnation Revolution. The new government granted Angola independence in 1975, and the socialist Popular Movement for the Liberation of Angola (MPLA) established a government in the capital of Luanda. The FNLA and National Union for the Total Independence of Angola (UNITA), however, were opposed to socialism and established a rival government in Huambo. The MPLA received financial and military aid from the Soviet Union and Cuba, while the United States supported the FNLA and UNITA. These groups fought a prolonged civil war that did not end until 2002.

Mozambique

Another Portuguese colony, Mozambique, began its struggle for independence in 1962 with the founding of the Mozambique Liberation Front (FRELIMO). Based in Tanzania and led by U.S.-educated anthropologist Eduardo Mondlane, FRELIMO began to attack targets in northern Mozambique in 1964. After Mondlane's assassination in 1969, Samora Machel took over leadership of the movement and extended the warfare into central Mozambique. To defend its colony, Portugal stationed 70,000 troops in Mozambique, but they could not put down the insurgency. After the 1974 Carnation Revolution against the Portuguese government, Mozambique was granted independence. FRELIMO became the only legal political party.

Guinea-Bissau

Marxist Amílcar Cabral established the African Party for the Independence of Guinea and Cape Verde (PAIGC) in 1956. PAIGC's original strategy was peaceful, and the party worked for independence. When in 1959 Portuguese soldiers fired on a crowd of protesters, many Africans who

had not been in favor of independence began to advocate for self-determination.

PAIGC changed its tactics in 1962 and began to launch attacks against Portuguese targets. Like other leftist African independence movements, PAIGC looked to the Soviet Union and China for support and received both weapons and training from those nations. Embroiled in conflicts in Angola and Mozambique, Portugal found itself hard pressed to fight back against the guerrillas, and by 1967 PAIGC had control of most of the countryside. The tide turned, however, when Portuguese soldier and politician António Spínola took over as governor of the colony. He sought to influence public opinion by building schools, hospitals, and roads, but at the same time, the Portuguese Air Force began dropping napalm and defoliants in order to kill guerrillas and destroy their hiding places. Nevertheless, in 1973, PAIGC declared Guinea-Bissau to be an independent nation. It was recognized as such by the United Nations, which condemned the Portuguese occupation. Portugal formally declared Guinea-Bissau independent in 1975, along with all its other colonies in Africa.

SOUTH AFRICA

By 1910, South Africa was no longer a colony but a dominion of Great Britain, with the same status as Canada. (Britain granted dominion status to former colonies that were essentially self-governing.) However, South Africa's native population was completely disenfranchised. In 1912, the African National Congress (ANC) was formed in order to defend the rights of the African people, whether living inside or outside the borders of South Africa. The ANC was founded on the principle of nonviolent protest against discriminatory government policies.

In 1952, the ANC and other groups opposed to apartheid—the legal system of racial discrimination in South Africa—organized the Defiance Campaign, in which

members were encouraged to deliberately violate oppressive laws. The campaign ended when the white government enacted laws prohibiting protest meetings in 1953.

In 1960, the ANC planned a non-violent protest against the “pass laws,” which required blacks to carry identification cards. Not to be outdone, the Pan-African Congress (PAC) planned a pass law protest of their own, to try to draw away ANC’s supporters. The PAC protesters gathered at the Sharpeville police station in an attempt to turn themselves in for traveling without papers. The protest turned bloody when the police, on edge due to the massive crowd, began firing into the crowd, killing 69 and wounding 186. In the aftermath of the Sharpeville massacre, the South African government banned the ANC and PAC.

Because nonviolence had failed to achieve their goals, the ANC leaders altered their tactics. Umkhonto we Sizwe (“Spear of the Nation”) was formed in 1961 to be the military arm of the African National Congress. Nelson Mandela led the newly formed unit, though he was arrested within a year and sentenced to life in prison for terrorism.

During the 1970s and 1980s, the ANC attacked a number of targets in South Africa from bases in Botswana, Mozambique, and Swaziland. Tactics included bombings, torture, and even murder. In return, the South African government routinely bombed ANC bases and may have been responsible for the 1988 assassination of ANC member Dulcie September.

Eventually, outside pressure from other world leaders brought both the South African leaders and the ANC to the negoti-

ating table. International pressure and economic embargo were damaging the power of the government, while the fall of the Soviet Union in 1991 meant that the ANC was no longer receiving weapons and money. As a result of their meetings, President F.W. de Klerk legalized the ANC and PAC and released Nelson Mandela from prison in 1990. Four years later, South Africa held its first democratic elections, and Mandela was elected president.

It is one of the great ironies of history that, having fought so hard for independence, many African nations still do not have multiparty democracies and solid democratic institutions. Many nations were wracked by civil war, and many newly elected leaders refused to hold subsequent elections, instead staying in power for decades, robbing the national treasuries and outlawing dissent. South Africa, at least, hopes to escape this fate and sustain its democratic governments.

See also: Algeria; British Colonies; Civil Wars; Colonization; French West Africa; Pan-African Movement; Portuguese Colonies; South Africa.

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Italian Colonies

Italy’s holdings in Africa, which by 1934 included the territories of Cyrenaica and Tripolitania (now Libya), Somaliland (now a part of Somalia), Eritrea, and Ethiopia. Like Germany, Italy was relatively late in becoming a unified nation, beginning the process in



TURNING POINT

The Treaty of Wuchale

The Treaty of Wuchale, also known as the Treaty of Uccale, was signed by Emperor Menelik II of Ethiopia and Count Pietro Antonelli of Italy on May 2, 1889. The treaty, which was written in two versions, one Italian and one Amharic, the language of Ethiopia, ceded several provinces of Ethiopia to Italy. These provinces eventually became the Italian colony of Eritrea. Menelik signed the treaty because he viewed Italy as a threat to Ethiopian independence and hoped the ceded territories would satisfy Italy's colonial ambitions.

Shortly after the treaty was signed, however, the Italians began taking over provinces that were not part of the original agreement.

Then, in October of the same year, Italy notified other colonial powers in Africa that it regarded Ethiopia as a **protectorate**. Italy justified its claim by referring to Article XVII of the Italian version of the Wuchale Treaty, which stated that Ethiopia was under the control of the Italian government. The Amharic version, however, did not clearly state that Italy was in control, only that the two nations were partners. In 1893, Menelik repudiated the treaty and declared it invalid. In response, Italian forces advanced upon Ethiopia, but were defeated at the Battle of Adwa in 1896. The Treaty of Addis Ababa, signed in 1896, ended the war and forced Italy to recognize Ethiopia's independence.

about 1815, after the defeat of Napoleon, and ending in about 1870. Also like Germany, Italy was a latecomer to Africa, beginning its colonization efforts with Somaliland and Eritrea in 1889.

FIRST ITALIAN-ETHIOPIAN WAR

In 1889, Menelik II, the ruler of Ethiopia, signed the Treaty of Wuchale with Italy, which established Eritrea as an Italian colony. In 1893, Menelik, having consolidated his power over Ethiopia, declared the treaty void. In October 1895, Italy responded by attacking Ethiopia from Eritrea. The Italians expected that the Tigray and Amhara people, whom Menelik had conquered, would support them. The assumption proved incorrect, however, as they sided with Menelik. In the first battle of the war at Amba Alagi in December 1895, Ethiopian soldiers drove the Italian forces back into Eritrea.

Ethiopia's decisive victory over the Italians came at the Battle of Adwa on

March 1, 1896. About 20,000 Italian troops planned an early morning attack on the Ethiopian forces, hoping to surprise the sleeping army. However, the Ethiopians had wakened early to attend church, learned of the Italian advance, and counterattacked. In defeating the Italians, Menelik and his army made history—becoming only the second African military force to defeat a European force since Hannibal's victory over the Roman army 2,000 years earlier. In October, Italy and Ethiopia signed the Treaty of Addis Ababa, which established the borders of the Italian colony of Eritrea and recognized the independence of Ethiopia.

LIBYA

Italy gained control over the North African territories of Cyrenaica and Tripolitania as a result of its victory in a short war with the Ottoman Empire in 1911. Those in Italy who had dreams of a new Roman Empire based in modern Italy referred to Libya as Italy's "fourth shore." Despite this boast, the Italians encountered a determined resistance by the native people until 1914, by which time Italy controlled the vast majority of the territory. Italy consolidated Tripolitania, Cyrenaica, and a third territory—Fezzan—as the colony of Libya in 1934.

In the period between World War I and World War II, Idris I, **emir** of Cyrenaica, led a **guerrilla** war of resistance against Italy from a base in Egypt. During World War II, Libya was the site of many battles between Allied and Axis forces. Idris, fighting with the Allies, helped defeat the German forces in Libya under the command of Nazi general Erwin Rommel. After the war, Italy relinquished all claims to Libya, the once united colony was redivided, and Great Britain administered the territories of Cyrenaica and Tripolitania; the territory of Fezzan was transferred to French rule. When Libya gained its independence in 1951, Idris became the new nation's first king.

SECOND ITALIAN-ETHIOPIAN WAR

Benito Mussolini, the **Fascist** dictator of Italy, was among those Italians who dreamed of a new Roman Empire and pictured modern Italy in control of the entire Mediterranean region. Mussolini had not forgotten Italy's defeat by Ethiopia at the Battle of Adwa in 1896, and he was determined to avenge the humiliation. Ethiopia was also an obvious choice for Italian expansion because it was one of the few African nations not already colonized by a European nation, and it bordered the Italian colonies of Eritrea and Somaliland.

The attempt to take over Ethiopia began in 1930 when the Italians built a fort in dis-

puted territory on the border between Eritrea and Ethiopia at an oasis in the Ogaden Desert known as Walwal. In 1934, Ethiopian and Italian troops clashed, leaving 150 Ethiopian and 50 Italian troops dead. Soon afterward, the Italians began to mass forces on the Ethiopian border. Ethiopian emperor Haile Selassie mobilized his army to fight, but many of his forces were armed only with spears, bows, and arrows. In 1936, without a formal declaration of war, Italian forces crossed the border into Ethiopia and captured Adwa, the site of the 1896 Italian defeat.

In addition to conventional weapons, Italian forces used chemical weapons against the Ethiopians. It is now known that mustard gas was used both on the ground and in aerial bombardments, although the Italian government refused to acknowledge this fact until 1995. Civilians and Red Cross encampments were deliberately sprayed with the gas. In addition to using poison gas, the advancing Italian army forced Ethiopian civilians into labor camps, killed hostages, and mutilated the corpses of the dead. Captured rebels were thrown alive from airplanes, and Mussolini himself authorized his army to "systematically conduct a politics of terror and extermination." One of the worst incidents of the war occurred in 1937 in the capital of Addis Ababa when a bomb exploded next to an Italian general. In a rage, he ordered the Italian militia to "Avenge me! Kill them all!" The Black Shirts, as the militia was called, killed every Ethiopian civilian they could find, set fire to houses, and conducted mass executions. Nearly 30,000 people were killed.

Ethiopia fell on March 29, 1936, and Emperor Haile Selassie fled the country on May 2. On May 9, Italy declared Ethiopia, Somaliland, and Eritrea to be the state of Italian East Africa. Nevertheless, Ethiopians continued to resist Italian occupation until Allied forces liberated Ethiopia in 1941. Ethiopia regained its independence in



INTO THE 21ST CENTURY

Return of the Aksum Obelisk

For nearly 70 years, a 1,700-year-old Ethiopian stone monument stood in the Piazza di Porta Capina in Rome. Italian occupiers of Ethiopia had taken the 78-foot-tall (24 m) monument, known as the Aksum Obelisk, from Ethiopia in 1937. To transport the obelisk, which weighs more than 200 tons, the Italians had to break it into three pieces.

The obelisk, which was erected near the Ethiopian border with Eritrea in what was the ancient kingdom of Aksum to commemorate a royal death (date unknown), became a symbol of Ethiopian national pride, and the Ethiopian government tried for years to negotiate its return to its original site. On November 18, 2004, Italy and Ethiopia signed an agreement for the return of the monument. The structure, which had to be rebroken in order to be transported, arrived in Aksum in April 2005. A national holiday was declared in Ethiopia, and people danced in the streets.

When archeologists examined a site on which to place the obelisk, they found a number of underground tombs. Archeologists believe that only about 7 percent of all the artifacts in Aksum have been unearthed, and the prospect of uncovering so much ancient history is exciting to the nation. However, when people living nearby were asked to leave the area so that archeologists could explore the sites, they chose not to cooperate. The obelisk, meanwhile, was being held in two metal shacks, covered by blankets. Many in Ethiopia, one of the world's poorest countries, have begun to question the time, effort, and money expended to return the monument. The cost to remove and transport the obelisk was more than \$50 million, paid for by the Italian government. Many Ethiopians wonder if that money would have been better spent on economic development.

1942, and in 1952 Eritrea was placed under Ethiopian control. Italian Somaliland became a part of Somalia in 1960.

AFTERMATH

After World War II, many Italian political leaders, still influenced by fascist **ideology**, worked actively to regain their colonies. Even after signing a peace treaty in 1947 in which it renounced its control over its former colonies, the Italian government sent diplomats around the world to lobby the Allies in an attempt to regain their territory. The treaty also required the Italian government to return objects they had looted from Ethiopia after 1935. Little was ever returned, but the Aksum Obelisk, an ancient

Ethiopian artifact taken in 1937, was finally returned in 2005.

See also: Art and Architecture; Colonization; Eritrea; Ethiopia; Somalia; Tools and Weapons.

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Language

More than 2,000 different languages are spoken in Africa, including both native languages and languages brought into Africa by conquerors and colonizers. Africa is the most linguistically diverse continent on Earth.

In addition to **indigenous** African languages, Africans speak Arabic, French, English, Portuguese, German, and Afrikaans, a language derived from Dutch and spoken mainly in South Africa. The two most prevalent African languages, spoken by the greatest number of people, are Hausa, spoken by 39 million people, and Swahili, spoken by 35 million people.

CLASSIFICATIONS

Several different systems have been devised for classifying Africa's languages, but the most widely accepted is that devised by American linguist Joseph Greenberg in 1963. Greenberg divided Africa's many languages into four broad families. A language family is a grouping of related languages that scholars believe derive from a common ancestor language. The four families Greenberg identified are Afro-Asiatic, Nilo-Saharan, Khoisan, and Niger-Congo. These language families differ from one another in many significant ways, and even languages in the same family may be as different as English and Hindi.

Many African languages do not have writing systems and have been handed down orally. In some cases, writing systems using the Roman alphabet were developed to allow missionaries to translate the New Testament into the native tongue of those Africans they were attempting to convert to Christianity. To date, the New Testament has been translated into 680 African languages, including Zulu and Swahili. In many African languages, even today, the only written text is a translation of a portion of the Bible. This is true of many lan-

guages in the Nilo-Saharan and the Niger-Congo groups.

Afro-Asiatic Family

This language family comprises nearly 400 languages, many of which are spoken in northern Africa. Afro-Asiatic includes Arabic, varieties of which are spoken in Algeria, Chad, Djibouti, Egypt, Eritrea, Libya, Morocco, Somalia, Sudan, Tanzania, and Tunisia. Other branches of the Afro-Asiatic family includes the Berber branch, spoken in parts of Morocco, Algeria, and Tunisia, and the Chadic branch, which includes Hausa, a language spoken in many areas in sub-Saharan Africa. The name "Afro-Asiatic" refers to the fact that some of these languages are also spoken in Asia. It is estimated that some 300 million people speak one of the Afro-Asiatic languages.

Nilo-Saharan Family

The languages in the Nilo-Saharan family are found from the area around the Niger River in West Africa across the continent to Ethiopia and are spoken by about 11 million people. Languages from this family are also spoken in the upper Nile Valley—hence "Nilo" as part of the name—and in parts of Uganda and Kenya. South of Egypt, another branch in this family, Nubian, is spoken by about a million people.

Khoisan Family

Among the most interesting of all African language families is Khoisan, which is also spoken by the smallest number of individuals. Only about 200,000 people speak the thirty languages in this group. Among

OFFICIAL LANGUAGES IN MODERN AFRICA

Very few African nations have designated native languages

as official. Most nations use a European tongue as their official

language, a legacy of the colonial era.



Khoisan languages are Nama, spoken in Namibia, and Sandawe, spoken in Tanzania. Khoisan are “click” languages, in which many consonants are pronounced with a clicking sound (the way English speakers might say “tsk, tsk”). In written versions of

these languages, the click sound is often represented with a slash or exclamation mark.

In recent years, linguists who study the origins and development of languages, known as **glottochronologists**, have

concluded that the very first human language may have been a click language similar to that still spoken today by the Khoi and the San of southwest Africa.

Niger-Congo Family

This is the largest of all the African language families, comprising more than 1,400 languages. This family is divided into several subfamilies, some of which are found in only very small areas in Africa surrounded by other, nonrelated languages. The largest subfamily of the Niger-Congo family is the Atlantic-Congo, whose languages are found throughout almost all of sub-Saharan Africa. Within Atlantic-Congo, which is further divided into many subfamilies, are a group of languages known as Bantu, which is a word that means “the people” in many languages in the group. More than 100 million people in southern Africa speak Bantu languages. In studying the distribution of Bantu languages, linguists and historians have been able to trace the “Bantu migration.” The original or root Bantu language was spoken in what is today Nigeria and Cameroon beginning in about 2000 B.C.E. Over the next 1,500 years, Bantu speakers moved across the continent, probably bringing iron-smelting technology with them, and absorbed or overcame many other cultures. Some Bantu languages spoken today include Zulu and Xhosa in South Africa, Shona in Zimbabwe, Bemba in Zambia, Swahili in Tanzania, Kikuyu in Kenya, Ganda in Uganda, and Fang in Cameroon. Part of the same subfamily as Bantu are other African languages with large numbers of speakers, including Yoruba with 22 million speakers and Igbo with 18 million speakers.

CHARACTERISTICS

While there are great variations among African languages, many of the families share similarities, or common characteristics. In Niger-Congo languages, verbs are

conjugated in a way that can emphasize the speaker’s attitude toward an action rather than just the time of the action, or tense. English, on the other hand, emphasizes only tense in verb conjugation, using the present (I eat), past (I ate), and future (I will eat). In the Niger-Congo family, one can say such things as, “He eats all the time” or “She is likely to eat” by adding a prefix or suffix to the verb. Obviously, to translate these ideas into English would require many words.

Many of the Nilo-Saharan, Niger-Congo, and Khoisan families, and even some of the Afro-Asiatic families, are tonal languages, as is Chinese. This means that the pitch of the word conveys meaning. In Yoruba, which is spoken in Nigeria, the single word “ogun” has nine different meanings, depending on the pitch used. There are even some tonal languages that use whistle speech, in which each sound unit can be whistled according to the pitch with which it could be spoken such that native speakers can understand what is being whistled.

Tonality also makes possible the “talking drums” of the Yoruba. These drums are shaped like hourglasses. The drumheads are attached to both ends of the drum with a hoop, and a number of cords running the length of the drum are attached to the hoops. When the drummer applies pressure to the cords, he or she tightens or loosens the drumhead, which alters the tone when the head is struck. By changing the tone in a way that imitates the tonality of the language, the drummer can send messages over long distances.

EUROPEAN LANGUAGES

Because Africa was colonized by Arab speakers and speakers of European languages, there are many non-African languages spoken in Africa today. Arabic, while among these languages, has been spoken for the longest period of time, primarily in northern Africa. Because of the continent’s

colonial legacy, the two primary European languages spoken in Africa are English and French, and scholars often refer to “Francophone” (French-speaking) and “Anglophone” (English-speaking) Africa. There are eighteen African nations in which English is an official language and twelve nations in which French is an official language. In many of these nations, there is more than one official language, including one or more African languages; in Nigeria, for example, official languages include English, Igbo, Hausa, and Yoruba. Other languages spoken in parts of Africa include Portuguese, German, and Afrikaans, which is derived from Dutch. Afrikaans is one of eleven official languages of South Africa today and is a widely accepted means of communication. In most nations with a European official language, individuals are bilingual, speaking both the official language, which is used for government, trade, and education, and a native language, which is used at home and among family members.

Many Africans, and especially African writers, perceive the prevalence of European languages in Africa as a problem. They feel that there is such a close relationship between language and culture that Africans who speak and write in English or French may lose their uniquely African way of thinking and seeing. To some, this domination of language is a continuation of colonialism, as if the European powers left their languages in their place to continue to make Africans subservient to them. The Kenyan writer Ngugi wa Thiong’o (who once wrote in English under the name James Ngugi), writes only in his native Kikuyu and has emphasized his belief that a truly African literature must be written in a native African language. The Nigerian writer Chinua Achebe, who writes in English, disagrees and believes that African writers can mold European languages to an African way of thinking.

Some politicians also advocate abandoning French and English and installing African languages as official. Others point out, however, that many African languages have no written form and thus could not serve as official languages. Moreover, no African leader wants to be responsible for choosing which of the many native languages in each nation to elevate to official status. Because the borders of African nations were drawn by Europeans with little regard for language or ethnicity, most nations today have speakers of hundreds of different languages within their borders (Cameroon, for example, has speakers of 248 different languages).

PIDGINS AND CREOLES

Because of the great number of languages spoken in Africa, many pidgin and creole language variations have arisen. A pidgin language is a simplified form of speech that combines elements of two or more languages and facilitates communication between two groups who do not share a language. Pidgins are also sometimes referred to as “contact languages.” Among the many pidgins in Africa are Nigerian Pidgin, which is a form of English, and Fanagolo, which combines Zulu, Afrikaans, and English and is used in the mines in South Africa.

A creole is a fully formed language that begins as a pidgin language and becomes the primary language of a people. While pidgins are spoken only during contact between two groups that do not share a language, a creole is spoken at home, just like a native language. Many African creoles are based on English, such as Krio in Sierra Leone and Sheng in Kenya. Others, such as Cape Verde Creole and Guinea-Bissau Creole, which is spoken in both Guinea-Bissau and Senegal, are based on Portuguese. Some creoles, such as Juba Arabic, which is spoken in southern Sudan, are based on Arabic, and others are based on local

languages, such as Sango, which is the main language of the Central African Republic.

More than 300 African languages are spoken by so few people that they are on the verge of dying out; some languages have already been lost. For example, a click language, Ku!khaasi, was last spoken sometime in the 1930s. The year 2006 was designated as the Year of African Languages by the African Union (AU) and the AU itself has declared all of Africa's languages "official." It also established the African Academy for Languages, situated in Bamako, Mali, in order to help preserve and promote the indigenous languages of Africa. The African Union also promotes the development of reading material in a number of African languages and publicizes the importance of preserving Africa's linguistic heritage.

See also: British Colonies; Colonization; Culture and Traditions; French West Africa; German Colonies; Imperialism; Literature and Writing; Portuguese Colonies; South Africa.

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Liberia

A country in western Africa, bordering on the Atlantic Ocean and situated between Cote d'Ivoire and Sierra Leone, settled in 1821 by freed slaves from the United States. Liberia declared itself an independent nation in 1847. Its capital, Monrovia, was named after U.S. president James Monroe. The first Liberian settlers purchased a strip of land along the coast from the native leaders.

The early Liberian settlers modeled their new land on what they remembered from the United States. They continued to speak English and built churches and houses that resembled those of the American South. Also like white people in the South, the freed slaves tended to look down on the native people.

During the early years of independence, Liberians built schools and a university, managed a growing economy, and expanded the nation's borders. From the beginning, the country was ruled by and for the former slaves, who called themselves Americo-Liberians, with little attention paid to the needs of native populations.

In the early years of the twentieth century, Liberia's economy began to struggle, partly because the cost of what had to be imported far exceeded the value of exports. By 1909, the government was bankrupt and had to borrow extensively to stay afloat. In 1926, the government leased land to American rubber companies to increase revenues, but the rubber companies exploited the workers, leading to social unrest. In 1930, the League of Nations accused Firestone Rubber Company of employing "forced labour . . . hardly distinguishable from slavery." The scandal caused Liberian president Charles D.B. King to resign in order to avoid being impeached.



INTO THE 21ST CENTURY

Al-Qaeda in Africa

Since the 1990s, al-Qaeda, the terrorist organization bent upon destroying the United States and its allies, has extended its network throughout Africa. Al-Qaeda first made inroads into African nations with large Muslim populations, such as Somalia, Sudan, and Algeria. In the early 2000s, the terrorist group has worked to expand its reach beyond heavily Muslim nations.

In western Africa, al-Qaeda took advantage of the lawlessness that accompanied the civil wars in Liberia, Sierra Leone, and Cote

d'Ivoire. In Liberia in particular, al-Qaeda found that it could purchase weapons with impunity (often using so-called “blood diamonds”—diamonds mined in war zones), count on a supportive Muslim population for security, and set up training camps without interference. In 2004, the U.S. Federal Bureau of Investigation (FBI) confirmed that former Liberian president Charles Taylor had maintained strong ties to al-Qaeda and had allowed the organization to operate there for years.

In 1944, Liberian senator William Tubman was elected president, and he served in that capacity for seven terms until his death in 1971. Tubman traveled the world and was successful in promoting investment in Liberia. Profits from foreign investment and from newly discovered deposits of iron ore allowed his government to invest in crucial **infrastructure**, including schools, roads, and hospitals. However, Tubman did little to improve relations between the descendents of slaves, a mere 5 percent of the population, and native people. Most of the natives were impoverished and resentful of the ruling **elite**. In 1979, when Tubman's successor, William Tolbert, increased the price of rice, violent demonstrations resulted, and in 1980, a military coup led by Sergeant Samuel K. Doe overthrew the government. Tolbert and thirteen members of his cabinet were executed, and Doe and his party, the People's Redemption Council (PRC), formed a new government. In 1985, Doe claimed to have won an election despite the fact that the actual

count of votes went against him, and then shut down newspapers and banned rival political parties. Civil war broke out in 1989, with rebel forces led by Charles Taylor, who had served as a commerce minister under Doe.

In 1995, after years of bloody fighting in which much of Liberia's infrastructure was destroyed and 250,000 people killed, Taylor agreed to a cease-fire. In 1997, he was elected president in what most observers regarded as a free election. His government proved brutal and repressive, too, leading to a new rebellion in 1999. International pressure, including a warrant issued by a United Nations justice tribunal for his arrest, forced Taylor to resign in 2003. He fled to Nigeria, where he stayed until 2006. Upon extradition, he was brought before the World Court at the Hague in the Netherlands and charged with war crimes.

In 2005, meanwhile, Liberia elected the continent's first female head of state, Ellen Johnson-Sirleaf. A former employee of Citibank and the World Bank, Sirleaf used

her financial expertise to help reduce Liberia's \$3.5 billion debt and worked to rebuild the devastated nation.

See also: Civil Wars.

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Literature and Writing

Until the twentieth century, much African literature was oral. Most people, particularly south of the Sahara, were not literate, and many African languages did not even have a written form. Thus, stories and poems were passed down by word of mouth from generation to generation.

Only in the twentieth century did a written literary tradition develop. Until recently, most of the greatest works of African literature were written in English or French, not in **indigenous** African languages. Most well-educated Africans in the twentieth century were taught in European languages, and many considered those languages superior to their native tongues—or so they were told by their colonial masters. Since the 1970s and 1980s, there has been a movement among some African writers to produce literature in indigenous African languages. These writers, including Kenya's Ngugi wa Thiong'o and Uganda's Okot P'Bitek, believe that an African way of seeing and experiencing the world can only be expressed in an African language.

ORAL TRADITIONS

The oral literature of Africa includes myths, epic poems, folktales, praise songs, riddles, and proverbs. This body of literature is closely associated with music, and much poetry was sung or chanted.

African mythology, like myths the world over, deals with many of the fundamental questions humankind has always asked. How was the world created and who created it? How did death and evil enter the

world? How did the creatures of the earth come to be, and why do they behave as they do? There are literally thousands of myths, some bearing striking similarity to aspects of Western mythology, others uniquely and distinctively African. The Pangwa of Tanzania, for example, believe that the world was created from the excrement of ants. A Bantu creation story tells how the great god Bamba vomits up the sun, which begins the process of the creation of the universe. The Fulani of Mali, who are cattle herders, tell how the universe was created from a huge drop of milk.

The African poetic tradition includes praise names or praise songs, a form that is unique to Africa. The poet constructs the song from a series of pithy phrases that describe special qualities about the subject of the song—which can be a person, a god, an animal, or even a place. Following is a praise song about the Zulu chieftain, Shaka Zulu:

He is Shaka the unshakeable,
Thunderer-while-sitting, son of Menzi
He is the bird that preys on other birds,
The battle-axe that excels over other battle
axes.

Another form of oral literature prevalent in Africa is the folktale, especially the animal-trickster tale. Although the nature of the trickster changes from culture to culture (taking the form of a hare, tortoise, or spider, for example), the stories themselves share a number of characteristics. Sometimes the trickster makes a fool of himself; sometimes he is a thorn in the sides of the gods, defeating their best-laid plans; sometimes he makes fun of the stupidity and pomposity of others. Often the trickster figure is a small creature that outwits larger and stronger creatures. Anansi the spider, of the Ashante culture of Ghana, is the subject of thousands of stories in which his cleverness is his greatest strength.

The African oral tradition also includes proverbs and riddles. Even today, the ability to use an apt proverb is considered a sign of learning among many ethnic groups. Proverbs reflect the values and the imagination of the culture. The Ibo teach proper behavior, for example, with “If a child washes his hands, he will eat with kings.” African riddles, unlike Western ones, do not take the form of a question. For example, the answer to the riddle “People run away from her when she is pregnant, but they rejoice when she has delivered,” is “a gun.”

LITERATURE IN AFRICAN LANGUAGES

The existing literature in African languages is not well known in the West, except perhaps for the work of Kenyan author Ngugi wa Thiong’o, who once wrote in English as James Ngugi but now writes in his native Kikuyu. His novel *Wizard of the Crow* (2006), written in Kikuyu, has been translated into English and widely read in the West as well as in Africa. This pointed satire of African political life tells the fantastic tale of a dictator who plans to climb to heaven up a modern tower of Babel, financed by the Global Bank.

Other literature in indigenous African languages includes works from West Africa in Yoruba and Hausa, from southern Africa in Sotho, Xhosa, and Zulu, and from East Africa in Amharic, Somali, and Swahili. The first full-length novel published in Yoruba is D.O. Fagunwa’s *The Forest of a Thousand Daemons: A Hunter’s Saga* (1968), the story of a hunter in a forest populated with strange, unnatural creatures. Fagunwa’s work is influenced by Yoruba folklore.

Early literature in Hausa, spoken in the predominantly Muslim north of Nigeria, includes *Song of Mohammad* (1845), a poem about the prophet Mohammad by Asim Degel. Among the most popular **genres** in Hausa today is Kano literature, named for the Nigerian Kano State, the primary market where the books are sold. In Hausa, the genre is called *littattafan soyayya*, which means “books of love.” Written primarily by women, these romances tell contemporary love stories. Although they are light fiction, these novels also reflect some of the most difficult issues for Hausa women, including **polygamy**, *purdah* (the practice of women being veiled in front of non-family members), coerced marriages, and lack of education.

The first South African work of fiction in an indigenous language was based on John Bunyan’s allegorical work of the late seventeenth century, *The Pilgrim’s Progress*. Like *Pilgrim’s Progress*, Thomas Mofolo’s *The Traveller of the East* (1906), written in the Sotho language, tells the tale of a spiritual journey of a newly converted Christian. Edward Krune Loliwe Mqhayi wrote both poetry and fiction in the Xhosa language, one of only very few writers to do so. His 1914 novel, *The Case of Two Brothers*, recounts cases tried in a traditional African court. The first book written and published in Zulu is a history of the Zulu people, *The Black People and Whence They Came* (1922) by Magema ka Magwaza Fuze.



In 2002, former South African president Nelson Mandela met with acclaimed Nigerian author Chinua Achebe in Cape Town, South Africa. After their meeting, Achebe received an honorary Doctor of Literature degree from the University of Cape Town.

(Anna Zieminski/Stringer/AFP/Getty Images)

In East Africa, Cismaan Yuusef Keenadiid developed a Latin-based alphahabet for the Somali language in the early years of the twentieth century. Most Somali literature is in verse, and one of greatest poets to write in that language is Sayyid Maxamed Cabdulle Xasan. His poetry, written toward the end of the nineteenth century, was highly critical of the European colonizers of Somaliland. Xasan was also a rebel leader who fought for years against colonizers (1899–1905) and was nicknamed the “mad mullah” by the British. (A mullah is an Islamic clergyman.) Religious works in Amharic, the language of Ethiopia, and in Swahili first appeared in the seventeenth century. The first modern writer to publish in Swahili was Shaa-ban Robert, who wrote both poetry and prose. His **utopian** novel, *Kusadikika* (1951) (the title means something like “Trustful Place”) is a satire of colonialism and the abuse of power.

AFRICAN LITERATURE IN ENGLISH

There are many great African works written in English, which is by far the most important literary language in Africa. While there is much fine African poetry in English—notably that of Nigerian poet Christopher Okigbo (*Labyrinths, with Path*

of Thunder, 1971) and Ghana’s Kofi Anyidoho (*A Harvest of Our Dreams*, 1984)—it is African fiction written in English that has caught the attention of the world.

Nigerian Writers

The best-known contemporary **Anglo-phone** African writer is Nigerian Chinua Achebe, whose most acclaimed work, the novel *Things Fall Apart* (1958), tells the story of an Ibo village at the end of the nineteenth century and the destruction caused by the coming of Europeans. Achebe, like many African writers who followed him, deals with the theme of the end of traditional African life and the clash of African and European culture through the character of Okonkwo, a successful man who is destroyed by colonialism. *No Longer at Ease* (1960) continues the story of the Okonkwo family. Okonkwo’s grandson lives in Lagos, the capital city of Nigeria, cut off from traditional life and values, adrift in a Westernized urban culture that is opposed to his deepest nature.

Amos Tutuola’s novel *The Palm-Wine Drinkard* (1952) is based on Yoruba folktales. It is the story of a drinking man who follows his bartender into “Deads’ Town,” a place populated by demons and ghosts. Tutuola is among the many African writers

LANDMARKS IN AFRICAN LITERATURE, 1845–2006

1845 *Song of Mohammed*, a poem, published in the Hausa language

1883 South African writer Olive Schreiner publishes the novel *The Story of an African Farm*

1885 South African writer Rider Haggard's novel *King Solomon's Mines* published

1906 First full-length South African fictional work written in the Sotho language published, Thomas Mofolo's novel *The Traveller of the East*

1922 First published work in Zulu, Magma Fuze's history *The Black People and Whence They Came*

1930s *Négritude* movement begins, led by Léopold Senghor

1948 Alan Paton's acclaimed novel, *Cry, the Beloved Country*, portraying black-white relations in South Africa, published

1951 First modern novel published in Swahili, *Kusadikika* by Shaaban Robert

1952 Amos Tutuola's novel *The Palm-Wine Drinkard*, based on Yoruba mythology, published

1958 Chinua Achebe's novel *Things Fall Apart* published

1964 Ngugi wa Thiong'o's first novel in English, *Weep Not Child*, published

1968 First full-length novel in Yoruba, D.O. Fagunwa's *The Forest of a Thousand Daemons*

1986 Nigeria's Wole Soyinka wins Nobel Prize for Literature—the first African to be so honored

1988 Na Mahfouz wins Nobel Prize for Literature

1991 South Africa's Nadine Gordimer wins Nobel Prize for Literature; Nigerian Ben Okri wins Booker Prize for his novel *The Famished Road*

1995 Nigerian writer Ken Saro-Wiwa executed for "anti-government activity"

2003 South African writer J.M. Coetzee wins Nobel Prize for Literature

2006 Ngugi wa Thiong'o's novel, *Wizard of the Crow*, written in Kikuyu and translated into English, receives outstanding reviews worldwide

who weave traditional oral literature into the fabric of their modern tales.

Wole Soyinka, the most celebrated Nigerian who writes in English, is primarily a dramatist, although he has also written novels and poetry. The 1986 Nobel laureate in literature, Soyinka has written light drama and comedy, but his most serious plays are *The Strong Breed* (1963), *The*

Road (1963), and *Death and the King's Horsemen* (1975), all of which are influenced by his Yoruba background and combine European and Yoruba culture into a poetic whole.

Ken Saro-Wiwa wrote plays and satirical novels, in addition to children's books. His first novel, *Sozaboy: A Novel in Rotten English* (1985), was written in pidgin English.

Sozaboy is pidgin for “soldier boy,” and the novel deals with Saro-Wiwa’s own experience as a soldier in the Biafran war. Saro-Wiwa’s comic television series *Basi & Company* was canceled by the Nigerian government in 1990 after a five-year run because of its anti-government message. Several of its scripts, however, were turned into children’s books. Saro-Wiwa was executed in 1995 for his participation in an anti-government group.

Ben Okri, born in Nigeria in 1959, won the Booker Prize (given each year for the best book in the British Commonwealth) for his magical novel *The Famished Road* (1991). The novel is the first in a trilogy about Azaro, a spirit child. Filled with horror and magic, it is ultimately a story of human survival in the face of harsh reality. As Azaro struggles to continue among the living, his family contends with hunger, disease, and violence. In combining the spirit world seamlessly with the real world, Okri pays tribute to the **animism** of African traditional religion—the belief that all things possess a spirit and that spirits are real and present in daily life.

Kenyan Writers

Before deciding to write in his native language of Kikuyu, Ngugi wa Thiong’o wrote many novels and plays in English. His first novel, *Weep Not, Child* (1964) traces the effects of colonialism on two brothers. Like Achebe, Ngugi laments the loss of the traditional life as it comes into conflict with European ideas and values. His second novel, *The River Between* (1965), tells the tragic tale of two young lovers caught in the middle of a religious conflict brought about by Christian missionaries.

The Kenyan writer Grace Ogot has written both novels and short stories about traditional life among the Luo people, and she also writes about the conflict between tra-

ditional and modern culture. Two of her best short-story collections are *Land Without Thunder* (1968) and *The Other Woman* (1976). Her novel *The Promised Land* (1966) tells the story of Luo people who in the 1930s emigrate from Nyanza (a Kenyan province) to Tanzania in search of better land for farming.

South African Writers

Although there is a large body of literature in Afrikaans, a language of South Africa based on Dutch, the best-known South African literature is in English. Five writers stand out: Rider Haggard, Olive Schreiner, J.M. Coetzee, Alan Paton, and Nadine Gordimer. Of the five, Haggard is the least literary, writing primarily adventure novels set in Africa. Among the best known is *King Solomon’s Mines* (1885).

Olive Schreiner published the first great South African novel, *The Story of an African Farm* (1883), which tells the story of an independent woman running an isolated ostrich farm. Schreiner published two volumes of short stories, and two additional novels were published after her death.

Two South African authors have been awarded the Nobel Prize for literature—Nadine Gordimer in 1991 and J.M. Coetzee in 2003. Gordimer is a prolific writer, having penned fourteen novels, eighteen collections of short stories, a play, and several volumes of essays. Her work explores the impact of apartheid on the everyday lives of both whites and blacks. *The Conservationist* (1974), a highly symbolic and poetic novel, is told from three points of view: that of Mehring, a white farmer; his black overseer, Josephus; and an Indian shopkeeper. Mehring’s farm is a symbol for the moribund nature of South African society under apartheid. *The Burger’s Daughter* (1979), tells the story of Rosa Burger, the daughter of white anti-apartheid activists, and her

growing understanding of her own place in South African culture.

The prolific J.M. Coetzee also writes in various ways about the effects of apartheid on his characters. *In the Heart of the Country* (1997) tells the story of a woman living with her father on an isolated farm and her frenzied reaction to his taking a black mistress. *Disgrace* (2000) follows a shamed professor to his daughter's remote farm where he and his daughter are brutally attacked by three black men.

Alan Paton's most famous novel, *Cry, the Beloved Country* (1948), tells the story of an aging Zulu minister and his son, Absalom, who has been corrupted by life in Johannesburg. Although condemned as revolutionary in South Africa, the novel was translated into a number of foreign languages and brought international attention to social conditions in South Africa.

AFRICAN LITERATURE IN FRENCH

Among the best known of African poets who wrote in French is Léopold Senghor of Senegal, one of the founders of *négritude*, a literary and political movement that celebrates black identity. Beginning in the 1930s, Senghor and other poets, including the more combative David Diop, reversed all the European stereotypes about black and white, elevating African values and ideas above European. Senghor not only wrote his own poetry; he also compiled and edited the *Anthology of the New Black and Malagasy Poetry in the French Language*, published in 1948, the first work to bring African poetry to an international audience. Senghor went on to become president of Senegal, serving from 1960 to 1980.

Unlike the early African writers in English, many of the early African writers in

French admired their colonizers and wrote fiction that showed colonizers and French ideas and values in a positive light. Both Ahmadou Mapaté Diagne's novel *Three Wishes* (1920) and Ousmane Socé's novel *Mirages of Paris* (1937) adopt this view. Later writers took an entirely different position, satirizing and criticizing the colonizers. These attitudes are reflected in two satirical novels, *Houseboy* (1966) by Ferdinand Oyono of Cameroon and *The Poor Christ of Bomba* (1971) by Mongo Beti of Cameroon.

African literature, in whatever language, reflects the great diversity of the continent and its peoples. It remains to be seen what direction its young writers will take and to what extent they will adopt Western forms or adapt African oral and folk traditions.

See also: Apartheid; British Colonies; Colonization; French West Africa; Language.

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Migration

For a number of complex reasons, millions of Africans leave their homes every year and move to neighboring countries, Europe, or the United States. In the year 2000, there were an estimated total of 175 million immigrants worldwide. Of this number, about 16.3 million (9.3 percent) were African.

The primary cause for migration from Africa is economic. People leave their homes to be able to earn more money to support their families; many men, for example, leave home to work on large, industrial farms. Such migration can confer benefits to both the home and the host country. The host country gains a source of inexpensive labor for jobs that, in some cases, native people do not want to do.

In many situations, an individual who migrates leaves his or her family behind but sends money home, which can have a significant positive impact on the economies of the home countries. According to the United Nations Economic Commission for Africa, in 2004 Nigeria received more than \$2.5 billion from migrants who sent money home to their families, constituting nearly 4 percent of the entire **gross domestic product (GDP)** of Nigeria. Lesotho, one of the poorest countries in Africa, depends on money sent home by migrants for fully 25 percent of its GDP.

On the other hand, many African countries have experienced a significant “brain drain,” as well-educated young professionals leave in search of higher-paying jobs in more prosperous countries. The brain drain has reached crisis proportions in the medical field. Doctors and nurses who migrate from Africa leave behind an ever-growing population of people with AIDS—with fewer and fewer trained professionals to treat them.

Illegal migration is a growing problem in Africa and Europe. Many desperate young Africans take terrible risks to seek a better life and many die in the process. In 2006, for

example, more than 20,000 African immigrants arrived in the Canary Islands, a Spanish possession located off the west coast of Africa, making the dangerous sea crossing in rickety boats. These young immigrants chose the Canary Islands because it is the closest European territory to the North African mainland. Experts estimate that more than 1,000 people a year die trying to make the journey. Behind much of this illegal immigration are unscrupulous people who traffic in human beings, taking what little money migrants have with the promise of a safe and successful passage. Sadly, the journey often ends in death or near-death for the migrants.

The 2006 Euro-African Ministerial Conference on Migration and Development, held in Rabat, Morocco, and including representatives from fifty-eight African and European countries, concluded with an agreement called the Rabat Plan. In it, African nations agreed to try to stem the flow of illegal immigrants to Europe in return for economic assistance from European countries. Many believed that the agreement would have little effect, however, because the aid promised was insufficient to solve the problems that cause African people to leave their homes.

Another major reason Africans migrate is civil unrest and warfare. Between 1989 and 2003, for example, four West African countries—Liberia, Sierra Leone, Guinea, and Cote d'Ivoire—were besieged by civil war and sectarian violence. In 2003 alone more than one million people from the region fled to neighboring countries. In the mid-1990s, millions fled ethnic cleansing in

Rwanda as members of the Tutsi ethnic group sought to exterminate the Hutu. Since 2003, in Darfur, a region of Sudan, violence has forced more than 1.8 million people to seek **asylum**. In many cases, they end up in poor countries that do not have the resources to feed or even provide water to the desperate migrants.

Clearly, migration in African is both a blessing and a curse. While it is beneficial for families to have relatives send money home, migrants are often separated from their families for years. While some who have been forced to flee violence in their homelands have found better lives, most have not and many spend years in dreadful conditions in refugee camps.

See also: Civil Wars; Economic Development and Trade; Liberia; Refugees; Rwanda; Sudan; Tutsis and Hutus.

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Mozambique

See Portuguese Colonies.

Nigeria

A sub-Saharan nation in West Africa, bordered by Niger on the north, Benin on the west, and Cameroon and Chad on the east. Nigeria's southern border is on the Atlantic Ocean. Today, Nigeria is the most populous nation in Africa, with about 126 million people, and is home to more than 250 different ethnic groups, including the Ibo, Hausa, Fulani, and Edo.

The first Europeans to visit Nigeria were the Portuguese, who arrived in 1481. From the seventeenth through the nineteenth centuries, European traders established ports along the coast to handle the growing traffic in slaves. Ibo middlemen, who grew rich by selling slaves to European traders, established several city states, including Bonny, Owome, and Okrika. In 1804, Usman dan Fodio, a devout Muslim, and his followers launched a holy war during which they conquered most of the Hausa states of northern Nigeria.

In 1861, the British **annexed** the city of Lagos in an attempt to put an end to the slave trade there. With a foothold in Lagos, Britain laid claim to southern Nigeria during the Berlin Conference (1884–1885). The British gradually expanded their territory and, in 1914, unified the northern and southern parts of the country as the Colony and Protectorate of Nigeria. Despite unification, however, education and economic development progressed more rapidly in the south along the coast, leading to a split between the two regions that would have long-term effects on the future



Nigeria is one of the African continent's largest producers of petroleum. In recent years, conflict has arisen between the oil companies' owners and the local people, who are demanding higher wages and better working conditions. (STR/Stringer/AFP/Getty Images)

political life of Nigeria. Moreover, the colony was split along religious and tribal lines. Hausa and Fulani tribes in the north were Muslim and the Ibo in the southeast were Christian.

Great Britain granted Nigeria independence in 1960. Originally, Nigeria was established as a **federation** of three semi-autonomous regions—Western, Eastern, and Northern Nigeria—with the federal government in charge of defense, foreign relations, and the overall economy. As time passed, Nigeria continued to respond to ethnic, religious, and regional differences

by creating more and more states. By 1996 Nigeria—with an area the size of California, Arizona, and Nevada combined—was divided into thirty-six separate states.

Since gaining its independence, Nigeria has undergone a number of coups and coup attempts, the first of which occurred just six years after it became a self-governing state. In 1966, Ibo army officers overthrew the government and assassinated both regional and federal leaders. The new government itself was overthrown just seven months later by Hausa soldiers, who placed Lieutenant Colonel Yakubu Gowon at the head of a military government. In retaliation for the original coup, Gowon's government soldiers massacred thousands of Ibo living in the north. Secessionist sentiments, already strong among the Ibo, were strengthened by these events, and many Ibo left the north and returned to their homelands in the southeast.

In 1967, Ibo leaders declared the independence of this region of Nigeria, and they named the new nation the Republic of Biafra. This began a civil war, which ended with the defeat of Biafra in 1970 and the reintegration of the region.

After the civil war, Nigeria was able to make rapid economic strides. In the early 1970s, the price of oil had risen dramatically, making Nigeria's massive petroleum reserves even more valuable. In 1975, however, Gowon's government was overthrown by General Murtala Muhammad, who accused Gowon of corruption and misuse of Nigeria's wealth and promised to return the nation to civilian rule. Only one year later, however, Muhammad was assassinated. He was succeeded by General Olusegun Obasanjo, who moved the nation toward civilian rule and used oil revenue to develop the nation's economy. He also supervised the drafting of a new constitution and a free multiparty election in 1979, in which Alhaji Shehu Shagari won



TURNING POINT

Biafran War, 1967–1970

Nigeria has long been home to ethnic and religious tensions and has been subdivided into regions along ethnic lines. After an abortive coup in 1966 by mostly Christian Ibo army officers, Muslim Hausa in the Northern Region retaliated by massacring tens of thousands of Ibo. Nearly a million Ibo fled the north and settled in the Eastern Region. Shortly afterward, the Ibo drove other ethnic groups out of the east.

On May 30, 1967, the head of the Eastern Region, Odumegwu Ojukwu, declared the region independent of Nigeria and gave the name Biafra to the new nation. Nigeria's president, Yakubu Gowon, rejected the secession and a civil war began.

Although Biafran troops made early military gains in their battle for freedom, Nige-

ria instituted an economic blockade and its troops captured Biafra's seaports, leaving the new nation landlocked and unable to receive shipments by sea. Starvation and disease resulted. No one is sure exactly how many people died in Biafra during the three-year conflict, but estimates range from 500,000 to 1 million.

On January 15, 1970, Ojukwu surrendered, fled to Cote d'Ivoire, and Biafra was made part of Nigeria again. The Nigerian government promised the Ibo that there would be no retaliation for the war and moved quickly to reintegrate them into the larger society. To this day, however, the Ibo continue to believe that they have been excluded from power since the war, a belief that could again create instability in the region.

the presidency. Reelected in August 1983 amid allegations of corruption, Shagari's government was overthrown by General Muhammadu Buhari in December of the same year. The new government, in turn, was overthrown in 1985 by Major General Ibrahim Babangida, who promised he would eventually return Nigeria to civilian rule.

In 1993, free elections were again held in Nigeria, but within a week Babangida declared the election void and handed the reins of government to Ernest Shonekan. Shonekan, however, was forced to resign almost immediately, ceding power to Defense Minister Sani Abacha, whose administration dealt severely with anyone who dared to protest government policies or lobby for change. Although Abacha promised free elections and civilian rule, he remained in power until his death in 1998. His

successor, Abdulsalami Abubaker, released all political prisoners and appointed an independent commission to conduct elections.

The winner of the 1999 elections and Nigeria's new president was the former military head of state Olusegun Obasanjo. His presidency ended sixteen consecutive years of military rule. Almost immediately, Obasanjo forced many military officers from political positions, created a commission to investigate human rights abuses, ordered the release of political prisoners, and tried to recover millions of dollars that Nigeria's leaders had hidden away in overseas bank accounts.

Despite these improvements, Nigeria has suffered for many years from insurgencies and sectarian violence. Since 1999, more than 10,000 people in the northern portion of Nigeria have died in

clashes between Muslims and Ibo Christians over the spread of Sharia, or Muslim law. As of 2004, twelve of Nigeria's thirty-six states were ruled by Sharia, which imposes punishments such as flogging or dismemberment for certain crimes. In 2004, a rebellion began in the Niger delta region, Nigeria's primary oil-producing area. The Ijaw people of the region live in poverty, while the government takes the profits from the oil. Fueled by resentment about unequal distribution of the profits from oil, the rebels have disrupted production.

Although Obasanjo's government has taken forceful measures against corruption, he, his vice president, and many supporters themselves were accused of corruption, and the vice president was forced to resign in 2006. Corruption so dominates Nigeria's political culture that, despite being a major

oil-producing nation, its people are among the poorest in Africa. Ethnic and religious conflicts continue, making any real economic stability difficult.

See also: British Colonies; Colonization; Democratic Movements; Economic Development and Trade; Religion; Slavery and the Slave Trade.

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Pan-African Movement

The “all-African” movement based on the concept that all African people, whether living on the continent or not, share common goals and bonds. Chief among those goals are the idea of self-determination for African people and an end to racism in all forms.

The Pan-African Movement began in 1900, when an attorney from the Caribbean island of Trinidad, Henry Sylvester-Williams, held a conference in London in which black people from all over the world came to discuss common issues and concerns and to protest the treatment of blacks in Britain and in British colonies in Africa.

After this initial conference, the African American scholar and founder of the National Association for the Advancement of Colored People (NAACP), W.E.B. Du Bois, organized five Pan-African Congresses. The first, held in Paris in 1919 at the end of the World War I, brought together fifty-seven delegates from fifteen nations. The congress addressed issues stemming from the experience and aftermath of World War I. African and African American soldiers who had served in the war were angry at the discrimination they suffered both during and after the conflict, despite having fought—in the words of U.S. president Woodrow Wilson—to “make the world safe for democracy.” Black leaders also hoped to persuade the League of Nations that the former German colonies in Africa should be allowed to become self-governing and independent as soon as possible. Despite the demands of the congressional delegates, however, the German colonies were divided up among European powers with little or no thought to their eventual independence.

Du Bois organized three other Pan-African Congresses, in 1921, 1923, and 1927. The 1921 conference, held over several

months in London, Paris, and Brussels, issued a document known as the “London Manifesto” that criticized Britain for its treatment of African colonies. Britain, the Manifesto declared, “has . . . systematically fostered ignorance among the Natives, has enslaved them, and is still enslaving them, [and has] declined even to try to train black and brown men in real self-government.” The 1923 and 1927 conferences (held in London and New York City, respectively) dealt with many of the same concerns as the earlier ones and also added a demand to stop lynching in the United States.

In the 1930s and early 1940s, a worldwide depression and another world war made it difficult for the Pan-African movement to make headway in achieving its goals. Thus, the next congress was not convened until 1945, in Manchester, England, after the war. Delegates passed a resolution demanding that discrimination be made a crime and condemned **capitalism** and **imperialism**.

The first sub-Saharan African nation to gain its independence was Ghana, in 1957. Its first president, Kwame Nkrumah, was a strong supporter of Pan-Africanism. He held that Ghana was not truly free until all of Africa was free. His dream of a united Africa proved elusive, however, because the leaders of newly independent nations resisted any limitations on their autonomy. Thus, they did not want a system of government like that of the United States, in which individual states give up some of their power to a central, federal government. In 1963, the

Organization of African Unity (now the African Union) was formed, with thirty-two nations agreeing to work cooperatively toward common goals while maintaining political independence.

The civil rights and black power movements in the United States in the 1960s and 1970s were influenced by the idea of Pan-Africanism, as many African American leaders identified their quest with the struggle against colonialism in Africa. In fact, Malcolm X, leader of the Black Muslim group known as the Nation of Islam, traveled through Africa in 1964 proclaiming that American blacks could never be free as long as Africa was not free.

A sixth Pan-African Congress was held in Dar es Salaam, Tanzania, in 1974, but conflicts between Marxist and non-Marxist delegates from all over the world, including 100 Americans, became the focus of the meeting and little was accomplished. Today, Pan-African ideas are still evident in

regional cooperative groups such as the Economic Community of West African States and the Southern African Development Community, which work together to ensure favorable **tariff** and trade agreements with other nations.

See also: African Union; British Colonies; Colonization; Economic Development and Trade; Imperialism.

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Portuguese Colonies

Areas of Africa, including the modern countries of Cape Verde, São Tomé and Príncipe, Guinea-Bissau, Mozambique, and Angola, ruled by the Portuguese. The Portuguese were the first Europeans to reach Africa on August 21, 1415, when Henry the Navigator's fleet landed in and conquered Ceuta in what is now Morocco.

Not only were the Portuguese the first Europeans to colonize Africa, but they were also the last to leave. It was not until 1975 that Portugal ceded control of the colony of Angola to native peoples. With the exception of Mozambique, located on the east coast of Africa, all the Portuguese colonies were located along Africa's western shores.

Portugal's main exports from its African holdings were slaves. In fact, Portugal had a monopoly on the African slave trade for 200 years, from 1440 to 1640. It is estimated that the Portuguese transported

more than 4.5 million Africans to the Americas, about 40 percent of the total. Even after the abolition of slavery in Europe and the Americas in the nineteenth century, Portuguese colonies continued to force African natives to work in farming, mining, and fishing enterprises that benefited only the colonizers.

In the late nineteenth century, Portugal sought to connect the colonies of Angola and Mozambique in order to have a territory that stretched the entire width of Africa. The British, however, planned to extend their African colonies from South

Africa north to Egypt and objected to the Portuguese plan. The British issued the Ultimatum of 1890, demanding that the Portuguese withdraw from all disputed territory in what was then Rhodesia. The Portuguese, no match for the British military, complied. Unlike many of the other nations that held colonies in Africa, Portugal was neither rich nor militarily powerful and depended on the wealth from its colonies for economic stability.

From 1932 to 1968, Portugal was ruled by Fascist dictator António Salazar, and his right-wing party, Estado Novo, continued in power until 1974. Beginning in 1961, Portugal was faced with the first of several independence movements in its colonies when Angolan rebel groups attacked the Luanda prison and killed seven police officers. In Guinea-Bissau, the Marxist African Party began a rebellion against the Portuguese in 1963, and the next year saw attacks against Portuguese targets in Mozambique. Although the Portuguese military was largely successful in holding back the rebel forces, in 1974 the costs of the ongoing war led to the collapse of the Portuguese government. The Carnation Revolution brought a democratic government into power, which immediately began negotiations to withdraw from Africa.

Almost as soon as Portugal withdrew, civil wars broke out in both Mozambique and Angola. The new communist governments of both nations found themselves battling insurgent groups supported by other African nations as well as by the United States. The civil war in Angola did not end until 2002, with the nation in ruins. In Mozambique, meanwhile, the civil war ended in 1992. Since that time, Mozambique has been politically stable, which has led to the return of hundreds of thousands of refugees who had fled the country during the war and to economic growth. Guinea-Bissau has not been politically or economically stable since the departure of the Portuguese and is among Africa's least developed nations today. Both São Tomé and Príncipe and Cape Verde instituted democratic reforms in the 1990s and have been relatively stable since then.

See also: Colonization; Communist Movements; Democratic Movements; Slavery and Slave Trade.

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Refugees

According to the United Nations Convention on the Status of Refugees (1951), a refugee is someone who “owing to a well-founded fear of being persecuted . . . is outside the country of his nationality, and is unable to, or, owing to such fear, is unwilling to avail himself of the protection of that country.” Internally displaced persons (IDPs) are people who have been driven from their homes but have not moved to another country.

In 2006, the United Nations High Commission on Refugees (UNHCR) reported that there were more than 5 million “persons of concern” (refugees or IDPs) on the

African continent, representing more than one-quarter of the world's refugees.

Africa has seen several major refugee crises since the early 1990s. These crises

are caused by a number of factors including natural disasters, drought and famine, civil war, political and economic instability, and ethnic conflict. Among the worst is the Great Lakes refugee crisis, which was brought about by a wave of ethnic cleansing in Rwanda in 1994 in which two ethnic groups, the Hutu and Tutsi, came into conflict. After the death of Rwandan president Juvénal Habyarimana, Hutu officials, police, and militia began a campaign to eliminate the minority Tutsi. When Tutsi forces retaliated and took over the Rwandan capital in April, Hutus, including many of those who had participated in the genocide, fled. By August more than two million people had left Rwanda, and one and a half million were internally displaced.

Between 1989 and 2003, civil war in Liberia spilled over into Sierra Leone, Guinea, and Cote d'Ivoire, leaving more than a quarter of a million people dead and 1.5 million uprooted. Hundreds of thousands of these refugees took **asylum** in Guinea, despite efforts of Liberian rebels and Guinean soldiers to prevent them from crossing the border.

Beginning in 2003 in Darfur, a region in western Sudan, attacks by a government-sponsored militia known as the Janjaweed forced 1.8 million residents to flee to neighboring countries, some of which were facing crises of their own. In 2007, civil war in the Central African Republic displaced more than 200,000 people, many of whom fled to Darfur. Some also escaped to Chad, which was embroiled in its own civil war. By some estimates, more than 2.5 million people in Darfur, Chad,

and Central African Republic have been displaced.

In Zimbabwe, meanwhile, economic disaster caused human displacement on a massive scale. Inflation as high as 1200 percent led as many as 3 million people to flee to neighboring Mozambique, South Africa, Malawi, Namibia, and Botswana in search of work. Ironically, Mozambique also underwent a refugee crisis of its own in 2007. Flooding in that nation displaced more than 50,000 people.

Life in refugee camps in Africa can be almost unimaginably difficult for those people forced to live in them; people arrive with little more than the clothes on their backs and live in crowded, squalid conditions. Despite international aid, food and water are often scarce, sanitation is minimal, and crime and disease are rampant. Women and girls are often victimized in the camps, forced to trade sex for food. Refugees who escape civil war often find that the camps themselves are targeted by combatants, so that the bloodshed they tried to flee comes to them. Many refugees are unable return home—for a variety of reasons—and may end up living in camps for years, with no prospect of a better life or a way home.

See also: Civil Wars; Migration; Rwanda; Sudan; Tutsis and Hutus.

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Religion

In addition to providing moral guidance and helping explain the meaning of existence, religious beliefs and practices in Africa, as elsewhere, act as catalysts for social change.

Three major religious systems dominate the African continent: African traditional religions, Islam, and Christianity.

TRADITIONAL RELIGIONS

There is no one African traditional religion; in fact, there are nearly as many religions as there are ethnic groups, because African traditional religions never became institutionalized as other religions did. They possess no written scripture like the Bible or Koran, and religious leaders tend to be tribal elders in each village. Nevertheless, some religious scholars insist that there are so many similarities among African traditional religions that they can be understood as one faith with many different expressions.

African traditional religions share a number of characteristics. For one thing, they are uniformly **monotheistic**, as are Christianity and Islam; that is, they are all based on a belief in a single supreme being who created the heavens and earth. In fact, this belief in one god made the conversion of many Africans to monotheistic religions easier than it might have been if they had been believers in many gods, or **polytheistic**. In African traditional religions, God is unknowable and mysterious. While he (or she—in some African cultures the supreme being is feminine) created everything, the supreme being is considered by most Africans to be, in the words of religious scholar John Mbiti, “completely other.” God does not intervene in everyday life, as the Judeo-Christian deity does. Still, adherents pray to and express love for God. In various native religions, God is referred to as Friend, Father (or Mother), Giver of Children, God of Ancestors, Ruler of the Universe, Savior, Shepherd, the Everlasting, the Great Spirit, and the Just One. Africans never attempt to make images of the Supreme Being, as Western artists often do, because they do not conceptualize the deity as existing in a single form or as being like themselves.

God is considered, in a sense, beyond human understanding.

African traditional religions also conceive of the Supreme Being as the source of all moral decisions; that is, they believe that God sees all and metes out rewards and punishments as appropriate.

Another common characteristic of African traditional religions is **animism**, a word from the Latin meaning *soul* that denotes the belief that everything has a spirit and that spirits are active in everyday life. Thus, many African traditional religions invest thunder, lightning, trees, mountains, and other natural phenomena with a spiritual dimension. An African hunter therefore might make a small sacrifice to the spirit of an animal he has killed, as an act of gratitude for the animal's sacrifice.

Adherents of African traditional religions believe that everything has a spirit or soul, and that death is not final. While the body dies, the spirit lives on. Africans believe that the spirits of dead ancestors are with them every day and actively involved in the lives of the living. Many rituals are connected with honoring or appeasing these spirits.

African traditional religions teach that everything that happens to an individual has meaning—that everything happens for a reason. If a person becomes ill, for example, adherents of native faiths do not attribute the cause of the illness to bacteria or viruses. Rather, they believe the illness is caused by offended spirits. The only way to cure the sufferer is to find out which spirit has been offended and why. Once the spirit's concerns have been dealt with, the illness should be cured.

Many Africans also believe in magic and sorcery. They believe that some people have a special connection to the spirit

AFRICAN RELIGIONS, 1324–2005

1324 Mansa Musa of Mali makes a hajj, or pilgrimage to Mecca

15th Century Portuguese missionaries come to the Kongo Kingdom

1518 King Nzinga's grandson Henrique named first African bishop of the Catholic Church

1830s Sierra Leone and Liberia become centers for Christian missionaries

1834 Abolition of the slave trade by Great Britain motivates missionaries from Europe and the United States to come to Africa to convert freed slaves

1864 Samuel Ajayi Crowther named first black Anglican Bishop

1928 Muslim Brotherhood, an organization that advocates making Egypt an Islamic state, founded

1939 Two African Catholic bishops appointed

2005 Muslim Brotherhood wins seventy-six seats in Egyptian Parliament

world and can intervene on behalf of others. Magic is generally considered good in African society, while sorcery is regarded as evil. When something bad happens to a person, for example, one of the causes may be that a sorcerer has cast an evil spell. A magician may be called on to counteract the spell.

Another common characteristic of African traditional religion is a strong sense of community. Because of the communal nature of African religion, there are many rites and ceremonies designed to bring people into the fold and keep them connected. Chief among these are initiation rites by which adolescents are transformed into adults. While some ethnic groups, such as the Krobo of Ghana, hold initiation rites for girls, most focus on boys. During the initiation rites, the boys learn what it is to be a man in their particular community.

Adherents of African traditional religions do not separate religion and daily life, as

many Western people do. Every aspect of life is influenced and informed by religion.

Vodun

Vodun, often referred to as “voodoo,” comes from a word in the Fon language for “spirit.” This African traditional religion was practiced by many West African ethnic groups and may be more than 6,000 years old. As practiced in Africa, vodun holds that there is a “god-creator,” who does not interfere in human affairs, and several vodun, or “god actors,” who govern the universe. Vodun came to the Americas with enslaved people and today is especially prevalent in Haiti. More than 60 million people practice vodun, which has been the official religion of Benin since 1989. During the colonial period, vodun was actively suppressed and many priests were killed.

ISLAM

The first Muslims came to Africa in 615, during Mohammad's lifetime. This group had



In the town of Kosheh, about 500 miles (814.67 km) south of Cairo, Egypt, a mosque's minaret towers over the dome and spires of a Coptic Christian church. (Amr Mahmoud/AFP/Getty Images)

escaped persecution in Mecca and took refuge in Ethiopia. In 639, the Muslim Arab General Amr ibn al-Asi invaded Egypt, initiating the spread of Islam. Although he and his successors did not force Egyptians to convert, non-Muslims were taxed heavily, and many did adopt the new faith. In the seventh and eighth centuries, the Umayyads, a powerful Syrian Muslim dynasty, brought Islam to the Mediterranean

coast of Africa. The Berbers, an ethnic group of northwest Africa, were among the first to convert to Islam. They, in turn, carried Islam throughout northwest Africa. Arab sailors who traded on Africa's east coast founded colonies on nearby islands, particularly Zanzibar, in the ninth century. From there, traders traveled into the interior, carrying their religion with them. Muslims typically did not force conversion but



INTO THE 21ST CENTURY

Islamic Politics in Africa

The Muslim Brotherhood, an organization founded to protest foreign domination in Egypt and other Islamic countries, was outlawed after an abortive assassination attempt against Gamal Abde Nasser, a government adviser who became Egyptian president in 1954. Since then, the brotherhood has helped to form a number of other Islamic **fundamentalist** organizations, including Hamas in Palestine. The brotherhood has renounced violence and is considered mainly a religious group, but it advocates making Egypt an Islamic **theocracy**. In 2005, the Brotherhood managed to win seventy-six seats in the Egyptian parliament, giving it the right to put forward a candidate in the 2011 elections, when long-time President Hosni Mubarak has said he will step down. Some experts believe that the

Muslim Brotherhood might try to become an officially recognized political party, positioning itself to garner enough support to win in 2011.

Many Egyptians worry that if Egypt becomes an Islamic state, the country will be subject to Islamic law, known as Sharia. Sharia traditionally has applied only to Muslims. Many non-Muslims, however, are concerned that Sharia-inspired punishments might be imposed on them, including what is called “judicial amputation” for crimes. An armed robber, for example, would lose his right arm and left foot as punishment for his crime. Western leaders have expressed concern that Islamist states in Africa will become safe havens for Islamic terrorists, as Sudan once was for al-Qaeda’s Osama bin Laden.

rather lived and intermarried with African people. Thus, conversion was a slow process, taking hundreds of years in some cases. Islam was easier for many Africans to accept than Christianity because it permitted a man to have more than one wife, a common practice in many African traditional religions. Christianity insisted that marriage be monogamous.

Islam spread quickly south of the Sahara. Mansa Musa (r. 1307–1332) of Mali was the first ruler to make Islam the state religion. In 1324, he made a famous hajj, or pilgrimage to Mecca, as all Muslims are supposed to do. Musa’s hajj, however, included 100 camel-loads of gold, 500 slaves, each carrying a gold staff, thousands of subjects, and his wife with 500 attendants. Musa brought back religious

scholars and an Arab architect who built the great mud mosques at Goa and Timbuktu. Songhai, a sixteenth-century empire centered in Mali, was also a powerful Islamic state. Its greatest king, Sonni Ali (r. 1464–1492), expanded the empire by military conquest and gained control of important cities along the trans-Saharan trade routes, such as Jenne and Timbuktu. He did not force those he conquered to convert to Islam and was tolerant of traditional African religions.

Today, nearly 40 percent of Africa’s 750 million inhabitants are Muslim; most are of the Sunni sect. The populations of Algeria, Egypt, Djibouti, Libya, Mauritania, Senegal, Mali, Somalia, and Tunisia are all more than 90 percent Muslim. Half of Nigeria’s 113 million people are also Muslim, and there are

large Muslim populations in Niger, Sudan, Burkina Faso, Chad, Cote d'Ivoire, and Ethiopia.

In parts of Africa today, Islamic fundamentalists call on nations whose populations are largely Muslim to become **theocratic** Islamic states, much like Iran. In the 2005 elections in Egypt, the Muslim Brotherhood, an organization founded in 1928 that advocates making Egypt an Islamic state, won seventy-six seats in the nation's parliament.

CHRISTIANITY

Christianity came early to Africa. By the first century, there were Christians in North Africa. Legend has it that Mark, one of the four Christian evangelists, arrived in Alexandria, Egypt, in c.E. 60 and began converting the inhabitants. The Egyptian Christian church founded by Mark split from the Roman Catholic Church after the Council of Chalcedon in 451 and is known today as Coptic Christianity. ("Copt" is the Arabic word for "Egyptian.") The dispute that caused the rift had to do with the nature of Christ and whether or not he was both human and divine. Coptic Christians believed that Christ had one nature only, intermingling humanity and divinity; Roman Catholics held that the two natures were separate. This rather esoteric theological difference created a schism that exists to this day between Coptic Christians and Roman Catholics.

From Egypt, Christianity spread to the west, where **indigenous** populations embraced the new religion as a way of protesting Roman rule. To the east, in the fourth century, King Ezana of Ethiopia made Christianity the official state religion. In 312, Constantine made Christianity the official religion of the Roman Empire.

Beginning in the seventh century, Christian populations began to shrink, while Islamic populations grew. By the end of that

century, only Ethiopia remained primarily Christian. Then, in the fifteenth century, Christian missionaries came to Africa following in the footsteps of explorers. The first to arrive in sub-Saharan Africa were the Portuguese, who came at the behest of King Nzinga of the Kongo Kingdom. By 1500, Catholicism had become the official religion of the Kongo Empire, and King Nzinga's grandson, Henrique, became the first black African bishop in the Catholic Church in 1518.

By the beginning of the nineteenth century, there were very few Christians in Africa, except for some Coptic Christians in Egypt, Christians in Ethiopia, and people in the former Kongo Empire. In the 1800s, however, a renewed interest in converting Africans arose in both Catholic and Protestant denominations. The abolition of the slave trade by Great Britain in 1834 motivated many missionaries from Europe and the United States to come to Africa.

Christian missionary programs in Africa were successful largely because they offered education to the people. Missionaries taught Africans to read so that they could read the Bible. These same missionaries were often instrumental in creating the first alphabets for indigenous African languages in order to be able to translate the Bible for their new converts.

By the 1830s, Sierra Leone and Liberia, colonies established by freed slaves, became significant centers for Christian missionaries. J.R. Roberts, the first president of Liberia, was born in the United States and was himself a Christian. Both Protestant and Catholic churches began to ordain African priests and select African bishops. The first African to be made a bishop in the Anglican Church was Samuel Ajayi Crowther, a former slave. Crowther was ordained as a bishop in 1864. He once met Queen Victoria of England and read the Lord's Prayer to her in the Yoruba language.

In 1939, two African Catholic bishops were appointed—Joseph Kiwanuka of Uganda and Joseph Faye of Senegal.

In addition to Catholicism and various Protestant denominations, Africa is home to many African Initiated Churches. These organizations grew out of Protestant denominations as Africans became increasingly frustrated with the attitudes of some missionaries toward traditional African customs and practices. Some African Initiated Churches are only slightly different versions of the protestant denominations from which they derived, but many intermingle aspects of traditional religion—including the practice of **polygamy**—with aspects of Christianity.

Today there are about 360 million Christians in Africa, about half of whom are

Roman Catholic. African countries with large Christian populations include Cape Verde, Ghana, Tanzania, and South Africa.

See also: Colonialism; Culture and Traditions; Society.

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Rwanda

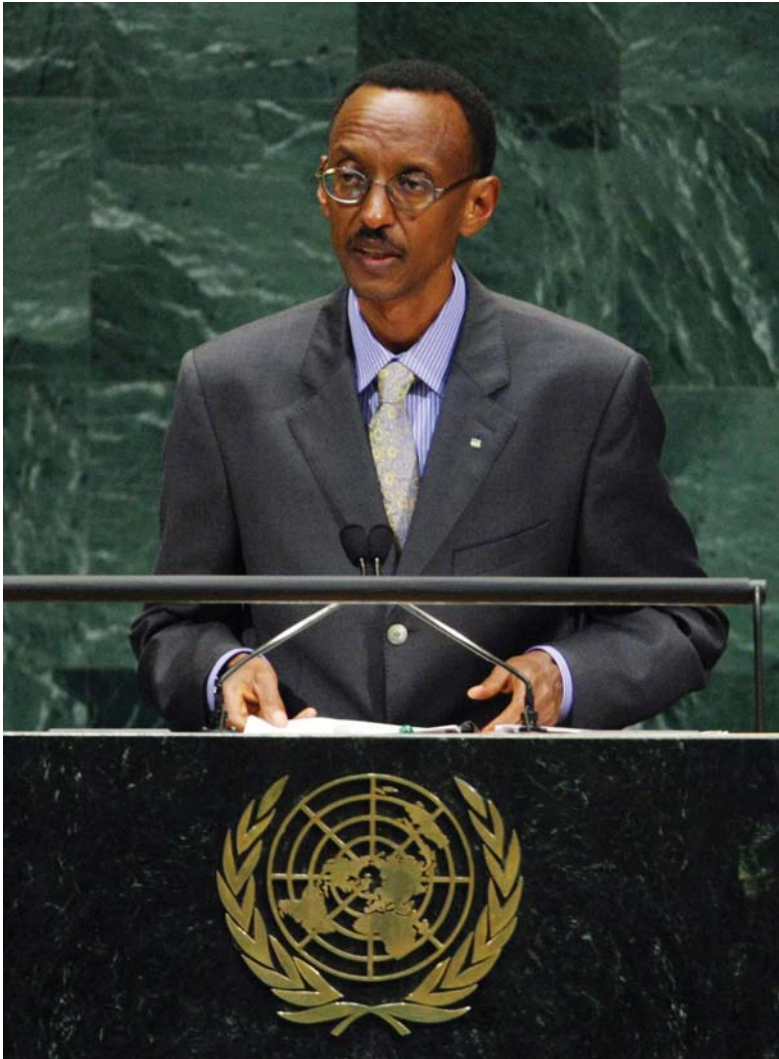
A landlocked nation in east-central Africa, surrounded by the Democratic Republic of the Congo, Uganda, Tanzania, and Burundi. Although Rwanda is just two degrees south of the equator, its climate is **temperate** due to the high elevation of the land. The country has been plagued by shifts in power and wars of ethnic hatred.

Rwanda was a stable and unified society before the first European, German Count Gustave Adolf Von Goetzen, arrived there in 1894. The Hutu and Tutsi inhabitants had evolved a feudal society in which the ruling Tutsi herded cattle and the Hutu farmed the land. The two groups shared a language, culture, and regularly intermarried. In 1889, the Tutsi king, known as the *mwami*, peacefully allowed Rwanda to become a German **protectorate**. In 1915, Belgian troops from the Congo drove the Germans out of Rwanda and took control of the region.

After World War I, the League of Nations granted Rwanda and Burundi to Belgium as the territory of Ruanda-Urundi. Because the Belgians believed that the more European-looking Tutsis were superior to the

majority Hutu, they allowed the Tutsis to administer the government on their behalf, which fueled resentment among the Hutu. In the 1950s, however, when the Belgians began to encourage the growth of democratic institutions, the Tutsis resisted the idea, preferring to retain their superior position. When Hutus rebelled against the Tutsi government in 1959, the Belgians supported the rebels. The rebels ousted the Tutsis in 1959 and, shortly thereafter, tens of thousands of Tutsis fled the country.

Rwanda was granted full independence by Belgium in 1962, and its first president was Gregoire Kayibanda, leader of the Party of the Hutu Emancipation Movement (PARMEHUTU). In 1973, accusing the Kayibanda government of corruption, Major



In 2007, Paul Kagame, president of the Republic of Rwanda, spoke before the United Nations General Assembly in New York. Kagame assumed the Rwandan presidency in 2000; in 2003, he went on to win a landslide victory in the first national elections since 1994.

(Don Emmert/AFP/Getty Images)

General Juvénal Habyarimana, a Hutu, led a successful **coup** and installed himself as president. He was reelected in 1983 and again in 1988.

In 1990, an organization of Tutsi exiles called the Rwandan Patriotic Front (RPF) invaded Rwanda from its base in Uganda. The RPF accused the Habyarimana government of failing to bring democracy to Rwanda or to help the nearly half million Tutsis who had been forced to flee their native land. War continued for two years until the signing of the Arusha cease-fire in 1992.

On April 6, 1994, a plane carrying President Habyarimana and Cyprien Ntaryamira,

the president of the neighboring nation of Burundi, was shot down while attempting to land at Kigali Airport. Both leaders were killed. Hutu officials suggested that the plane had been shot down under orders from the RPF, a suggestion that served as a trigger for a massacre of Tutsis and moderate Hutus by Hutu officials, civilians, and a newly formed Hutu militia called Interahamwe. More than 800,000 people were murdered before the carnage was halted by the RPF's capture of the capital city of Kigali. Fearing retaliation, nearly 2 million Hutus fled the country, many to neighboring Zaire (now the Democratic Republic of the Congo).

In 1994, in an attempt to heal the wounds of ethnic hatred, Paul Kagame, the Tutsi rebel leader, took the position of vice president in the new government and installed a Hutu, Pasteur Bizimungu, as president. Rwanda's involvement in the First and Second Congo Wars (1996–1997 and 1998–2003) stalled progress toward national unity and recovery. Hutu militia members who had escaped across the Rwandan border into Zaire began to attack Rwanda from their refugee camps there. In 1996, when Congolese rebel Laurent Kabila launched an offensive against Zaire's dictator Mobutu Sese Seko, Rwanda sent troops to support him in the hope of ending the Hutu threat. Kabila successfully deposed Mobutu, and Rwandan forces stayed in Zaire to help his government deal with hostile elements in the east, including the Hutu militia. In 1998, however, Kabila ordered all foreign troops out of Zaire. Rwandan and other troops refused to leave, igniting the Second Congo War, which cost the lives of 3.8 million people, making it the bloodiest conflict in the history of modern Africa. At the close of the four-year war in 2002, Rwanda agreed to pull its troops out of Zaire, and Zaire agreed to disarm the Hutu militia.

In 2000, President Bizimungu resigned and was succeeded by Paul Kagame, who

became the first Tutsi president of Rwanda. In 2003, Kagame won the presidency in the first elections held in Rwanda since 1994. In the same year, Rwandans approved a new constitution that established a balance of power between Hutus and Tutsis by ensuring that neither group could hold more than half the seats in Parliament. The new constitution also forbids the incitement of ethnic hatred. Under Kagame's leadership, Rwanda has struggled to erase the legacy of ethnic hatred and to rebuild its economy, which is primarily based on the export of coffee and tea.

See also: Civil Wars; Colonization; Congo; Economic Development and Trade; Refugees; Tutsis and Hutus.

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Slavery and the Slave Trade

From the sixteenth through most of the nineteenth centuries, some 12 to 15 million human beings were forcibly taken from their homes in West Africa and transported to the Caribbean and the Americas to work on plantations. From the ninth through the early twentieth centuries, Muslim slave traders took almost as many East Africans to parts of the Middle East, where they worked on clove plantations or as pearl divers, served in the army, or were used as sex slaves.

EAST AFRICAN SLAVE TRADE

Muslim slave traders began taking slaves from eastern Africa and took them to places like modern-day Iraq, Iran, Kuwait, and Turkey sometime in the ninth century. Despite the horror and brutality of this trade in human beings, slavery in Muslim countries was governed by Islamic law and tradition. Under Islam, slaves were considered people, not property, and had some protection under the law. For example, slave owners were not allowed to take children away from their mothers and slaves could take their masters to court for offenses such as failure to provide adequate food and shelter. Under Islam, freeing slaves was considered a great virtue, and freed slaves ordinarily did not suffer discrimination. The eastern slave trade continued into the twentieth century. Slavery was outlawed in many Middle Eastern nations only when Western powers such as Britain and France applied economic and political pressure.

ATLANTIC SLAVE TRADE

The Portuguese were the first Europeans to visit Africa and the first to take slaves, beginning in about 1440. These slaves were transported to the south of Portugal, where they worked primarily as household servants. As the Portuguese colony of Brazil grew, however, laborers were needed to work in its massive sugar cane plantations. In 1518, the first of thousands of ships tightly packed with slaves crossed the Atlantic destined for the Americas.

The slave trade became highly profitable for the Portuguese, a fact that was not lost on other European powers. After 1670, Spain, Britain, France, and the Netherlands began to compete for their share of the wealth. Over a period of about 300 years, slave traders made more than 50,000 voyages across the Atlantic, a journey of about 4,000 miles (6,400 km) that took about three months. Most of the slaves, about 42 percent, ended up working on plantations in the Caribbean; another 38 percent went to Brazil, and about 5 percent were brought to North America.

By all accounts, the crossing itself was hellish. People were kept below decks where the air was deadly and there was barely room to move. Many died of disease, malnutrition, or despair. Some committed suicide by banging their heads against the floor, refusing to eat, or jumping overboard. Food, while plentiful, was of poor quality and served in buckets, leading to fights as individuals struggled to get their share. Although slave traders had an economic investment in keeping their “property” alive, about 20 percent of Africans aboard the slave ships died before reaching their destination.

In general, the European slavers did not procure the slaves themselves. Slaves were captured in the interior by native traders and brought to ports along the west coast of Africa, in places such as Guinea and the Gold Coast, where they were sold to European traders. Many

THE AFRICAN SLAVE TRADE, 1700-1810

In the African slave trade, slave ships left Europe and sailed south to Africa, where they took slaves

on board and sailed for the Americas. On the return trip to Europe, the ships were often laden

with raw materials such as gold, silver, and sugar cane to be sold on the European market.



Africans grew rich not only by selling slaves, but also by trading in the supplies needed for the long sea journey. Indeed, when Britain banned the slave trade in 1807, many African traders and chiefs were angry, feeling that their livelihoods had been taken from them.

ENDING THE SLAVE TRADE

Several factors contributed to the end of the slave trade. The first to outlaw the practice were the British, who put an end to slave trading in 1807 and outlawed slave ownership in 1834. Besides the efforts of British abolitionists such as Granville Sharp, Thomas Clarkson, and William Wilberforce, the **Industrial Revolution** itself contributed to the end of slavery because manufacturing processes, unlike plantations, worked better with free labor; people needed to be free to go where the work was. In addition, there was more wealth to be gained from industrial production than from agriculture. Furthermore, because the British had lost their American colonies in 1783, they no longer had a captive market for the slaves they transported; Americans were free to buy slaves from whomever they chose. The French Revolution, too, with its emphasis on liberty and equality, gave new impetus to those in Great Britain who opposed slavery. Ironically, Britain began to colonize Africa in part to try to *prevent* other nations from taking slaves. They began to move from the coastal areas of West Africa into the interior, for example, to prevent members of the Ashante ethnic group from continuing to capture and sell slaves.

Despite the French Revolution's impact on the British, it had little effect at first on the French slave trade. The French did not outlaw slave trading until 1818—almost thirty years after the revolution. Portugal outlawed the slave trade in 1830, but trading actually continued through the 1850s. The Dutch outlawed the slave trade in

1863. After the British banned the slave trade in 1807, more and more people began to think about the evils of slavery and in turn to pressure their governments to end the practice.

CONSEQUENCES

The long-term effects of slavery on Africa can still be felt today. As the continent lost millions of people and many of its strongest men to slavery, industrial and agricultural development was slowed, even halted in some places. Much of the grinding poverty that one sees in Africa today can be attributed to this lack of development. Because slaves were often captured in wars between various African ethnic groups, armed conflict was sometimes initiated with the sole aim of taking slaves, creating a legacy of hatred between ethnic groups that might otherwise never have occurred. Because so many of the most fit men in African societies had been taken, when Europeans began their colonization efforts, there were many fewer warriors to fight back. In a sense, then, many of the evils of colonialism can be attributed to slavery, including the loss of identity and culture, political instability, corruption, and the failure of democratic institutions

See also: Agriculture; Civil Wars; Colonization; Culture and Tradition; Economic Development and Trade; Society.

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Society

The traditional African extended family has always been, in many senses, the basis of all of African society, the shared culture and institutions that provide a common identity. Even today, many Africans do not think of themselves as Nigerian or Kenyan, but as members of particular clans or ethnic groups.

FAMILY STRUCTURE

A variety of different kinship systems can be found in traditional African villages. For instance, the Ibo of Nigeria have a **patrilineal** system, in which all inheritance is passed through the father. When a woman marries, she leaves the family village and goes to live in her husband's village. Thus, nearly everyone in an Ibo village is related through their fathers.

On the other hand, the Akan of Ghana have a **matrilineal** system. They are divided into clans, with children becoming part of the mother's clan at birth. Inheritance among the Akan passes from the mother's brother to her sons.

The most important effect of the kinship structure in African society is the impact of the extended family on all aspects of life. It was said—before the AIDS epidemic hit the continent—that there are no orphans in Africa. This is because it is the duty of everyone in the village to care for children. If parents die, relatives raise children as their own. In some ethnic groups, particularly those that are matrilineal, in fact, children are routinely reared not by their parents but by members of the extended family, such as aunts or uncles. So important are kinship ties within some rural villages that children often refer to all women who are the same age as their biological mother as “mother,” and to all men who are the same age as their biological father as “father.” In addition, the extended family, not an individual, owns the land, and everyone pitches in to cultivate the crops. Land is never sold or inherited in

the sense that it is in the West. It simply remains in the family.

Older members of the family or clan are revered for their experience and wisdom and they often function in place of a formal legal system, dispensing advice and justice to erring family members. There is no need for nursing homes or pension plans in most of rural Africa, because children care for their aging parents as a matter of course. As Africa becomes more urban, however, the old ways of doing things are being replaced by more Westernized systems, and age is less revered in the cities than in rural areas.

GENDER ROLES

Throughout most of Africa, men are considered to be the breadwinners and heads of households, and women are considered to be subordinate to men. In many African nations, even though women do most of the farming, they are not allowed to own land, and children, in the event of divorce, usually “belong” to the father. Women receive significantly less education than men and generally are not prepared for work outside the home. Still, African women work hard, doing almost all of the agricultural work, building and maintaining homes, cooking, and rearing the children.

Many women's groups in Africa today are demanding Western-style equality—including the freedom to own property and the freedom to initiate divorce. While many nations have enacted such laws, they exist in conflict with customary laws, which are enforced by individual villages, clans, or ethnic groups.



INTO THE 21ST CENTURY

AIDS in Africa

AIDS has been a scourge on Africa like no other. In 2007, there were 22.5 million people in sub-Saharan Africa living with AIDS, with 2.8 million new cases that year. Of those infected, 13.3 million are women. There were also 2.1 million children living with AIDS in Africa, and 2.1 million people died of AIDS in 2006 alone. Since AIDS was first diagnosed in the late 1970s, nearly 22 million people worldwide have died from it, and 13 million children have lost one or both parents. About three-fourths of these deaths occurred in Africa, where AIDS is now the primary cause of death. In many African countries, 10 to 20 percent of all adults are infected with HIV.

In South Africa, where AIDS is the leading cause of death, the situation was made worse by the fact that President Thabo Mbeki for years denied that AIDS was a problem and even went so far as to question whether HIV and AIDS were actually related. He also questioned the safety and efficacy of the drugs used to treat the disease and diverted funds from AIDS treatment to combating crime. In 2003, health activists sued the government to force it to distribute AIDS drugs, but it was not until 2006 that the Mbeki government acknowledged the crisis.

Because so many in South Africa and other parts of sub-Saharan Africa are desperate, quacks have been able to make money selling dubious cures. Pharmacies in

Johannesburg stock products with names such as “Life Extension” and “Ozone Rectal Treatment,” which claim to treat AIDS, and the government has done nothing to regulate this practice. Even though South Africa has finally begun to use **antiretroviral** drugs to treat AIDS, many people prefer the alternative remedies, and people in rural areas are completely unaware of the treatment options.

The high cost of drugs to treat AIDS has also been a problem in Africa. With the proper treatment, HIV-positive patients in first-world countries can live long and healthy lives. However, for many years patients throughout Africa have died for lack of treatment because neither individuals nor governments could afford to pay for the drugs. Beginning in 2001, American and British pharmaceutical companies, including Bristol-Myers and Merck, agreed to cut the price of anti-AIDS drugs that are sold to Africa. Also in 2001, Cipla, an Indian pharmaceutical company, began to sell a generic anti-AIDS drug very inexpensively in Africa, providing patients themselves were not charged. In 2007, the William J. Clinton Foundation struck a deal with Cipla and another Indian pharmaceutical company, Matrix, to provide what are called “second-line” antiretroviral drugs (drugs that are used when a first treatment stops working) at a significantly reduced cost to Africa and other developing nations.

LEGAL SYSTEMS

Most of Africa operates with a dual legal system that includes civil law—that which is enacted by the legislature—and customary law—the system of rules that governs traditional life in rural Africa. In many cases,

those two systems are at odds, such as in the case of women’s rights. For most Africans, the customary law is the more relevant of the two, but as it is not written down or subject to judicial review, abuses are possible if local chiefs choose to be

unfair or arbitrary. Vivek Maru, founder of Timap for Justice, a non-profit organization that provides free legal services for the poor in his native Sierra Leone, recalls an instance in which a local chief imposed a large fine on a witness for answering a question before a very slow clerk had finished writing his answer to a previous question.

CONTEMPORARY SOCIAL PROBLEMS

Africa today is in the grip of a number of thorny social issues. It is the poorest continent, and the effects of poverty permeate all aspects of African society today. The HIV/AIDS epidemic in Africa, which has devastated the continent, is directly related to poverty and the growth of a culture of poverty. Treatment for AIDS is expensive, and many African countries cannot afford to treat their infected populations. While most AIDS patients in Africa are heterosexuals, the fact that homosexuality is taboo in most of Africa also contributes to the spread of AIDS in part by discouraging treatment. Slavery still exists in parts of Africa. Moreover, rapid urbanization has created many problems, as people torn from traditional cultures struggle to survive in a modern environment.

HIV/AIDS and Other Diseases

The spread of AIDS in Africa is unprecedented and has decimated the African population. As of the 2007, 22.5 million people in sub-Saharan Africa were living with HIV; one person there dies every thirteen seconds, and one person contracts HIV every nine seconds. The way in which AIDS is transmitted in Africa is different from the way it is transmitted in the rest of the world, and few strategies have been developed to deal with these differences. For example, there are several traditional rituals that may be spreading AIDS without sexual contact. HIV-positive mothers who nurse their babies may transmit the disease. Despite the warnings of

African health professionals, infected women, who understand that they should not nurse their babies, may nevertheless do so as part of birth rituals—because it is expected of them. Circumcisions are frequently performed on large groups of boys at the same time, and the knife is not sterilized between uses. Very young girls are often married to much older men who have had many sexual partners and who may transmit the disease to their young wives. Mothers frequently transmit AIDS to infants through the birth process because they do not know about or cannot get the necessary medication to prevent the transmission. **Polygamy**, practiced in many parts of Africa, also contributes to the spread of the disease. Young people in urban areas, cut off from the traditional support systems of villages, may engage in unsafe sexual practices.

While condom use is clearly on the rise in Africa, many more people could benefit from consistent use. A study by ADVERT, an international AIDS charity, found that between 2001 and 2005, eight of eleven countries in sub-Saharan Africa reported increases in condom use. However, in many countries, condom use is limited by economic considerations. In Uganda, for example, where 120 to 150 million condoms are needed each year, only 40 million are available. In addition, in many countries, large numbers of people still do not understand that the disease is often sexually transmitted and do not, therefore, understand the importance of condom use.

Moreover, because discussion of sex is taboo in many African ethnic groups, people may not seek out the help that is available. People with AIDS are **stigmatized** in African society, so many attempt to hide their illness. Homosexuality is also taboo in most African cultures, and many gays will not seek help for fear of reprisals.

AIDS has wiped out entire families, and the traditional system of caring for children in Africa has broken down completely in

many areas. With parents, aunts, uncles, and grandparents dead, young children, possibly also infected, are left to care for younger siblings, some of whom also have AIDS. These children barely survive, and few can afford an education, virtually guaranteeing impoverished adulthoods, assuming they survive that long.

HIV/AIDS is not the only disease to plague Africa. Many diseases are caused by unsanitary drinking water. More than one African child dies every minute from diarrheal diseases, such as typhoid fever, caused by bad water. One child also dies each minute from measles, a disease that is easily preventable by a vaccine costing less than \$1 per child. Malaria kills 3,000 children a day and more than a million people each year. Sleeping sickness, a parasitic infection that spreads to the brain and covering of the spine, is caused by the bite of the tsetse fly. Untreated, the infection kills. Today, nearly 500,000 people in Africa are infected with sleeping sickness.

Poverty

The reasons for poverty in Africa are many. The continent has not been successful in using the land that is suitable for farming to feed its people. Much **arable** land is in private hands and is not used to grow crops. Modern farming techniques, such as crop rotation, have not found their way into rural areas, where the majority of Africa's food is grown. Water, while plentiful on the continent, is often unavailable where it is needed to irrigate crops.

The legacy of colonialism also has contributed to poverty in Africa. For much of the nineteenth century, while Europe and America were benefiting from the **Industrial Revolution**, Africa was prized only for the raw materials it could provide, and colonial powers generally prevented the development of industry on the continent. Colonial powers also tended to build only the **infrastructure** that met their needs,

with no thought to what the people of Africa might need to develop viable economies after the European colonizers left in the twentieth century.

Corruption of government officials is also a cause of poverty in Africa. Over the years, billions of dollars of aid money sent to Africa by governments and nongovernmental organizations (NGOs) have been appropriated by corrupt leaders, rather than being spent on the needs of the people. Corrupt governments also have caused the international business community to be hesitant about investing in Africa. Fearing that bribes will have to be paid at every step of the process, many multinational companies have decided to invest elsewhere in other regions of the world.

While the causes of poverty in African are many, the effects are devastating. One in six African children dies before the age of five of illnesses that are easily preventable in developed countries. One-third of all children in sub-Saharan Africa are underweight, and one-third of all Africans suffer from malnutrition. Only about half of all African children receive even a primary education. Half of all the people in sub-Saharan Africa survive on the equivalent of one U.S. dollar per day. Further, about 300 million Africans do not have access to safe water.

Many who migrated to Africa's cities live in grinding poverty. According to the UN-Habitat Executive Director, Anna K. Tibaijuka, urban "slums are places where hunger prevails, and where young people are drawn into anti-social behavior, including crime . . . for lack of better alternatives." Urban families live in shacks with no toilet facilities, no running water, and none of the basic services—such as trash removal—that people living in Europe or the United States take for granted.

There have been some successful programs to combat poverty. These include micro-loans, especially those given to

women. A micro-loan is a small amount of money, sometimes only \$200 or \$300, which may allow a women to buy the seed and tools she needs to grow crops to feed her family, with some surplus to sell at market. In general, homegrown antipoverty programs in Africa have had greater success than many Western aid programs. For example, Ghanan Patrick Awuah runs a private university that saves half the spaces in its freshman class for students too poor to attend otherwise. Awuah feels strongly that education can be a major factor in easing poverty in Africa. In Western Kenya, a nongovernmental organization has been successful in ensuring that schoolchildren are well fed and have the textbooks they need, resulting in improved attendance and test scores.

Slavery

Although the slave trade in Africa was banned in the early 1800s, forced labor is still practiced in parts of west and central Africa today. Many children from Benin and Togo, abducted by members of warring factions, are sold as **domestic** workers, agricultural laborers, or sex slaves to wealthier neighbors in countries such as Nigeria and Gabon. For instance, it was revealed in 2002 that almost half of all the chocolate produced in the United States was made from cocoa beans harvested by Ivorian children who were virtual slaves. Human trafficking is also prevalent in many parts of Africa. Trafficking occurs when people are forced, threatened, or deceived by others and then placed in a situation where they are treated like slaves. A report from the Women's Consortium of Nigeria notes that there are 10,000 Nigerian women working as prostitutes in Italy, most of whom were initially victims of trafficking.

In Sudan, a twenty-year civil war has led to tens of thousands of ethnic Dinkas being captured and enslaved by government-supported tribal militias known as *mura-*

heleen. A database compiled between 2001 and 2003 by the Rift Valley Institute, an NGO headquartered in Great Britain, listed 11,000 known abductees, only 500 of whom eventually found their way out of captivity. About 60 percent of those abducted were under the age of eighteen. Many have been subjected to forced conversion to Islam, branding, and rape.

Some Christian groups have begun a process known as “redemption,” in which they buy slaves from the Arab slave traders and return them to their villages. While the intentions of these individuals are good, they have, at the same time, made the slave trade more profitable. Because slave traders can command top dollar from these “redeemers,” it is believed that some engage in slave raids for the sole purpose of capturing slaves to sell to them. Although the government of Sudan has pledged to prosecute slave traders, no one has yet been brought to trial.

Urban Life

Many African urban areas are growing so rapidly that by 2020, more than half of the continent's population will live in cities; in fact, the rate of urbanization in Africa is the highest in the world. Because many of those cities are burdened by overpopulation and inadequate infrastructure, migrants do not easily find work and must live in ramshackle housing on the edge of the city. Poor sanitation and insufficient drinking water lead to infection and disease, and because of overcrowding, disease spreads easily.

Young men without work, torn from their extended families, often turn to crime and violence. In South Africa, a serious crime is committed every seventeen seconds. Some have even begun to call South Africa the “crime capital of the world.” Many people in Johannesburg have taken to living in walled, gated communities, and tourists are warned of the danger of armed robberies near hotels and banks.

In Accra, Ghana, the fastest growing slum—Fadama—is called Sodom and Gomorrah by the locals. Unsupervised children play in the streets, young men gamble, litter is everywhere, and frequent fires destroy what little residents own. Overall, sub-Saharan Africa has the world's highest rate of slum growth, and it has been estimated that 72 percent of all people who live in Africa's cities live in poverty, lacking many of the basic necessities of life.

While there is much to lament in the growth of Africa's cities, there is also much to celebrate. African cities, like cities the world over, are centers of education, culture, business, and technological innovation. It is in the city that the future of Africa's economic growth lies, particularly in the development of manufacturing and service industries.

See also: Agriculture; Culture and Traditions; Economic Development and Trade; Migration; South Africa; Slavery and the Slave Trade; Sudan.

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Somalia

A country in the Horn of Africa, bordered by Kenya, Ethiopia, and Djibouti. Somalia, which has the longest coastline of any nation in Africa, is bordered on the north by the Gulf of Aden and on the east and south by the Indian Ocean. The land was home to an ancient people known as Kushites.

Beginning in about c.e. 600, Arab traders from Yemen began making regular trips across the Gulf of Aden, leading the two populations to intermarry and develop a shared culture that included a common language and mutual devotion to Islam. Unified during the Middle Ages as the Sultanate of Adal, Somalia by 1500 had disintegrated into a number of small kingdoms and city-states.

In the nineteenth century, during the Scramble for Africa, Somalia was carved into three European territories: French Somaliland and British Somaliland in the north and Italian Somaliland in the south. After World War II, the United Nations granted southern Somalia as a **protec-**

torate to Italy to govern for ten years. This was done in order to allow Somalia time to prepare to govern itself. In 1960, Italy granted southern Somalia its independence, and Great Britain declared its holdings independent as well. British and Italian Somaliland agreed to form the United Republic of Somalia. French Somaliland, today the nation of Djibouti, remained under French control until it became independent in 1977.

When Somalia's second president, Abdirashid Ali Shermarke, was assassinated in 1969, General Mohammed Siad Barre led a **coup** and declared Somalia a **socialist** state to be governed by a twenty-member Supreme Revolutionary Council (SRC) with

himself at the head. Barre allied himself with the Soviet Union and accepted military and other forms of aid from that nation.

In 1977, Somalia invaded Ogaden Province in Ethiopia, which in precolonial times had been Somali territory and was home to many displaced Somali people. In many African countries, European powers forced warring tribes and clans into an uneasy **coalition** and kept the peace only by exercising strong central authority. This was not the case in Somalia; it had once been a unified territory that was torn apart by colonialism. Thus, after independence, it was the policy of the Somali government to try to reunite its people and territories. During the assault on Ogaden Province, the Somali army succeeded in retaking it. Within a year, however, Ethiopian forces with the help of Cuba and the Soviet Union defeated and drove out the Somali army. Despite Somalia's alliance with the USSR, the Soviet Union chose to side with Ethiopia in this conflict, believing that a true **Marxist-Leninist** state was more likely to arise in Ethiopia than in Somalia.

After the war, various clan-based rebel groups, including the Isaaq, the Majeerteen, and the Hawiye, attacked the Barre government. Barre violently suppressed dissent. Rather than reduce opposition, however, Barre's attempts at suppression increased it. The 1980s saw the growth of a number of resistance movements, including the Somali National Movement (SNM), made up primarily of members of the Isaaq clan, and the United Somali Congress

(USC). By 1988, the entire country was embroiled in a bloody civil war. In 1991, Barre was deposed by the United Somali Congress. Since then, there has been no effective central government in Somalia, and various factions continue to fight one another. The country descended into anarchy, leaving many people homeless, others starving, and the nation's **infrastructure** in disrepair.

In 1992, the United States and several other nations launched Operation Restore Hope, an effort to bring enough stability to Somalia to allow for the delivery of humanitarian aid to the people. Peacekeeping forces from the United States were sent to Somalia to try to quell the violence that had plagued the nation since Barre was deposed. In 1993, the United Nations mounted another effort to deliver aid. However, the situation was so chaotic, with various factions still battling one another, that both operations were forced to withdraw. As of 2007, there was no functioning government.

See also: Civil Wars; Colonization.

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South Africa

A nation on the southernmost tip of Africa, bordered on the north by Namibia, Botswana, Zimbabwe, Mozambique, and Swaziland. South Africa's economy is the most developed in all of Africa, and its **infrastructure** the most modern.

SOUTH AFRICA, 1488–PRESENT

1488 Portuguese explorer Bartholomew Dias becomes the first European to sail around the Cape of Good Hope at the southernmost tip of Africa

1652 Dutch East India Company establishes a resupply station on the Cape of Good Hope that eventually becomes known as Cape Town

1806 British take over Cape Town

1836 Afrikaner farmers called Boers begin the “Great Trek” north and east of Cape Town to escape British rule

1870 Diamonds discovered in Kimberly in Afrikaner territory

1885 Gold discovered in Witwatersrand in Transvaal

1899–1902 British forces defeat Afrikaners in the Boer War

1910 Union of South Africa formed from Cape and Natal colonies, as well as the republics of Orange Free State and Transvaal

1912 African National Congress (ANC) founded to obtain equal treatment for blacks

1914 National Party founded by Afrikaner nationalists

1948 First laws instituting the system of racial discrimination known as “apartheid” enacted

1960 South African police fire on unarmed demonstrators in Sharpeville, provoking international outrage

1986 South African government initiates secret talks with Nelson Mandela of the ANC in order to bring about an end to racial conflict

1990 South African president F.W. de Klerk removes ban on ANC

1991 Laws governing apartheid are repealed

1994 Nelson Mandela elected president of South Africa in first elections in which blacks voted

1999 Mandela steps down and Thabo Mbeki elected president of South Africa

2004 Mbeki reelected president of South Africa for a second five-year term

South Africa is home to more than 47 million people. Major ethnic groups include the Zulu, Xhosa, Basotho, Bapedi, Venda, Tswana, Tsonga, Swazi, and Ndebele. All of these groups speak Bantu languages. The minority white population can be divided into descendents of the original Dutch and German settlers, whose native tongue is Afrikaans, and descendents of the original

British settlers, who speak English. There is also a large Indian population, many of whom are descended from indentured servants brought to South Africa during the nineteenth century.

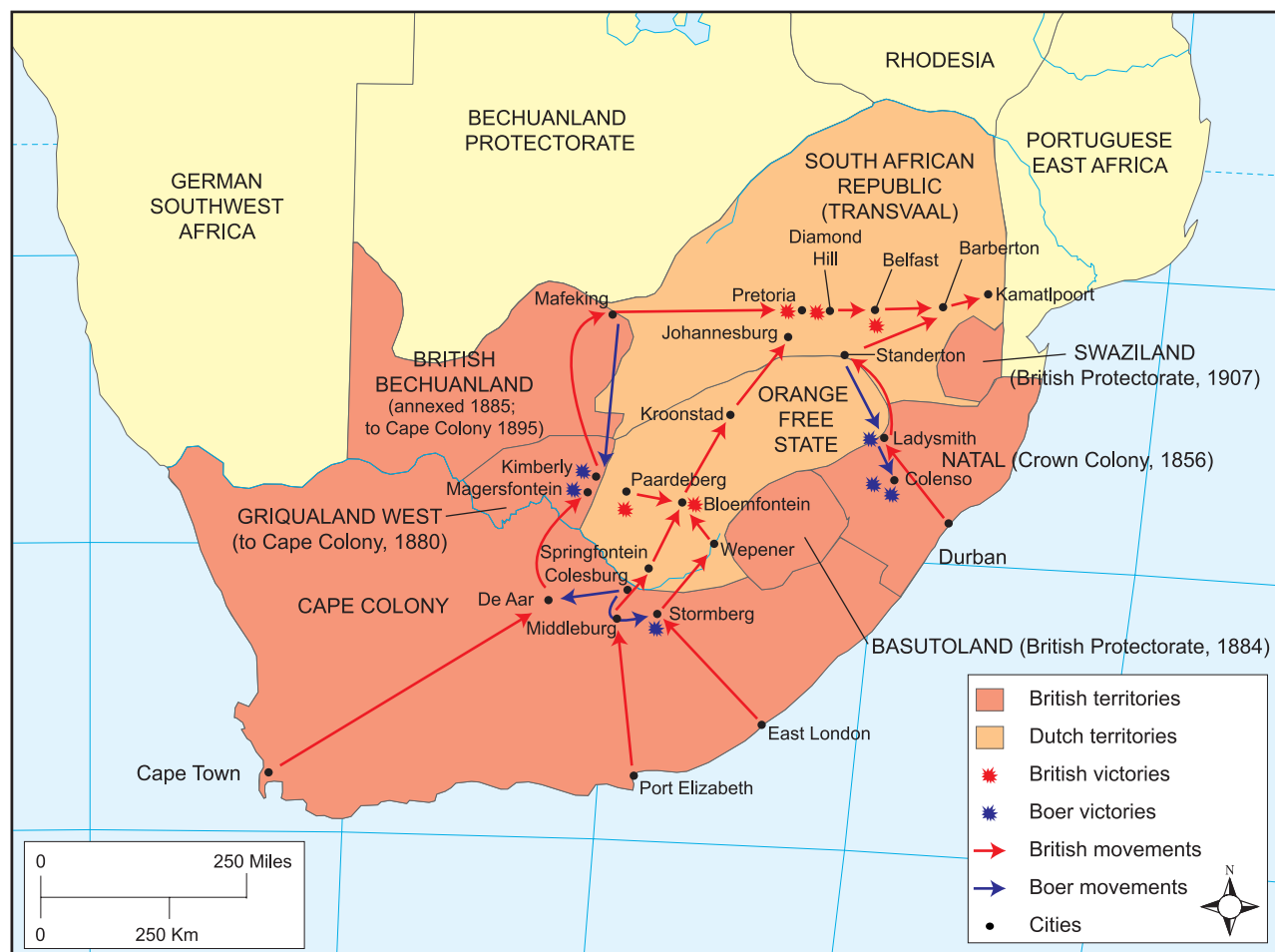
South Africa is diverse in religion as well, with Christians making up about 79 percent of the population. There are also significant numbers of adherents of African

THE BOER WAR AND THE UNION OF SOUTH AFRICA, 1899–1910

Tensions grew between the original Dutch settlers of South Africa, known as Boers, and the British colonists who arrived later. The Boers feared that eventually

the British government would deprive the Boer colonists of their independence. Fighting broke out in 1899. By the time the war ended in 1902, the Boer republics of

Transvaal and Orange Free State were taken over by the British. In 1910, the British Crown unified all its South African colonies into the Union of South Africa.



traditional religions, as well as Muslims and Hindus.

Although South Africa's economy is among the strongest in Africa, most of the development is based in four major urban areas—Johannesburg, Pretoria, Durban, and Cape Town. Rural parts of the country are significantly underdeveloped.

THE SCRAMBLE FOR SOUTH AFRICA

In 1488, the Portuguese navigator Bartholomew Dias sighted what he called the “Cape of Storms” as he sailed around the African continent on his successful attempt to find a sea route to India. The cape was later renamed the Cape of Good



MODERN WEAPONS

Nuclear Testing

South Africa is a nation rich in uranium, one of the major components of nuclear weapons. The nation has admitted that it began its first nuclear research project in 1959 with the stated goal of building a nuclear reactor. Although the South African government initially claimed to be developing peaceful nuclear explosives (PNEs), by 1982 it had built its first bomb and was working to develop missiles to deliver it. Because of its policy of apartheid, South Africa was isolated from the international community, and the development of nuclear weaponry was part of a strategy the government believed was necessary to protect itself from potential

threats. The arrival of Cuban forces in Angola in the mid-1970s only increased South Africa's sense that its very existence was threatened.

By 1989, South Africa reportedly had six nuclear devices. In the same year, Cuban forces left Angola and F.W. de Klerk was elected president of South Africa. De Klerk immediately embarked on a plan to end apartheid and bring South Africa back into the international community. In 1991, South Africa signed the Nuclear Nonproliferation Treaty and dismantled its nuclear arsenal, the only nation ever to voluntarily give up nuclear weapons.

Hope by his patron, Henry the Navigator of Portugal, because it became the gateway to the riches of India—the only sea route until the opening of the Suez Canal in 1869. In 1652, the Dutch East India Company established a station on the Cape where its ships could stop and resupply. Over the next century, French Huguenot refugees and Dutch and German immigrants arrived and settled the area around the Cape and eastward to the Great Fish River. (Huguenots are French Protestants who suffered religious persecution at the hands of French Catholics.) Descendants of this group are today referred to as Afrikaners.

In 1806, during the Napoleonic Wars, Britain took the colony from the Dutch East India Company in an attempt to protect its trade with India. The Afrikaner settlers were not happy with British rule and particularly disliked that the British abolished slavery in 1834, because they did not want to give up

the option of owning slaves. In 1836, many Afrikaner farmers, also called Boers, began what has come to be called the “Great Trek,” a northern and northeastern migration to escape British rule. Along the way, they encountered several African groups hostile to them, especially the Zulu, led by the powerful Shaka Zulu.

The Boers prevailed over the hostile natives and created two independent **republics**, the Transvaal and the Orange Free State. Already shaky relations between the Afrikaners and the British were further strained when diamonds were found in Kimberly in 1870 and gold was discovered in the Witwatersrand region of the Transvaal in 1885, both Boer-controlled areas. When the Boers attempted to place restrictions on British immigration and investment, the British struck back. The Boer War began in 1899 and ended in 1902 with a British victory. In 1910, Transvaal, the Orange Free State, and the British colonies of



In 1990, then African National Congress leader Nelson Mandela was released from prison after spending 27 years in jail. With fist raised in victory, he is joined by his wife, Winnie Mandela. In 1994, Nelson Mandela became the first democratically president of South Africa. (Alexander Joe/AFP/Getty Images)

Cape Town and Natal united to form the Union of South Africa. Although the population of the new nation was primarily African, whites held all of the political power; blacks were not allowed to vote and were restricted in terms of where they could live and what jobs they could hold. In 1912, the African National Congress (ANC) was founded to work for legal and political rights for Africans.

THE ERA OF APARTHEID

In 1914, Afrikaner nationalists founded the National Party. It first gained power electorally in 1924, with J.B.M. Herzog as the nation's prime minister. In 1948, with the National Party again at the helm, the South African legislature began passing laws to enforce a policy of racial domination and

separation known as apartheid. (*Apartheid*—pronounced apart-ate—is the Afrikaner word for “separateness.”) As the South African economy grew and its white population prospered, the policy of apartheid guaranteed that the African population would not share in the prosperity. Africans suffered from widespread discrimination in every aspect of their lives, forced to live in less desirable areas, carry identification cards, use separate facilities, and take the least desirable jobs.

On March 21, 1960, a group of between 5,000 and 7,000 protesters converged on the police station in Sharpeville in northeastern South Africa, protesting legislation that required blacks to carry identification passes. Police fired on the unarmed protesters, killing sixty-nine people, including



TURNING POINT

1994 Free Elections

For the first time in its history, on April 27, 1994, South Africa held free elections in which all of its people were allowed to vote for the National Assembly, provincial legislatures, and president. Until that time, blacks had been completely excluded from the electoral process.

The voting took three days, with more than 22 million South Africans casting their ballots. The nation chose Nelson Mandela to head a coalition government, which included the top three vote-getting parties: Mandela's African National Congress, the Afrikaner National Party of former president

F.W. de Klerk, and the Inkatha Freedom Party headed by Zulu leader Mangosuthu Buthelezi. A total of nineteen parties participated in the election.

As many as 16 million of those who cast their ballots in the election had never voted before. The Independent Electoral Commission (IEC) that supervised the election did not require formal voter registration, but allowed people to vote if they had proof of citizenship. Even so, about 2.5 million voters did not have proof and were issued temporary identification cards to allow them to participate.

women and children. The Sharpeville Massacre, as the incident came to be called, sparked riots and protests throughout the country, prompting the government to declare a state of emergency and to arrest more than 18,000 people. The ANC was banned and forced underground. International reaction was swift and clear; many nations and the United Nations (UN) condemned South Africa.

South Africa became progressively more isolated from the rest of the world and believed that its national security was threatened. In 1979, a blast over the Indian Ocean detected by an American satellite was believed to be the result of a South African nuclear test, but this could not be proven.

Despite the government's ban of the ANC, protests and popular uprisings continued—as did international pressure, including boycotts of South African products—leading the South African government to begin secret talks with Nelson Mandela, the jailed leader of the ANC, in

1986. In 1990, F.W. de Klerk, who had been elected president of South Africa the previous year, lifted the ban on the ANC and other anti-apartheid groups and freed Mandela from prison. In 1991, the South African government repealed the most oppressive apartheid laws and created a new constitution. In the same year, South Africa signed a nuclear nonproliferation treaty and banned the manufacture of nuclear weapons. Then, in 1994, the first election in which blacks were allowed to participate was held, and Nelson Mandela was elected president of South Africa.

Mandela served as president of South Africa for five years. During his tenure, he worked to resolve the many problems that had arisen from decades of neglecting the majority black population's needs. Among these were unemployment, housing shortages, and crime. Mandela also tried to bring South Africa back into the global marketplace with an economic plan known as Growth, Employment and Redistribution (GEAR). In 1995, Mandela at-

tempted to heal the wounds of apartheid and unify the nation. He appointed South African Anglican archbishop Desmond Tutu to head the Truth and Reconciliation Commission (TRC), a body charged with gathering testimony from both the victims and the perpetrators of violence during the period of apartheid. The TRC heard more than 7,000 petitions for amnesty from those who had committed acts of violence, and it granted amnesty to 849 individuals. Although the TRC was widely criticized for not being harsh enough, it brought peace and closure to many individuals.

In 1999, Nelson Mandela's term as president ended and he did not seek reelection. He was succeeded by Thabo Mbeki, who was elected to a second five-year term in 2004. Mbeki's primary goal has been to focus the government's efforts on improving South Africa's economic situation. He has worked hard to increase foreign investment in South Africa and has advocated free-market **capitalism** over socialism, even though that policy has not been popular with poor blacks. Mbeki has contended that economic prosperity must precede any kind of redistribution of property, as advocated by many **socialists**. Many black South Africans still live in dire poverty, and the nation faces one of the world's largest

AIDS epidemics. By the end of 2005, about 5.5 million South Africans were infected with HIV, the virus that causes AIDS, and as many as 1,000 people were dying from AIDS every day. The government has been widely criticized for its slow response to the epidemic.

South Africa is a place of many contradictions. It is at once the wealthiest country in Africa and the home to many very poor people. South Africa is the continent's most industrialized nation and one of Africa's few successful democracies.

See also: Apartheid; Boer War; British Colonies; Colonization; Technology and Inventions.

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Sudan

The largest country in Africa, with an area of more than 2.5 million square miles (6.5 million sq km), and one of the most ethnically diverse. Located directly south of Egypt along the Nile River, Sudan comprises hundreds of ethnic and language groups. It is bordered on the north by Egypt and Libya; on the west by Chad, Central African Republic, and Democratic Republic of the Congo; on the south by Uganda and Kenya; and on the east by Ethiopia and Eritrea, as well as the Red Sea.

Until being conquered by Egypt in 1821, Sudan was a collection of small kingdoms. The new Egyptian leadership was able to

unify the northern part of the country, but the south remained under tribal rule. In 1881 a Muslim religious leader named Muham-



INTO THE 21ST CENTURY

Darfur

Just as the civil war in Sudan was winding down, another conflict broke out in a region of Western Sudan known as Darfur. In 2003, rebel groups, including the Sudan Liberation Movement (SLM) and the Justice and Equality Movement (JEM), began attacking government targets.

The rebels were motivated by a belief that the largely Arab Sudanese government ignored the needs of the black farmers of Darfur and actively discriminated against them. The Sudanese government retaliated with air strikes against the rebels. The conflict worsened when local militias, known as the Janjaweed, began attacking villages in coordination with the air strikes. The Janjaweed, a term that means “devils on horseback,” represent Arab **pastoralists** who want Dinka farmland and water sources for their herds. In the past, Arab herders and Dinka farmers had lived peacefully side by side in Darfur. However, as populations increased, the groups came into more frequent conflict over scarce natural resources. Thus, the Janjaweed appear to be using the Darfur rebellion as an occa-

sion to pursue their own desire to gain more land.

The conflict in Darfur came to international attention because of the brutality of the Janjaweed attacks on the civilian population. The Janjaweed have regularly carried out raids against farming villages, killing, raping, and kidnapping women as sex slaves. No one knows for sure how many people have died, but some estimates are as high as 400,000. More than 2 million have fled their homes and are living in refugee camps in Sudan and Chad. The international community has labeled what is happening in Darfur “genocide.”

Although the Sudanese government claims to support neither side in the conflict, there is evidence from official documents that the government has, in fact, armed and recruited for the Janjaweed. Despite cease-fires, peace agreements, and numerous UN resolutions, no end to the fighting was in sight as of 2007. In overcrowded refugee camps, millions of people lacked sufficient food or water. Children starved to death while families waited for the conflict to end.

mad ibn Abdalla declared himself the Mahdi, or “expected one,” and led a successful rebellion against the Egyptians that ended with the fall of the capital city, Khartoum, in 1885. Thanks to the Madhi’s rebellion, Sudan was again an independent nation. Although he died shortly after the rebellion, his successor, Abd Allah, was able to rule an independent Sudan until 1898. In that year, the territory was reconquered, this time by an Anglo-Egyptian force led by the British general, Lord Kitchener.

Sudan was then ruled jointly by Egypt and Great Britain. After Egyptian independence in 1952, Britain and Egypt agreed to allow Sudan self-government. In 1954, the first parliament was inaugurated. Then, in 1956, with the consent of both Great Britain and Egypt, Sudan was granted full independence. The leaders of the new nation (a five-person Sovereignty Council) promised to create a federal system in which the south had equal representation with the north in Parliament. When the



More than 4 million people have been displaced by the civil war in Sudan. Most refugees are from Sudan's Christian south, but another one-half million refugees have come to Sudan fleeing famine and strife in neighboring countries. (Mustafa Ozer/AFP/Getty Images)

Sovereignty Council, made up primarily of northern Arabs, failed to keep their promise, southern soldiers rebelled, beginning a seventeen-year civil war.

The differences between north and south Sudan have been, and remain, pronounced. The north is primarily urban and populated by Arabic-speaking Muslims, while the south is rural and populated largely by poor farmers, many of whom are black Africans. Throughout the civil war (1955–1972), the Sudanese government continued to advocate domination by Arab Muslims and to deny self-determination to the south.

In 1969, a group of communist and **socialist** officers led by Colonel Gaafar Muhammad Nimeiry took over the government. Nimeiry proclaimed a socialist state

and, in so doing, affronted both Islamists and his communist allies. His Islamic allies expected him to declare an Islamist state; his communist friends expected him to declare a communist state. Having alienated these two powerful groups and, in the process, the Soviet Union, Nimeiry looked to rebel forces in the south for support. In 1972, he signed an agreement to grant autonomy to that region. However, when oil was discovered in the south in 1979, Nimeiry went back on his agreement, declared Arabic the national language, and returned control of the southern military to the central command. Nimeiry also changed the nation's legal code to follow Sharia, or Islamic law, which was opposed by non-Muslims in the south.

In 1985, Nimeiry was overthrown and re-

placed by a civilian government—a fifteen-person council that took steps to reconcile the north and south by exempting the south from Islamic law. This action angered Islamists in the north, who formed their own party, the National Islamic Front led by General Umar al-Bashir, which overthrew the government. Having taken over several political offices, including that of chief of state and the prime ministry, Bashir aligned Sudan with international Islamic terrorist movements and provided safe haven for militant groups, including the international terrorist group al-Qaeda.

Throughout the 1990s, a number of regional organizations tried to find a way to end the civil war. Finally, in July 2002, the Sudanese government and the major rebel organization, the Sudan People's Liberation Movement/Army (SPLM/A), reached a historic agreement. The agreement established a government of national unity and

called for the north and south to share both power and wealth. Umar al-Bashir was sworn in as president of Sudan in July 2005, with SPLM leader John Garang as his first vice president. Garang was killed in a helicopter crash three weeks after his inauguration. Officially, the crash was caused by bad weather, but some of Garang's supporters believe the crash was not accidental. There was rioting after Garang's death, but the peace has held nevertheless.

See also: British Colonies; Civil Wars; Communist Movements; Language; Religion.

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Suez Canal

A large artificial waterway west of the Sinai Peninsula in Egypt that connects the Mediterranean Sea with the Red Sea. The canal allows ships to travel between Europe and Asia without having to sail all the way around the African continent. This, in turn, allows for trade between Europe and the Middle and Far East. At 101 miles (163 km) in length, the canal is the longest in the world without locks.

The modern Suez Canal is not the first Suez Canal. Pharaoh Necho of Egypt, who reigned during the sixth century B.C.E., is believed to have built a canal that connected the Nile River with the Red Sea. Engineers working for Napoleon Bonaparte, who occupied Egypt from 1798 to 1801, suggested that a canal be dug through the narrow neck of land that separated the Mediterranean and the Red Sea. However, they miscalculated the water levels of the two bodies of water and incorrectly con-

cluded that the difference would cause large tracts of land to be flooded. They thus abandoned the idea.

In the 1850s, a retired French diplomat, Ferdinand de Lesseps, who had read about Napoleon's idea for a canal, proposed the project to Egypt's viceroy (similar to a governor), Said Pasha, who supported the plan. De Lesseps then sought financial support from many sources, including the British government, and finally managed to secure the money he needed from French

emperor Napoleon III and others. Construction began in 1859, and the canal was opened in 1869. Said Pasha granted De Lesseps's La Compagnie Universelle du Canal Maritime de Suez permission to run the canal for ninety-nine years after its completion. In 1875, the next viceroy, Isma'il Pasha, sold Egypt's shares of the canal to the British. France, however, remained the majority shareholder. The Convention of Constantinople (1888), signed by Great Britain, Germany, Austria-Hungary, Spain, France, Italy, Russia, and the Ottoman Empire—but not Egypt—declared that the Suez Canal was a neutral zone under British protection. The treaty also guaranteed right of passage for all ships through the canal.

In 1956, Egypt's first president, Gamal Abdel Nasser, announced his intention to **nationalize** the Suez Canal. He made this decision after British, French, and American leaders refused to lend Egypt the money to build the Aswan Dam across the Nile River. Nasser intended to use revenue from the canal to pay for the construction of the dam. France, Britain, and

Israel all invaded Egypt in October of that year to protect their access to the canal, resulting in the 1956 Suez Crisis. When the Soviet Union threatened to intervene on behalf of Egypt, the United Nations sent a peacekeeping force to the region and the United States pressured the invaders to withdraw.

During the 1967 Six-Day War, the Israelis captured and held the Sinai Peninsula. Egypt, in turn, closed the canal to trade. As tensions between the two nations lessened, Egypt's President Anwar Sadat presided at the canal's grand reopening in 1975. Today, more than 20,000 ships pass through the canal annually. Since it was constructed in 1867, the canal has been deepened and widened several times in order to accommodate ever larger ships.

See also: Aswan High Dam; Egypt.

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Technology and Inventions

While ancient Africa was home to many important inventions (scientists believe that the very first tools used by humans were made in Africa 70,000 years ago, for example), a number of factors has left modern Africa far behind other parts of the world in technological and scientific development. In many ways, Africa has been the victim of modern Western technology.

EARLY EUROPEAN CONTACT

The Portuguese were the first Europeans to visit Africa, arriving in 1441. They were aided in their explorations by a new kind of ship, known as the caravel, which could withstand long sea voyages. Thanks to the caravel, the Portuguese were able to establish trading ports in West Africa. During the sixteenth century, having sailed around the Cape of Good Hope, the Portuguese conquered regions of East Africa as well.

During the years of the Atlantic slave trade, from the beginning of the sixteenth century to the beginning of the nineteenth century, Europeans bribed African kings to help enslave their own people, offering them European-produced goods, which were superior in many ways to locally produced goods. Kings acquired jewelry, cloth, and weapons—including guns—in return for slaves. The impact of the slave trade has echoed through the centuries. Africa's population was decimated and hundreds of thousands of young, able-bodied workers were lost to the continent. African slaves helped to create the economic system known as **capitalism** in the West, which in turn led to the Industrial Revolution. As people grew rich from the labor of slaves, they had more money to invest. Much of the capital was invested in factories and new technologies for the mass production of goods.

SCRAMBLE FOR AFRICA

Western technology also led to the colonization of Africa in the nineteenth century.

The race to colonize Africa, known as the Scramble for Africa, began with the 1884–1885 Berlin Conference, in which the European powers divided Africa among themselves. The Industrial Revolution created a need for raw materials that were plentiful in Africa, such as palm oil, which was used to lubricate machines, as well as rubber, various metals, wood, and cotton. Africa also became a market for manufactured materials. In fact, during the period of heavy colonization, Africans were forbidden to compete with their European colonizers; they were not allowed to manufacture the same goods as the European powers. This, in turn, meant that during the years of colonization, African nations did little or nothing to develop the technology and skills needed for an industrial economy, leaving them far behind the rest of the world.

Also during the nineteenth and early twentieth centuries, modern weapons, modes of transportation, and medicines allowed Europeans to continue their colonization of Africa, moving from coastal areas into the interior. The invention of the steamboat in 1803 by the American inventor Robert Fulton was a crucial step that led to the European penetration of Africa. Because the steamboat could travel easily both upstream and downriver, it allowed Europeans to navigate Africa's great internal waterways. According to historian David Headrick, steamboats “carried the power that European ships had possessed on the high seas for centuries” into Africa. “Indeed,

TECHNOLOGY IN AFRICA

70,000 B.C.E. Earliest tools made by humans in Africa

1441 Portuguese sailors arrive in Africa aboard caravels, ships built to be able to withstand long sea voyages

18th Century Beginning of Industrial Revolution

19th Century Design of the breech-loading rifle is perfected; Europeans use this weapon effectively to conquer Africa

1820s Scientists discover an effective method to extract quinine from the bark of the chinchona tree; quinine is used to treat malaria

1880s Scientists discover that malaria is transmitted by mosquitoes

1885 Scramble for Africa begins; Europeans conquer Africa easily because of modern weapons

1897 Railroad from Kimberly, South Africa, to Northern Rhodesia completed

1960–1970 Construction of the Aswan High Dam in Egypt

1970s Worldwide recession slows Africa's progress in developing new technology

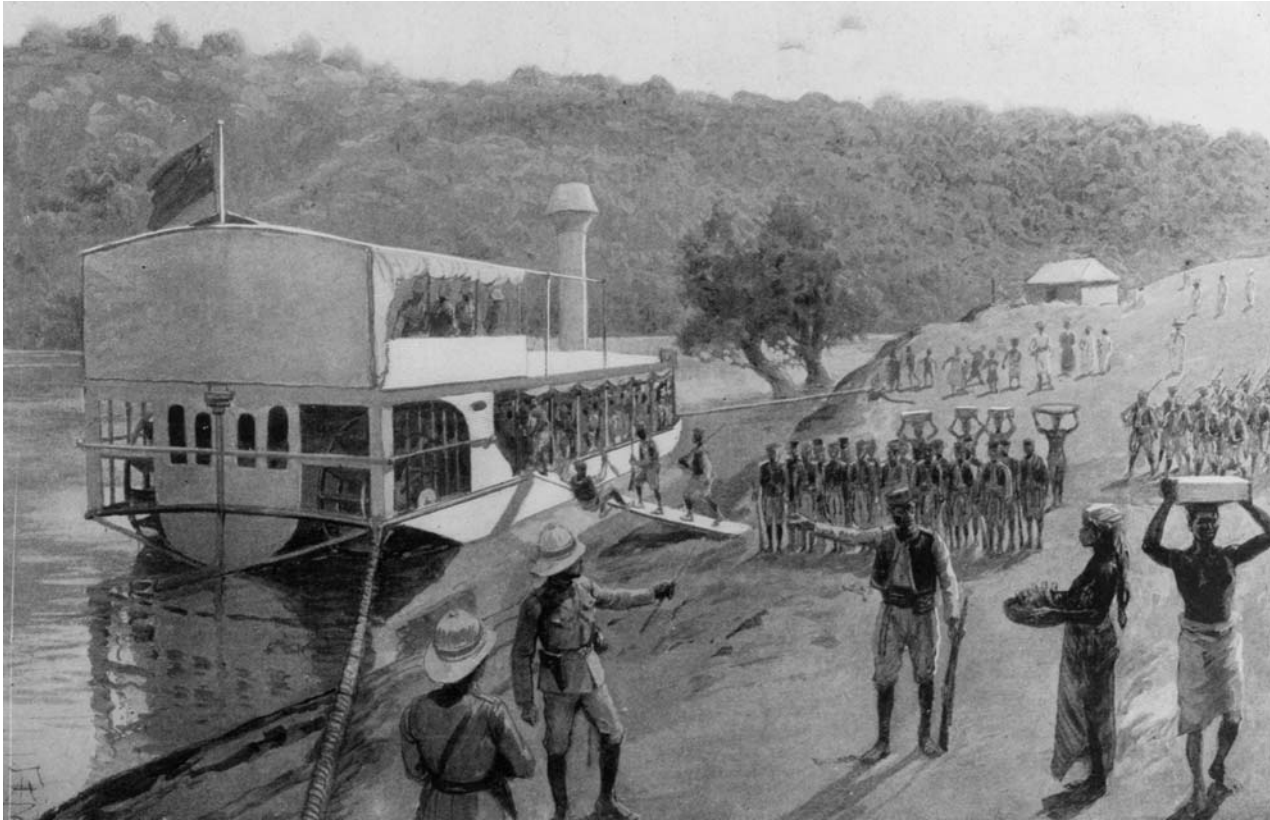
2001 Africa becomes first region of the world in which cell phones outnumber landlines

no single piece of equipment is so closely associated with imperialism as is the armed shallow draft steamer.” (A shallow draft steamer is one designed to navigate inland rivers, as opposed to oceangoing steamers.) The steamer was particularly useful in bringing the Congo under the domination of Belgium’s King Leopold II. Steamboats could easily navigate the Congo River, and their armed crews could easily defeat any native people who tried to stop their progress. In the mid-1880s, the invention of the inflatable rubber tire by John Boyd Dunlop in Belfast, Ireland, helped make Leopold’s rubber plantations valuable. Before that invention, rubber had not been widely used and was a less desirable commodity.

European colonists in Africa also set about building railroads to link various parts of the continent—to bring raw materials out

and people and manufactured goods in. South Africa’s Cecil Rhodes dreamed of a railroad linking Cape Town to Cairo, Egypt, and in 1897 saw a railroad built from Kimberley in South Africa to Northern Rhodesia.

One of the great barriers to exploring the interior of Africa was disease, especially malaria. Many Europeans died of the disease. Although it had been known for hundreds of years that the bark of the chinchona tree, which contains quinine, was effective in treating malaria, it was not until the 1820s that the active ingredient was extracted from the bark. In the 1880s, scientists discovered that malaria was caused by a protozoan and then that the disease was transmitted by mosquitoes. This new knowledge allowed Europeans to explore the interior of the continent with a greater degree of safety.



In 1901, British soldiers landed on the southern coast of Nigeria to defeat the Aro people. With their superior weapons, the British easily defeated the Aros by early 1902. (Hulton Archive/Stringer/Getty Images)

Although breech-loading rifles were used as far back as the fifteenth century, it was only in the nineteenth century that the mechanism was perfected, making widespread use possible. Before the breech-loading rifle, most weaponry was muzzle-loaded; that is, the powder and shot were loaded into the barrel of the gun from the front. With breech loading, the shot was loaded into the back, or breech, of the gun, making reloading much quicker. In Africa, battles between Europeans and Africans pitted these new rifles against spears and swords, making it very difficult for Africans to defend their lands. In essence, then, the colonization of the continent was facilitated by superior European technology.

POST-INDEPENDENCE AFRICA

Immediately after independence—which for most of the continent came in the

1960s—Africa seemed to have a bright future with respect to technology and innovation. The **Cold War** between the United States and the Soviet Union led both powers to finance various development projects in Africa. The Soviet Union, for example, provided much of the financing for the construction of the Aswan High Dam in Egypt, a multimillion-dollar construction effort designed to help control and direct the annual flooding of the Nile River. Construction began in 1960 and was completed in 1970. As the years passed, however, that future grew dimmer. Along with development funding, there were billions to be made in weapons sales to Africa. The United States alone sold more than \$1.5 billion in weapons to Africa. The nations that bought most of the weapons—Liberia, Somalia, Sudan, and Zaire (later known as the Democratic Republic of the

Congo)—were also the nations most disrupted by armed civil conflict in the years since independence.

Among the factors that prevented African development of technology since the latter part of the twentieth century has been civil conflict. Other factors are the worldwide recession of the 1970s, the failure of democratic institutions, and the many corrupt dictators—such as Idi Amin of Uganda, Charles Taylor of Liberia, and Robert Mugabe of Zimbabwe—who pilfered government treasuries for their own enrichment while neglecting economic and technological development.

In the early part of the twenty-first century, Africa was in desperate need of improved technology in a number of areas. A 2007 UNESCO report, “Science in Africa,” outlines several kinds of scientific and technological initiatives that are needed to help the continent develop economically. One of Africa’s great treasures, its **biodiversity**, is rapidly disappearing, and methods must be developed to preserve what is left. There are today seventy-one biosphere reserves in Africa, protected areas that are designed to preserve biodiversity. As many of these reserves cross national boundaries, they also assist African nations in finding ways to develop cooperative preservation efforts.

Also under way are efforts to bring electricity to parts of the continent that are without it. In sub-Saharan Africa, nearly 92 percent of rural Africans and about half of urban Africans lack access to modern energy services. UNESCO has been active in creating “solar villages” in rural areas in Burkina Faso and Mali, using solar technology to provide enough electricity for a village’s basic needs. While solar energy is expensive to install, the cost to operate such systems is relatively low. Much work in this area remains to be done, especially in research and development to find ways to bring costs down.

Lack of water is another problem facing Africa today that will require innovative solutions. More than 300 million Africans have no access to safe drinking water. By 2025, for example, some scientists estimate that half the capacity of Africa’s reservoirs will be lost to sedimentation. (Sedimentation happens when rain causes dirt and other particles to run off the land into rivers and streams.)

Africa also lacks the means by which to educate young people in science and technology. According to UNESCO’s 2005 Science Report on Africa:

Universities that once served as beacons of hope, including the universities of Ibadan in Nigeria, Dakar in Senegal, Dar-es-Salaam in the United Republic of Tanzania and Khartoum in Sudan, have been turned into shells of their former selves. Buildings are poorly maintained, modern laboratory equipment is rarely available, and faculty and staff go underappreciated and sometimes unpaid.

In addition, many African engineers, scientists, and doctors leave the continent and emigrate to Europe and the United States, creating a “brain drain” that leaves Africa without the talent and training to solve many problems that could be solved by improved technology.

One technological bright spot in Africa today is the spread of the cell phone. In 2001, Africa became the first region of the world in which cell phone users outnumbered those with landlines, with more than 2 million subscribers; experts estimate that the number could reach more than 140 million before 2010. According to a British study, economic growth rates tend to be higher in countries with greater cell-phone use. Among the other benefits brought to developing countries by cell phones are a means for poor rural families to stay in contact with relatives who live in urban areas.

See also: Agriculture; Aswan High Dam; Colonialism; Imperialism; Society; Suez Canal.

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Tools and Weapons

The development of tools and weaponry in Africa has a long history. As Europeans established colonies across the continent, they brought with them their tools and, most significantly, their advanced weaponry, giving them a notable military advantage over African natives. Until the twentieth century, most African weapons were not mechanized and were designed for African warfare, which involved hand-to-hand combat at close range.

IRON TOOLS

In Africa, ironworking has a long and venerable tradition, beginning sometime before 900 B.C.E. Many scholars believe that knowledge of how to smelt iron arose independently in several parts of Africa, including Egypt and the Great Lakes Region of East Africa. Other scholars believe that the technology was brought to Africa by the Phoenicians when they founded the North African city of Carthage in 814 B.C.E. Regardless of how the technology arrived, African smiths made it their own. Some of the pre-colonial techniques used in Africa to smelt iron are so specialized that they cannot now be duplicated, even with modern techniques. Museums around the world have magnificent collections of African ironwork, often as functional as it is beautiful. Major collections can be found at the Museum of International Folk Art, in Santa Fe, New Mexico, at the Field Museum of Natural History in Chicago, and at the University of Iowa Museum of Art and Project for the Advanced Study of Art and Life in Africa. Objects in these collections include everything from knives and swords to coins and musical instruments.

Ironworking was such an important part of many African cultures that it took on symbolic significance. The process of iron smelting was often associated with procreation, because when very high heat is applied to the iron ore, a "bloom," or mass of iron free from other elements, appears to grow out of the ore, much as a child grows in the mother's womb and is then born. Among many African ethnic groups, such as the Bassari of western Togo, iron furnaces were designed to look like women. Because iron smelting is difficult and unreliable, the process is sometimes associated with magic, and blacksmiths themselves are often considered to have supernatural powers. Blacksmiths often associate elaborate rituals with the process of iron smelting and lead prayers and dances to ensure the success of the process. Among the Bassari, when a site for the furnace is chosen, it is marked with a branch to keep away evil spirits, then the iron maker prays and pours *chakpa* (beer made from millet) as an offering to the ancestors. As the furnace is built, offerings and potions are added to the construction materials. When the furnace is complete, the master smelter and his workers share a celebratory meal. Everyone associated with



MODERN WEAPONS

The Military Innovations of Shaka Zulu

Shaka Zulu was a great military leader of South Africa. He expanded his territory in the early years of the nineteenth century and, by the time of his death in 1828, ruled over more than 250,000 people and could command as many as 50,000 warriors.

Part of Shaka Zulu's military success came from his unusual tactics. At the time, most African warfare was a simple matter of two groups attacking each other head on, throwing spears, with little maneuvering or planning. Shaka Zulu trained his soldiers, making them run without shoes to toughen their feet. Eventually, his force could run 50 miles (80 km) in a day, which

allowed them to attack swiftly and without warning. Zulu also introduced a larger, heavier shield made of cowhide and replaced light spears with heavier, shorter thrusting spears. He commanded his forces from high ground, using a formation known as the "buffalo" or "bull horn," in which a large central force, flanked by "horns"—two quicker flanks—would surround the enemy and cut off any means of escape as the central force continued to advance. Zulu drilled his army regularly and simply killed those who would not obey, with the result being a highly disciplined fighting force.

the process must abstain from sexual intercourse before and during smelting.

Iron throwing-knives are among the most distinctive and beautiful objects made by African weapons makers from several ethnic groups, including the Azande of north central Africa, the Sara of Chad, and the Marghi and Kapsiki of Cameroon. These knives, meant to be thrown overhand, have several cutting surfaces; no matter their orientation when they strike the target, they cut. The multiple blades allow for all sorts of design options, and many have a curved and birdlike shape. Ornamental tools—including knives, adzes, and axes—were often signs of status kept by higher-ranking or wealthier individuals. Among the Shu of the Congo, blacksmiths crafted razor-sharp claws that were used in **guerrilla** warfare against colonists. The wounds they left led many

to assume the victims had been killed by animals.

Iron was so valuable in pre-colonial African societies that tools often served as money in tribal communities of western and central Africa. The hoe in many sub-Saharan societies is among the most important tools, as it is used to till the hard earth, scrape the soil, and hack weeds. It is also used during the harvest to chop down stalks and dig up sweet potatoes and other tubers. Because of its many uses, the hoe symbolizes agricultural work in general. It is this symbolic connection that gives it value as currency. In many cultures, such as that of the Afo people of northern Nigeria, bundles of hoe-like objects served as currency. Real hoe blades were often given as the bride price when a man decided to marry.

Many iron tools were also used to honor the gods. Ceremonial swords, in particular,



MODERN WEAPONS

NeoStead 2000

The NeoStead 2000 is a shotgun developed in early 1990s by two South African engineers, Tony Neophytou and Wilmore Stead. In 1991, they patented a pump-action shotgun with forward-sliding barrel, and later modified it for a dual feed tube magazine. Production began in 2001, and it became known as one of the most technologically advanced shotguns ever developed.

It is a lightweight weapon designed primarily for handling civil disturbances. Although it is built like a shotgun with a 22.5-inch (57-cm) barrel, the weapon itself

is only 27 inches (68.5 cm) long, meaning that the NeoStead 2000 can be used in situations where there is not a great deal of room.

The NeoStead has a switch that allows the shooter to switch from bullets to baton rounds, a kind of shotgun shell that is not lethal. It is a pump-action shotgun, meaning it has a sliding mechanism that ejects the spent round while cocking the gun for the next shot. The United States does not allow importation of the NeoStead 2000.

were dedicated to particular deities, such as Ogun among the Yoruba. An umbrella-shaped object known as an *asen*, elaborately decorated, adorns the tombs of the Fon and Nago people of southern Benin.

SHIELDS

Until the coming of the Europeans, most warfare in Africa was conducted at close quarters, on the ground, with spears, clubs, and knives. Thus, shields were a very important part of any warrior's suite of equipment. Shields came in many different shapes and sizes—round, oblong, some as large as a person. The Dinka, an ethnic group from what is now southern Sudan, used objects that looked like bows as a kind of shield, deflecting and parrying blows from clubs and sticks.

Shields were made of many different materials. Large animals with thick hides, such as buffalo, rhinoceros, elephant, and giraffe, were the most prized for making shields. The hides of smaller animals, such

as zebra, wildebeest, and antelope, were stitched together to form shields. The Zulu people of South Africa used the hides of cows, wildebeest, and kudus to make their shields. Besides leather, shields were made of wicker and wood. The Musgu of central Africa carried wicker shields, while the Songye, also of central Africa, carried carved wooden shields. Shields were often elaborately decorated, carved, or painted. Maasai warriors of Kenya often had their war exploits depicted on their shields. The backs of shields had handles and were often grooved to hold an extra lance or spear. Like iron weapons, some African shields were intended as ornaments, symbols of a king or warrior's status.

Despite the relative primitiveness of African weapons in comparison with European guns, colonial military forces did not win every battle. African warriors were brave, and many were excellent tacticians. Shaka Zulu, a South African chief, expanded territory with innovative battle tactics, such

as the buffalo formation, and new weapons, such as a short stabbing spear.

WEAPONS TODAY

One of the reasons that Europeans were able to make inroads into Africa during the period of colonization is superior weapons technology. In an ironic twist of fate, however, much of contemporary Africa is awash in modern small weapons, including guns, grenade launchers, and portable anti-tank and anti-aircraft weapons. With weak governments unwilling or unable to stem the flow of weaponry into the hands of thugs, rebels, warlords, and gang members, many

nations have a populace that is better armed than the police. Violent crime has been a growing problem in South Africa since free elections began in 1994; one of the weapons in the hands of many criminals is a local invention—a small pump-action shotgun called the NeoStead 2000.

See also: Colonization; Congo; Religion; South Africa; Sudan.

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Tutsis and Hutus

African ethnic groups located in present-day Rwanda and Burundi. The original inhabitants of Rwanda and Burundi were the Twa, a tribe of hunter-gatherers. Beginning in the eleventh century, the Bantu-speaking Hutus arrived in the territory and gradually came to dominate. The Hutus were agriculturalists who cleared the land for farming and grazing. Sometime during the sixteenth century, the Tutsis, a group of cattle-herding warriors, arrived from Ethiopia. As the Hutu dominated the Twa, so the Tutsis came to dominate the Hutu. Theirs was a stable, feudal society, with the Tutsis as lords and the Hutu and Twa as serfs. The three groups developed a shared culture, spoke the same language—Kinyarwanda—and lived peacefully together for hundreds of years.

COLONIAL ERA

When the Belgians colonized the area beginning in 1916, they made sharp distinctions between the minority Tutsis and the majority Hutus. They favored the Tutsis because they apparently looked more “European,” with thinner noses, lighter skin, and taller stature than the Hutus. In fact, the line dividing the group was not racial; a person born a Hutu might be classified as a Tutsi if he or she had the “right” physical characteristics. During the colonial period, those classified as Tutsis got better jobs and better education than their Hutu neighbors.

AFTER INDEPENDENCE

Hutus came to resent this system and in 1959 precipitated a series of riots in Rwanda, during which more than 20,000 Tutsis were slaughtered. Many Tutsis fled Rwanda and settled in the neighboring nations of Burundi, Tanzania, and Uganda. In 1962, when Rwanda was granted independence, Hutus dominated the political system.

Exiled Tutsis in Uganda and Burundi formed the Rwandan Patriotic Front (RPF), which invaded Rwanda in 1990. During three years of fighting, both Hutus and Tutsis committed atrocities, including the murders of thousands of civilians. In



A government soldier oversees Tutsi refugees in Rwanda. By July 1994, the genocide in Rwanda left more than one million Tutsis and moderate Hutus dead. (Scott Peterson/Getty Images)

August 1993, however, Rwanda's President Juvénal Habyarimana and RPF commander Paul Kagame signed an agreement to end the war. In April of the same year, a plane carrying Habyarimana and Burundi's President Cyprien Ntaryamira was shot down while landing in Rwanda's capital city of Kigali. No one knows who was responsible for the crash, but some suspect that radical members of Habyarimana's own government were behind the attack, believing that the president's death would serve as a convenient excuse for ethnic cleansing.

Indeed, almost immediately, the presidential guard attacked members of the opposition party and then began a systematic campaign to rid the nation of Tutsis and moderate Hutus. An unofficial militia com-

prised of more than 30,000 men, called the Interhamwe ("those who attack together"), also carried out attacks on Tutsis across the nation. Soldiers, police, and government radio all encouraged civilians to exterminate their Tutsi neighbors, sometimes offering them bribes of food or Tutsi land as encouragement. Civilians were also forced by the military to help with the killing. Hutu officials distributed lists of people to be killed and provided weapons to civilians. As many as 800,000 people were slaughtered in about 100 days of violence lasting from early April to mid-July 1994—and more than a quarter of a million women were raped, according to United Nations estimates.

The slaughter ended in July 1994, when RPF forces captured the Rwandan capital city of Kigali. Fearing for their lives, 2

million Hutus fled to Zaire, including many who were responsible for the atrocities.

Shortly after the fall of Kigali, a new multi-ethnic government was established with Pasteur Bizimungu, a Hutu, as president and former members of the RPF as cabinet members. Even though many of the leaders of the Hutu death squads escaped justice, more than 500 people have been tried and sentenced to death for their role in the violence, and 100,000 are in prison.

INTERNATIONAL INACTION

The international community did little to stop the carnage in Rwanda, and the United Nations has since apologized for its inaction. When ten UN soldiers were killed early in the conflict, the UN withdrew most of its troops and did not provide those that remained with the necessary equipment or a mandate to stop the violence. In 1999, UN Secretary-General Kofi Annan issued a statement expressing “deep remorse” for the inaction of the body. In 1998, President Bill Clinton apologized for the United States’s failure to act. He told the Rwandan people, “All over the world there were people like me sitting in offices who did not fully appreciate the depth

and the speed with which you were being engulfed by this unimaginable terror.”

Violence between Tutsis and Hutus in Burundi has flared as well. As in Rwanda, the Tutsis are the minority but, unlike Rwanda, Tutsis run the Burundi government. In 1965, a Hutu rebellion was put down and 5,000 Hutus were executed by Tutsi officials. In 1972, 100,000 Hutus were killed in a civil war, and between 1994 and 2006, more than 300,000 died in conflicts between the two groups. Peace talks between the government and the rebels ended the civil war in 2006.

See also: Civil Wars; Colonization; Rwanda; Uganda.

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Uganda

A landlocked nation located in east-central equatorial Africa. Uganda is populated by Bantu speakers, who form the majority of the population and live in the southern and western parts of the country, and non-Bantu speakers, including the Lani, Acholi, and Madi, who live in the eastern and northern regions. The Bantu-speaking Buganda are the largest ethnic group in the country. In fact, “Uganda” is the Swahili name for “Buganda.” About 85 percent of Ugandans are Christian.

In the 1860s, British explorers searching for the source of the Nile River first entered the area. By 1894, Britain had declared the region a **protectorate**. After **annexing** a number of nearby territories, Britain unified them in 1894 and named the resulting colony “Uganda.”

Britain granted Uganda its independence in 1962. The first president of the new nation was Edward Muteesa, leader of the Buganda people, with politician Milton Obote serving as his prime minister. In 1966, Obote overthrew the government and proclaimed himself president. He, in



GREAT LIVES

Idi Amin

One of the most infamous and brutal dictators in the modern world, Idi Amin was born in about 1925 near Koboko in what is now Uganda. He was a member of the Kakwa ethnic group, a small Muslim tribe in a majority Christian nation.

In 1946, Amin joined the King's African Rifles (KAR), African troops under British command, as an assistant cook. He became an army private, slowly advancing through the KAR's ranks. Amin also gained a reputation for cruelty. Sent to suppress cattle theft by Turkana tribesmen from Kenya, for example, Amin's troops beat, tortured, and buried the thieves alive. Nevertheless, he continued to rise through the ranks, eventually being named major general. In January 1971, while Ugandan president Milton Obote was in Singapore at a Commonwealth meeting, Amin took over the government in a military **coup**. He began releasing political prisoners, many of whom were his supporters, and established "killer squads" to track down Obote

supporters, including members of the Acholi and Lango ethnic groups. Over the years, Amin's killer squads are believed to have been responsible for between 300,000 and 500,000 deaths. Amin personally ordered the execution of Uganda's Anglican archbishop, its chief justice, the chancellor of Makerere College, the governor of the Bank of Uganda, and a number of members of Parliament. He even is believed to have murdered and dismembered one of his six wives.

In 1978, when Amin tried to annex Kagera, a province of Tanzania, Tanzanian president Julius Nyerere counterattacked. Aided by Ugandan rebels, Tanzanian forces captured the Ugandan capital of Kampala and drove Amin into exile in Libya. Ten years later, Amin relocated to Saudi Arabia where he lived until his death in August 2003. Protected by the Libyan and Saudi Arabian governments, Amin was never tried for his crimes against humanity.

turn, was overthrown in 1971 by Idi Amin, who ruled Uganda until 1979. Amin was a brutal dictator, responsible for 300,000 to 500,000 deaths of his own people. In 1979, Amin invaded Tanzania, which retaliated and eventually forced Amin into exile. He was succeeded by Milton Obote, who was deposed six years later by General Tito Okello. Okello ruled for only six months, until his government was felled by the National Resistance Army (NRM), led by Yoweri Museveni. Museveni rose to power in 1986 and remained president into the early 2000s. He put an end to the human rights abuses of his predecessors, allowed

freedom of the press, and instituted economic reform, but his government has also been accused of corruption and embezzlement of public funds.

Beginning in 1986, Uganda was besieged by the Lord's Resistance Army (LRA), a cult-like organization led by Joseph Kony, who claims to be a medium (someone who can receive messages from the spirit world). The LRA, whose goal has never been clear, has murdered, mutilated, and kidnapped thousands of people, including children, who have been forced into armed combat. More than 1.7 million people have been displaced by LRA violence. In July

2006, the Ugandan government began peace talks with the LRA, and a peace treaty was signed the following month.

There are more than forty ethnic groups in Uganda with no group forming a majority. There are also forty different languages spoken by its people, with Luanda being the most prevalent. Uganda is primarily a Christian nation, with about 85 percent of the population practicing some form of Christianity. About 12 percent of the population is Muslim.

Although Uganda is a country blessed in natural resources, including extensive fertile land for agriculture (coffee is a major export crop) and large stores of copper, cobalt, oil, and natural gas, years of misrule have left the country poor. In 2004, the In-

ternational Monetary Fund estimated Uganda's per capita **gross domestic product (GDP)** at \$300, only half of that of most sub-Saharan countries.

See also: British Colonies; Civil Wars; Colonization.

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Glossary

THE HISTORIAN'S TOOLS

These terms and concepts are commonly used or referred to by historians and other researchers and writers to analyze the past.

cause-and-effect relationship A paradigm for understanding historical events where one result or condition is the direct consequence of a preceding event or condition

chronological thinking Developing a clear sense of historical time—past, present, and future

cultural history See history, cultural

economic history See history, economic

era A period of time usually marked by a characteristic circumstance or event

historical inquiry A methodical approach to historical understanding that involves asking a question, gathering information, exploring hypotheses, and establishing conclusions

historical interpretation/analysis An approach to studying history that involves applying a set of questions to a set of data in order to understand how things change over time

historical research An investigation into an era or event using primary sources (records made during the period in question) and secondary sources (information gathered after the period in question)

historical understanding Knowledge of a moment, person, event, or pattern in history that links that item to a larger context

history of science and technology Study of the evolution of scientific discoveries and technological advances

history, cultural An analysis of history in terms of a people's culture, or way of life, including investigating patterns of human work and thought

history, economic An analysis of history in terms of the production, distribution, and consumption of goods

history, political An analysis of history in terms of the methods used to govern a group of people

history, social An analysis of history in terms of the personal relationships between people and groups

patterns of continuity and change A paradigm for understanding historical events in terms of institutions, culture, or other social behavior that either remains consistent or shows marked differences over time

periodization Dividing history into distinct eras

political history See history, political

radiocarbon dating A test for determining the approximate age of an object or artifact by measuring the number of carbon 14 atoms in that object

social history See history, social

KEY TERMS FOUND IN A TO Z ENTRIES

The following words and terms appear in context in **boldface type** throughout this volume.

animism A belief that spirits inhabit natural objects, including animal life and land formations

annex To attach or incorporate a territory into another existing political entity

antiretroviral A type of drug used to treat viral infections, such as AIDS

arable Fit for cultivation

asylum Protection or sanctuary, particularly political immunity granted to a refugee

autocratic Characterized by having unlimited power

bas-relief A kind of sculpture that is not free-standing and is only slightly raised from its background

biodiversity Biological variety in an environment, relating to the number of different organisms within an area

bureaucracy Administration or management of a government or business through a network of departments

capitalism An economic system based on private ownership, investment of profits, and free or unregulated trade

coalition An alliance of people, groups, or nations, particularly for purposes of leadership

Cold War The period between the end of World War II and 1989 when the United States and the Soviet Union coexisted in a state of political and military tension

communism An economic system based on communal ownership of resources and the use of those resources for the good of the community

coup (coup d'état) A takeover of military or leadership power; often describes a transfer of political power using military force

desertification The transformation of previously fertile land into desert

disenfranchised Not having the right to vote

domestic On a private level, relating to a family or household; on a national level, relating to affairs within the country rather than outside exchanges

elite A group or class of people enjoying superior social or economic status

emir A Middle-Eastern term for a prince or governor of a territory

fascist Relating to fascism, a system of government involving a strict central authority, typically intolerant of opposition, using tactics of terror or censorship, and often based on nationalism or racism

federation A joining together of states into a larger league or political union

fundamentalist A person upholding a religious movement or point of view characterized by strict adherence to certain principles, often attended by intolerance of other points of view

- genre** A type, as of literature, sculpture, or art
- gerrymandering** To divide up an area into voting districts in a manner that gives an unfair advantage to one party over another in an election
- glottochronologist** Someone who studies how languages evolved from a common “parent” language
- gross domestic product (GDP)** The total market value of all goods and services produced in a country in a given year
- guerrilla** Describing a type of irregular, unofficially organized warfare, typically involving surprise attacks
- hydroelectric power** Electricity generated by the power of running water
- ideology** A set of beliefs that form a political or economic system
- imperialist** One who advocates a policy of extending a nation’s power and wealth by acquiring territory and/or ruling other nations
- indigenous** Originating within or native to an area
- Industrial Revolution** A period of time from the mid-1800s to about 1930 during which the manufacture of goods went from a process of making one object at a time to mass production
- infrastructure** Basic facilities necessary to connect or serve a community or society, such as transportation, communication, and supply systems
- Marxist-Leninist** A person that holds to the political and economic doctrine of Karl Marx, Friedrich Engels, and Vladimir Lenin involving the evolution of a capitalist society into a classless socialist society
- matrilineal** Tracing descent through the maternal or mother’s line
- monotheistic** Characterized by belief in one deity or god
- nationalization** Takeover by government, as in the case of resources, industry, or other assets
- pagan** A term used to describe native or traditional religions
- pastoralist** Describes an economic or social system based on herding of livestock
- patrilineal** Tracing descent through the paternal or father’s line
- polygamy** Referring to a social arrangement in which a husband may take more than one wife or (less often) a wife more than one husband
- polytheistic** Characterized by the belief in several deities or gods
- protectorate** A colony or region under the partial control and protection of a powerful nation
- referendum** A public measure or action offered for popular vote
- republic** A political order in which voting citizens elect their representatives and their head of state
- rule of law** The concept that no person is above the law and that all people are subject to the law

secede To withdraw formally from an organization, association, or alliance

socialist Relating to socialism, the stage between capitalism and communism characterized by control by a centralized government rather than ownership by a collective

sovereignty Supreme authority or power to rule

stigmatized Identified or marked with something considered disgraceful, such as a disease

subordinate A person secondary to or subject to the control of another person

subsistence A level sufficient to merely sustain life, without extra comfort or commodities

tariff Tax on imported goods

temperate Referring to climate, characterized by moderate temperatures

textiles Woven fabrics or cloth

theocratic Of or relating to a theocracy

theocracy A government subject to religious, rather than secular, authority

totalitarian Having a form of government in which one central authority exercises total control over all aspects of citizens' lives

ultimatum A final statement of terms

utopian Characterizing an ideal society

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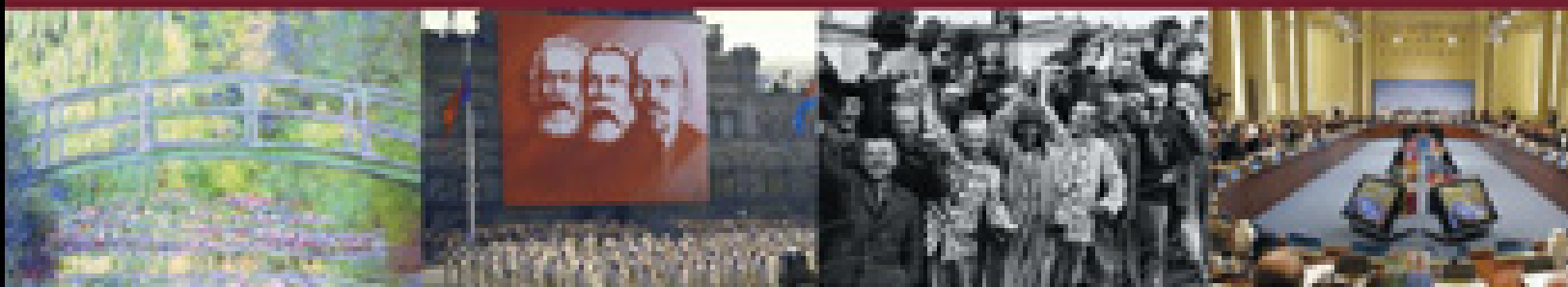
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*The
Modern
World*

The Modern World

Civilizations of Europe

VOLUME 2

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Civilizations of Europe

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Topic Finder

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Culture and Language

Art and Architecture
Culture and Traditions
Enlightenment
Glasnost
Language
Literature and Writing
Reformation
Renaissance

General Topics

Agriculture
Art and Architecture
Cities and Urbanization
Culture and Traditions
Economic Development and Trade
Environmental Issues
Exploration
Industrialization
Language
Literature and Writing
Religion
Society
Technology and Inventions
Tools and Weapons

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Charlemagne
Leonardo da Vinci (see Renaissance)
Lenin (see Russian Revolution and the Soviet Union)
Martin Luther (see Reformation)
Karl Marx (see Communism)
Moses Maimonides (see Jews and Judaism)
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Periods and Events

Crusades
Enlightenment
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Renaissance
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Andalusia (Muslim Spain)
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France
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Great Britain
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Jews and Judaism
Papal States and Papal Power
Russian Revolution and the Soviet Union
Spain
Ukraine

Political and Economic Systems

Absolutism
Communism
Democracy and Democratic Movements
Economic Development and Trade
Fascism/Nazism
Feudalism
Industrialization
Mercantilism
Nationalism
Social Welfare State

Religion

Christianity
Crusades
Holy Roman Empire
Jews and Judaism
Papal States and Papal Power
Religion

Society and Way of Life

Agriculture
Cities and Urbanization
Communism
Culture and Traditions
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Fascism/Nazism
Feudalism
Glasnost
Holy Roman Empire
Industrialization
Mercantilism
Nationalism
Pogroms
Reformation
Renaissance
Slavery and the Slave Trade
Social Welfare State
Society

War and Military Affairs

Balance of Power
Charlemagne
Cold War
Crusades
Feudalism
French Revolution
Mercantilism
Russian Revolution and the Soviet Union
Tools and Weapons
Velvet Revolution
World War I
World War II

Preface

<https://vk.com/readinglecture>

In ancient times, barriers such as mountain ranges and great bodies of water slowed the cultural interaction between peoples. The modern era, however, is defined by the shrinking of frontiers as revolutions in transportation and technology closed distances.

Around the turn of the sixteenth century, European nautical technology allowed the transport of people and goods over distances never before fathomed. The Age of Exploration had begun and with it came the Modern Age. The groundwork for this age had been set in the preceding centuries by the conflicts between two religions, Christianity and Islam. The Crusades, armed Christian campaigns against various Muslim groups from the eleventh century through the fifteenth century, sought to wrest the holy city of Jerusalem from Islamic control. The mustering and marching of crusaders across Europe helped develop trade routes throughout the continent. The interactions in the Middle East, born in conflict, brought to the European market a taste for the products of the Middle East and the Far East. Advances in mathematics, astronomy, and other sciences were also imported from the Middle East to Europe. These advances and an increased economic interest in regions outside Europe led to the explosion of trade and exploration that ushered in the Modern Age.

From the sixteenth through the nineteenth centuries, European commercial powers became colonial powers. The Spanish, Portuguese, French, Dutch, and British established colonies across the globe in order to assure ownership of trade routes. Trading posts guaranteed the continual supply of goods and natural resources, such as spices and precious metals. During this period, the cultures of the colonizers and the colonized would greatly influence each other. Such mutual influences and blending can be seen,

for example, in gastronomy; modern Indian cuisine was created when chilies from South America arrived in India and then influenced the tastes of British colonists.

In the twentieth century, former colonies became independent. The struggle for independence was often fierce and the creation of democratic governments hard fought. The endurance and spirit of Nelson Mandela, for example, helped South Africa overcome apartheid. The last century also saw two World Wars, as well as devastating regional conflicts and civil wars. While technological advances have made it possible to explore space, the same advances also have the capability of destroying property and life.

Articles in the five volumes of *The Modern World: Civilizations of Africa, the Americas, Asia and the Pacific, Europe, and the Middle East and Southwest Asia* are arranged alphabetically with time lines and cross-references that provide the reader a greater historical context in which to understand each topic. Features expand the coverage: “Turning Points” describe cultural, political, and technological changes that have had a lasting effect upon society; “Great Lives” profile individuals whose deeds shaped a people’s history and culture; “Modern Weapons” delivers hard facts on modern warfare; and “Into the 21st Century” provides an introduction to topics that are important for understanding recent dramatic developments in world history. Each volume will be your guide in helping you to explore the rich and varied history of the modern world and participate in its future. May this journey offer you not only facts and data but also a deeper appreciation of the changes throughout history that have helped to form the modern world.

Sarolta A. Takács

Europe: A Peninsula of Peninsulas

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Geographically, modern Europe, the westernmost region of the vast Eurasian landmass, includes more than forty countries, stretching from the Ural Mountains in the east to the Atlantic Ocean in the west. Culturally and politically, most historians and other social scientists use the term *Europe* to refer to the landmass west of the Ural Mountains. Using this traditional categorization, Europe is the world's second-smallest continent, covering 3.93 million square miles (10.18 million sq km), or about 2 percent of the earth's surface.

The European subcontinent is really a huge peninsula, stretching almost 2,000 miles (3,200 km) east to west. Indeed, Europe has been called a peninsula of peninsulas. In modern history, European nations have played a major role in world affairs, and European-rooted cultures, languages, religions, and legal systems have shaped much of the twenty-first-century world.

Europe is commonly divided into Eastern and Western Europe. This demarcation was most clearly pronounced during the years of the Cold War and was defined by Winston Churchill's 1946 speech at Westminster College in Fulton, Missouri, when he noted, "From Stettin in the Baltic to Trieste in the Adriatic an iron curtain has descended across the Continent. Behind that line lie all the capitals of the ancient states of Central and Eastern Europe. Warsaw, Berlin, Prague, Vienna, Budapest, Belgrade, Bucharest and Sofia; all these famous cities and the populations around them lie in what I must call the Soviet sphere. . . ."

Today, however, the lines between Eastern Europe and Western Europe are increasingly blurred as the nations and peoples of the continent remove the barriers between them. Beginning in the late 1940s, European nations have organized to facili-

tate trade, transportation, and communication. The fall of the Berlin Wall in 1989 and the collapse of the Soviet Union in 1991 have led to increasing cooperation among the nations of Europe, evident in the commitment to peace by the twenty-seven countries of the European Union (EU).

GEOGRAPHY

As a peninsula of peninsulas, Europe is geographically gifted with natural bays, harbors, and other inlets that extend from the many seas that surround its shores. Among the major seas are the Mediterranean, Black, Adriatic, Aegean, North, and Baltic. While the southern part of the continent is more mountainous, the north is dominated by the Great European Plain. The unique geography of Europe played a key role in shaping its place in the world. For example, the continent's major mountain ranges—the Alps, Pyrenees, and Carpathians—not only did not impede travel and trade but instead were the sources of free-flowing and highly navigable rivers, including the Rhine, Danube, and Volga.

NATIONALISM AND THE EMERGENCE OF MODERN EUROPE

The roots of the concept of nationalism—loyalty and pride for one's nation—can be traced to Europe. Beginning in the 1300s, European monarchs worked to increase their own power by weakening the aging feudal system and diminishing the power of the nobility. Throughout Europe, monarchs supported the rise of towns and merchants, further lessening the authority of the upper classes.

By 1500, England, France, Spain, and Portugal were ruled by powerful monarchs who advocated the concept of absolutism—a form of government in which unlimited

power is held by one individual or group. It was believed that central rule would serve as a unifying force for the nation, thus increasing the power and strength of the monarchy. Monarchs whose reigns were guided by the concept of absolutism include Louis XIV of France (r. 1643–1715), the most powerful Bourbon monarch, and Frederick II of Prussia (r. 1740–1786), a strong Prussian king.

Despite the power of Western Europe's rulers, a variety of factors—the rise of a middle class, private landownership, the ideas of the Enlightenment, and the Industrial Revolution among them—eventually toppled the power of absolute monarchs.

In the late 1860s and 1870s, under the leadership of William I of Prussia and the guidance of Prime Minister Otto von Bismarck, the German duchies, principalities, and minor kingdoms were unified under Prussian rule. After the quick defeat of France in the Franco-Prussian War (1870–1871), William I assumed the title of kaiser, or emperor.

In the early 1800s, the Italian peninsula was divided into a number of independent states, many of which had foreign rulers. For example, Austria controlled Lombardy and Venetia, and a French Bourbon monarch ruled the Kingdom of the Two Sicilies. In 1831, Giuseppe Mazzini founded a secret society known as “Young Italy,” whose goal it was to create an independent Italian nation. Throughout the middle of the nineteenth century, Italian nationalists struggled to drive out foreign powers and unite the peninsula, succeeding in February 1861 when Victor Emmanuel II became king of Italy, a constitutional monarchy.

The Ottoman Empire ruled much of the Balkan Peninsula until the late 1800s. Greece became independent in 1832; Bulgaria, Serbia, Montenegro, and Romania gained independence in 1878. However, nationalist tensions and political rivalries among

the newly independent Balkan countries led to a series of wars in the early twentieth century and again in the 1990s, as the Yugoslav republics declared independence. Today, Slovenia, Croatia, Bosnia-Herzegovina, Serbia, Macedonia, and Montenegro are independent republics. Yet tensions remain high, especially in Kosovo, where ethnic Albanians seek independence from Serbia.

In the late 1980s, the nations of Eastern Europe peacefully, for the most part, overthrew their Soviet-backed Communist governments and worked to establish freely elected democratic governments. The former Soviet Baltic republics of Lithuania, Latvia, and Estonia declared their independence from the Soviet Union in 1990—half a century after they were re-annexed by the Soviet dictator Josef Stalin. The nominal independence of these nations and the unstable state of the Soviet economy all contributed to the collapse of the Soviet Union in December 1991. In addition to the Baltic republics, new Eastern European nations that emerged from the Soviet Union include Ukraine, Belarus, Moldova, Armenia, and Azerbaijan. Later, on January 1, 1993, the nation of Czechoslovakia peacefully split into two nations—the Czech Republic and Slovakia.

Today, most European nations are democracies with free-market economies. In addition to the twenty-seven member nations of the European Union (as of 2007), three more nations are candidate countries—Croatia, Macedonia, and Turkey. Thus, European unity, rather than divisiveness, shapes the continent today.

IMPERIALISM AND COLONIALISM

Beginning in the 1400s, European seafaring nations began the exploration of the west coast of Africa, establishing trading posts along the way as they searched for a sea route to India. At first, these posts housed

few, if any, permanent settlers. Indeed, the European exploitation of Africa did not begin in earnest until the latter half of the 1800s.

After Christopher Columbus's first voyage of discovery in 1492, the major European powers—Spain, Portugal, France, the Netherlands, and Great Britain—competed to claim land in the Americas. In addition, the European powers sought wealth—gold, silver, pelts, and raw materials—from their colonies. The British, the Dutch, and the Spanish sent settlers, soldiers, merchants, and clergy to establish outposts in the Americas. By the mid-1700s, virtually all of the Americas were claimed by European nations. In 1784, Russia established its first settlement in Alaska. Beginning with the American Revolution in 1775, however, and continuing through the 1800s, Europe's American colonies fought for and won independence. By 1900, few European colonies remained in the Americas.

European trade routes with Asia opened up in the 1500s as sea routes around Africa replaced long, difficult overland routes. English traders first sailed along India's coast around this time. In 1600, English merchants formed the East India Company, which grew to become one of the richest and most powerful trading companies at that time. During the next 100 years, the British expanded their Indian territory through war and commerce. Despite the growth of Indian nationalism in the 1800s and 1900s, Britain retained control of the Indian subcontinent until 1947.

China, too, fell victim to European domination. In the early 1800s, British merchants found a way to break China's trade barriers and earn huge profits. In exchange for Chinese tea, silk, and porcelain—and to avoid paying cash—the merchants smuggled opium, a drug obtained from India and the Ottoman Empire, into China. In 1839, when the Chinese government tried to stop the

smuggling, the British resisted and war broke out.

Great Britain won the Opium War in 1842 and signed the first of many treaties with the Qing Dynasty. These treaties took advantage of Chinese weaknesses, so the Chinese called them "unequal treaties." During the next sixty years, Britain, France, Germany, and Russia (as well as Japan and the United States) all signed unequal treaties with China. In general, these agreements increased foreign power in China, often giving the European nations special privileges. By 1900, the European powers claimed large sections of China as spheres of influence—areas where they had exclusive trading rights. Foreign influence in China continued until the end of World War II in 1945.

The spread of European imperialism in Southeast Asia, Australia, New Zealand, and the Pacific islands followed a similar pattern—beginning in the 1500s with the first sea voyages. Over the next 400 years, Great Britain, France, Germany, the Netherlands, Portugal, and Spain all established colonies in the region. These colonies ranged in size from the huge Dutch East Indies (now Indonesia) in Southeast Asia to the tiny British settlement on Pitcairn Island in the Pacific. Among the islands of Southeast Asia, the Dutch controlled most of East India, and Spain ruled the Philippines. The British controlled Burma (now Myanmar) and Malaya, and the French ruled Indochina—present-day Vietnam, Laos, and Cambodia—on the mainland of Southeast Asia. Only Siam (now Thailand) remained independent.

Until the 1800s, Europeans knew little about Africa beyond its northern, western, and southern coasts. In the mid-1800s, however, European explorers ventured into the interior of Africa and sent home reports of the continent's vast resources. Reports such as these set off a scramble for African

colonies among the European powers. Between 1880 and 1914, Europeans had claimed and partitioned 90 percent of the continent. Only Liberia and Ethiopia remained independent. The French established colonies in West Africa, while the British created colonies that ultimately stretched from the southern tip of Africa north to Egypt. Spain held small areas on the west coast, and Italy claimed Libya, Eritrea, and Italian Somaliland. The Germans and Portuguese asserted control over large colonies on both the eastern and western coasts of the continent, and Belgium's King Leopold II claimed the huge Belgian Congo in central Africa as his personal plantation.

POLITICAL CONTRIBUTIONS

Europe's political history has greatly affected the world of the twenty-first century in at least two major ways. First, it was home to the world's earliest democracies, which originated in the city-states of ancient Greece, most notably Athens. While democracy did not last in ancient Greece, it left a legacy that was recovered and revived throughout the centuries. Most of the early democratic republics were short-lived. In the nineteenth and twentieth centuries, democracy became a widespread ideal and found far more followers, both within Europe and in much of the rest of the world. For example, in the 1990s, the former Communist nations of Eastern Europe embraced democracy, as did several nations in South America and Asia.

The second major influence of European political history is the international system. Today, the world comprises of a system of nation-states that, for the most part, respect one another's sovereignty. However, for most of the history of organized states (which goes back about 5,000 years), multiethnic empires were the most common political organization. Throughout the

centuries, various empires sought to extend their power and influence over neighboring states, usually by force. Today's international system grew out of an accidental arrangement in Europe in the sixteenth and seventeenth centuries in which rival kingdoms—chief among them Habsburg Spain, France, and the Ottoman Empire—faced one another in a political and military stalemate. None of these powers was able to create a pan-European empire, despite great ambition and devastating warfare. This improbable standoff led to a very different course of events in Europe from those in India and China, other major centers of population at that time.

URBANIZATION AND TECHNOLOGY

Economically, modern Europe has held a unique place in the world, at least in the last 300 years. In general, European society was more urbanized and more commercialized than almost any other society or culture during the past 2,000 years, and especially the past 1,000 years. Other regions—eastern China and perhaps certain parts of the Muslim world, such as the great trading cities of Cairo and Baghdad—were indeed urbanized and economically powerful centers of trade, but no place else in the world could match Europe's degree of urbanization and commercialization—and this great concentration of urban society has increased in the past 300 years.

The fact that much of Europe became so urbanized and commercialized is in part the result of modern technology. The technology of European societies lagged far behind that of China and the Middle East until around 1400 C.E. From about 1400 until the 1920s, European society, especially in Western Europe, was the most technologically innovative in the world. From the printing press to the steam engine to the automobile, most of the world-

changing technological innovations arose in Europe, sometimes based on knowledge and expertise Europeans encountered elsewhere and then transformed into useful technologies.

The great surge of industrialization known as the Industrial Revolution began in Great Britain in the late 1700s. Between 1750 and 1830, Great Britain was transformed from a largely rural nation, with its people making a living almost entirely from agriculture, to a town-centered society engaged increasingly in factory manufacturing. In time, the Industrial Revolution spread to other European nations, which then underwent the same process.

GLOBAL ECONOMY AND GLOBAL CULTURE

Today, Europe's economy is dominated by the European Union (EU). The EU has large coal, oil, and natural gas reserves and includes six oil-producing nations. The United Kingdom is by far the largest producer, but Denmark, Germany, Italy, and the Netherlands also produce oil. The European Union is the seventh-largest producer of oil in the world, producing about 3.42 million barrels a day. However, it is also the world's second-largest consumer of oil, consuming much more than it can produce.

The European Union is the largest exporter in the world and the second largest importer. Internal trade among member states is facilitated by the removal of trade barriers such as tariffs and border controls. In the euro zone—those EU nations that use the euro as their currency—trade is helped

by not having to contend with different exchange rates among currencies.

The culture of Europe might be described as a series of overlapping cultures. The long and diverse history of the continent has created many cultural “fault lines” across the continent—West as opposed to East, Catholicism and Protestantism as opposed to Eastern Orthodoxy, Christianity as opposed to Islam. In addition, Europe is home to a diversity of intellectual and religious movements, often at odds with each other, such as Christianity and humanism. Thus, the concept of a “common European culture” or “common European values” is a complex and often controversial subject.

Finally, European culture has had a broad influence beyond the continent because of its legacy of colonialism. Thus, it is sometimes referred to as “Western civilization.” Nearly all of the Americas were once ruled by European powers, and some parts of the Americas, such as French Guiana, still are. The vast majority of the population of the Americas speak European languages, specifically Spanish, English, Portuguese, and French, and the cultures of the European colonial powers—Spain, Great Britain, the Netherlands, Portugal, Russia, Belgium, and France—exert a powerful influence in the Americas to the present day. Indeed, the unique legacy of colonialism has spread the cultures of this vast peninsula of peninsulas throughout the world, profoundly influencing the cultures of Africa, India, Australia, and all the other places once colonized or settled by Europeans.

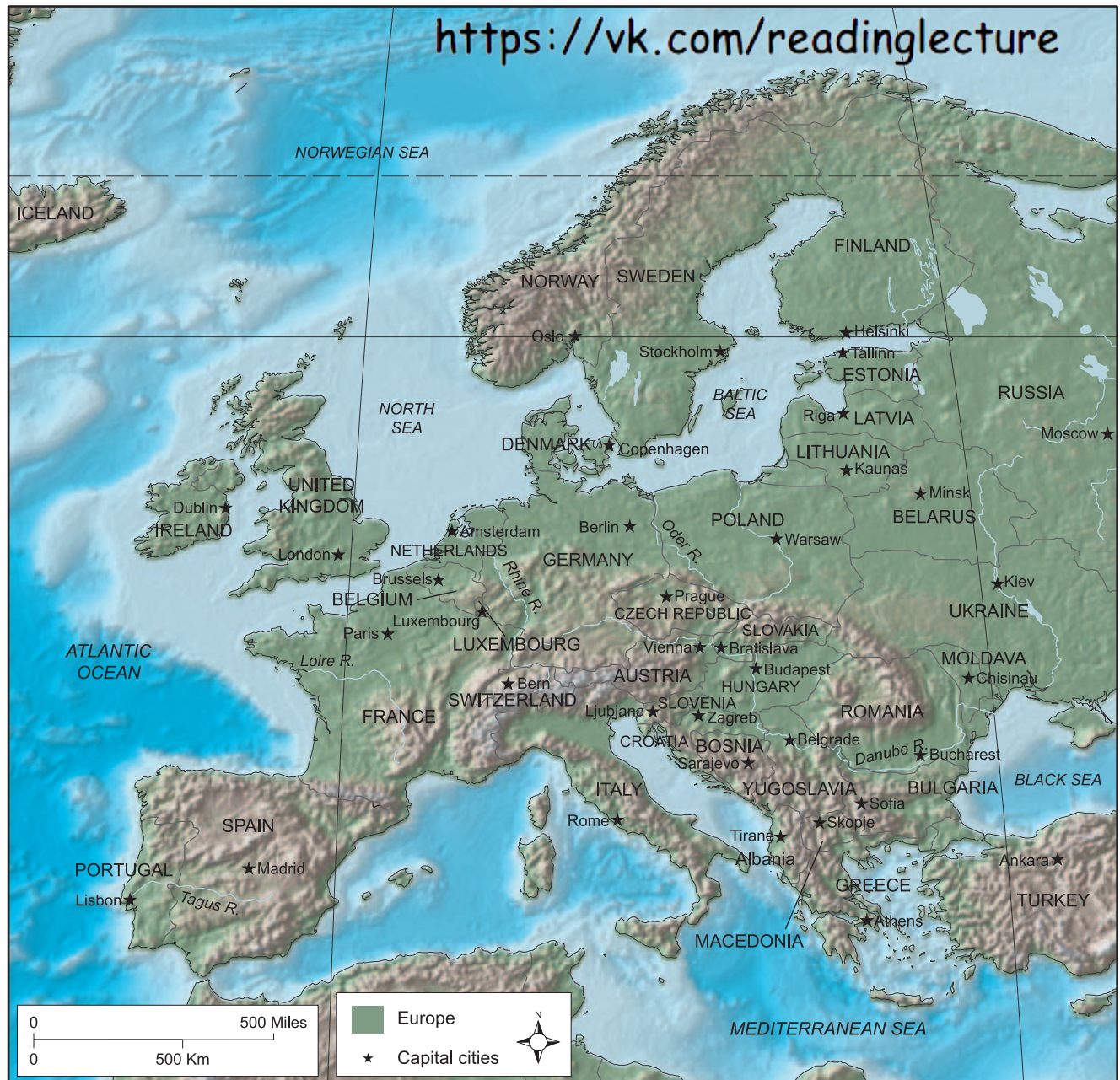
Map of Modern Europe

MODERN EUROPE

At approximately 3.9 million square miles (10.2 million sq km), Europe is the world's second-smallest continent; only Australia is smaller. Europe's average of 134 persons per square mile, however, makes it the second-most densely

populated continent, behind only Asia. Historically, this combination of small size and large population has led to repeated clashes over control of land and natural resources. Since World War II, however, twenty-seven nations

have formed the European Union, which has adopted a common currency, reduced trade barriers, and introduced policies to promote continent-wide political and social integration.



Absolutism

A system of government in which supreme political authority rests in the hands of a central figure, historically a monarch. Absolutism developed as the leading force in European **political history** after the Reformation of the sixteenth century undermined the influence of the Catholic Church over the political affairs of Christian rulers. Without the Church to challenge their power, **secular** leaders centralized their authority and enlarged their armies in pursuit of their own goals. Many European sovereigns ruled as absolute monarchs during the sixteenth through eighteenth centuries.

Under absolutism, the leader has unlimited power over the state. Absolute monarchs justified their power as being granted by God, a doctrine called “the divine right of kings,” which gave the monarch power over the church as well as the state. The absolute monarch controlled the military, the treasury, and the courts. Without a written constitution in place, the sovereign held ultimate authority in making and enforcing laws. Kings kept order by limiting the power of other groups or individuals who disagreed with their policies. Some absolute monarchies in Europe had councils or parliamentary bodies that symbolically represented the people, but the monarch had the power to dissolve or replace these at will. The French king’s power over the legislature eventually sparked the French Revolution in 1789.

Absolutist **doctrine** found its purest expression in the famous declaration by the French king Louis XIV (r. 1643–1715): “I am the state.” Louis kept French **aristocrats** under a watchful eye by drawing them into the court culture at his palace of Versailles. Rulers like Maria Theresa (r. 1740–1780), the archduchess of Austria and queen of Hungary and Bohemia, and the Prussian king Friedrich Wilhelm I (r. 1713–1740) developed their countries into powerful states protected by a trained military and supported by extensive taxation. Absolute monarchs also ruled in Denmark, Sweden,

and Holland in the sixteenth through eighteenth centuries.

The refusal of absolute rulers in Spain to amend their policies led to a decline in the seventeenth century in Spain’s wealth and influence, showing a weakness of absolutist systems. In England, popular resistance to the idea of the divine right of kings led to the English Civil War, which deposed Charles I (r. 1625–1649). The events of the Glorious Revolution of 1688 established Great Britain as a constitutional monarchy, in which Parliament limited the power of the king or queen.

While the French Revolution ushered in an **era** of democratic movements throughout Europe, absolutism remained the predominant form of government in Russia until the Revolution of 1917, when the last czar, Nicholas II (r. 1894–1918), was deposed. In mid-twentieth-century Europe, dictators such as Adolf Hitler in Germany and Joseph Stalin in the Soviet Union exercised a modern form of absolutism in their **totalitarian** regimes.

See also: France; French Revolution; Germany; Great Britain; Russian Revolution and the Soviet Union; Spain.

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Age of Discovery See Exploration.

Age of Reason See Enlightenment.

Agriculture

Changing patterns of cultivation and land management played a significant role in shaping European society. Throughout much of history, most Europeans have relied upon farming and keeping livestock as their principal means of economic support. During the **Middle Ages**, European society rested on a system of land ownership known as feudalism that required the labor of peasants or **serfs** to provide food products. In England in the eighteenth century, a revolution in agricultural practices made possible the Industrial Revolution that gradually transformed European life. Agriculture remains a vital economic activity for many European countries today.

MEDIEVAL AGRICULTURE

Medieval farmers throughout Europe depended on the basic tools that their ancestors had developed when agriculture first appeared in Europe during the **Neolithic** period, beginning around 6000 B.C.E. Farmers used the plow, sickle, and ax to clear land, plant crops, and harvest; the mortar and pestle were used to grind grain into flour. Those living on lands once belonging to the Roman Empire continued to use Roman agricultural techniques for digging dams and canals, pressing grapes and olives for wine and oil, milling grain, brewing, and fermentation.

Medieval Innovations

The Romans used a light plow for sandy soil, which early medieval farmers improved by adding an iron coulter, a vertical blade attached to the plowshare. They also attached a wooden moldboard at the back that moved soil away from the break, leav-

ing a furrow in which to plant seed. However, the light plow proved difficult to use on the heavier, more clay-laden soils of Central and Northern Europe.

A heavier iron plow first appeared among Slavic farmers, who perhaps adopted it from their eastern neighbors. By the early eighth century, the heavy plow had come into use among Germanic tribes living along the Rhine. Farmers sometimes mounted the plow on wheels and gradually adopted a harness that allowed the farmer to attach multiple animals to the plow. Horses and oxen were the most common draft animals. Horses could work longer and faster than oxen, but the ox was better on difficult ground.

In the eighth and ninth centuries, use of the horse collar, borrowed from Asia, spread throughout Europe. Where the old harness had limited the animal's movement by putting pressure on the throat, this new collar allowed the plow animal to use the strength of its chest and thus pull more weight.

Medieval Crops and Livestock

The most common crops on medieval farms were cereals such as corn, oats, barley, and wheat. Where the climate allowed, farmers tended vineyards and fruit orchards. Others cultivated berries or kept beehives to yield honey. Peasants often kept other livestock such as cows, pigs, goats, sheep, geese, or chickens. They grazed these animals on the open land around the village. Wild nuts and the yields of vegetable gardens supplemented what farming families were able to harvest from their fields.

Medieval farmers understood crop rotation, and every other year or every third year left a field fallow, or unplanted, to allow the soil to rest. Some years farmers alternated cereal crops with legume crops of peas, beans, or vetch; these crops replenished the store of nutrients in the soil. Growing fields benefited from fertilizers such as animal manure.

Planting and weeding were done by hand. Farmers used a short cutting instrument called a sickle to harvest crops like corn, and a longer cutting blade called a scythe to cut hay to feed horses and oxen. After using flails and winnowing baskets to separate the kernels from harvested stalks, farmers took their grain to the mill. Enormous millstones, erected beside fast-flowing streams, harnessed the power of the flowing water to grind grain into flour, the basic staple of the medieval diet.

In Muslim Spain, or Andalusia, the Arabs employed agricultural know-how borrowed from Asia. They grew a wide variety of cereals, fruits, and vegetables, as well as plants such as sugarcane and cotton. They also constructed dams, drainage tunnels, and canals to irrigate these crops. Spanish Muslims bred merino sheep, which produced a fine, prized wool; they also made **textiles** out of cotton. These practices eventually spread to Sicily and southern Italy.

Throughout the medieval **era** in Europe, two farming practices developed: the manor and the open-field system. In both cases, fields were laid out in long strips to reduce the number of times the farmer had to turn the unwieldy plow and team. Under the manor system, a member of the **aristocracy** or **clergy** rented land that he owned to peasants in exchange for fees or services. Such services included working the owner's fields as well as the peasant's own, and building bridges, clearing forests, or digging ditches on the owner's property.

Both serfs and free peasants could have claims to their own strips in the open fields held in common around the village. The villagers worked together to decide when to plow, when to sow the spring or fall crops, when to harvest, when to leave fields fallow, and when to open lands to grazing. In some regions of Europe, it was more common to see isolated farmsteads, but villages offered benefits of protection and sharing of tools, since not every farmer could afford a plow.

Changes in the Later Middle Ages

Between the years 1000 and 1340, Europe's population almost doubled. A larger population demanded more food, and grain prices rose; higher prices meant more profits, so farmers sought more land to cultivate. In France, Germany, and England, peasants cut down forests to create farmland. In the Low Countries, farmers reclaimed marshes and built dikes to hold back the tides; silt that built up against the dikes gradually provided more farmland. In the Alpine areas, farms moved into the uplands.

Around the thirteenth century, the rise of a cash economy began to replace the feudal systems, in which peasants had been allowed to farm parcels of land in exchange for service to a more powerful lord. The advent of currency marked a major milestone in the **economic history** of the continent.

As the cash economy became more widespread, more peasants began to earn wages for their labor and pay rent in cash rather than service. The bonds that held the feudal system together were beginning to loosen. By custom, however, peasants were still barred from owning land.

The fourteenth century witnessed several checks to Europe's growing populations. Famine struck Northern and Western Europe between 1315 and 1317, the result of poor harvests, bad weather, and diseases in cattle. In 1347, all of Europe suffered from the Black Death, an epidemic of bubonic plague that would return throughout the century. The plague killed a third or more of Europe's population, peasants and nobles alike. After this decimation, peasants had more flexibility; smaller populations laid claim to larger portions of land, and many peasants resisted a return to former oppressive practices such as strict labor requirements and high taxes. The steep decline in the rural population prompted many landowners to diversify their crops or raise livestock, which required fewer hands and provided cheese, hides, meat, and wool for the marketplace.

In the fifteenth century, the system of feudalism continued to decline as many serfs bought their freedom and gradually acquired land of their own. Agriculture in Western Europe gradually shifted from subsistence—farming just enough to feed the family, community, or estate—to producing crops or food products for sale. Stock breeding became more lucrative as demands for wool and dairy products increased. Farmers bought wheat from Sicily or from around the Black Sea, and purchased rye from Poland or Prussia more cheaply than they could grow it at home. Dairy production increased in Scandinavia and the Netherlands; French farmers stocked freshwater ponds with fish. Grow-

ers in Italy and Portugal tended orchards of figs, lemons, and oranges, while Spanish and Greek wines created a profitable trade for vintners. Many manorial farms began to specialize in a single crop, such as flax, hemp, or plants to create dyes for the expanding textile industries.

During the 1590s, bad harvests in many areas of Europe led to widespread famine. Wage laborers in both rural and urban areas suffered from the increasing grain prices, and the number of poor and hungry led to increased crime and social instability.

AGRICULTURAL REVOLUTION

The agricultural revolution in Europe occurred gradually in the late seventeenth and eighteenth centuries as the result of several trends. Improvements in technology made agricultural tools more effective and affordable, and the increased use of plow animals made it possible for fewer laborers to produce higher yields. In the beginning of the eighteenth century in England, Jethro Tull invented a horse-drawn seed drill and, later, a horse-drawn hoe. Charles Townshend suggested a four-field system of crop rotation that included two cereal crops, a crop of legumes or clover, and a crop of turnips. The clover and turnips helped replenish nitrogen in the soil and made it unnecessary to leave a field fallow for a year. Additionally, the clover and turnips could be used as fodder for animals throughout the winter; previously, farmers had slaughtered most of their livestock in the fall and salted the meat to preserve it.

After 1750, several factors combined to cause a major social transformation in England. The adoption of Tull's tools and Townshend's methods of crop rotation sharply improved agricultural yields, reducing the amount of land needed to grow food for the population. Meanwhile, landowners in many areas, especially England,



TURNING POINT

The Enclosure Movement

In the seventeenth and eighteenth centuries, the growing cloth-making industry in Great Britain and the Netherlands prompted a demand for wool that inspired many landowners to begin raising sheep. At the same time, improvements in agriculture led landowners to favor intensive farming of large, enclosed tracts. Where many manors had once hosted small strip farms and commons where villagers could plant crops or pasture animals, landowners seeking to boost their profits now enclosed common land and, in many cases, ousted tenants from their homes to use the land for farming.

Enclosures increased during the seventeenth century and peaked in England between 1760 and 1820. During this period, Parliament made several attempts to make

enclosure easier, such as the 1801 Enclosure Consolidation Act, which reduced the paperwork required to petition for enclosure. In 1845, the General Enclosure Act made it unnecessary to obtain an act of Parliament to enclose common land.

The new farming techniques used on enclosed lands had the benefit of producing more food to support growing populations. However, the enclosure movement also displaced large numbers of the peasant class, leading to a higher incidence of social unrest and vagrancy. Some of the displaced found employment as workers on the new industrial-style farms, while others migrated to the swelling cities to become laborers in the new factories and industries.

began to enclose open areas to provide pasture for sheep they raised to supply the increasing demand for wool. The enclosure movement made large tracts of formerly open land unavailable for cultivation. Many peasants, displaced by the loss of rural land, were forced to seek employment in cities. At the same time, an Industrial Revolution, spurred by accelerating demand for cotton textiles, created jobs in the new urban factories. As the populations in the towns and cities grew, so did demand for food, spurring innovative farmers to seek ever-evolving ways to boost productivity.

As the Industrial Revolution gradually spread throughout Europe, it brought about profound changes in agriculture. Inventions spawned by the Industrial Revolution, such as the steam engine and, later, the use of the gasoline engine and electricity, mechanized

farming practices and greatly increased productivity. Rural populations still depended on small farms for their food, but industrialized nations increasingly depended on commercialized farming and imports for their food supply. The percentage of the population engaged in agriculture declined steadily from the beginning of the nineteenth century, as technological innovation and industrial farming allowed fewer people to produce more food than ever before.

AGRICULTURE IN MODERN EUROPE

In the nineteenth century, agricultural practices in Europe continued to evolve. Inventions like the steam thresher and the tractor supported the practice of intensive agriculture, which produced higher yields from smaller units of land. Improved transportation due to expanding railways and

new canals allowed farmers to export their crops more efficiently. Although famine recurred periodically—for example, the potato famine in Ireland between 1845 and 1849—Europeans for the most part had a more varied and consistent diet than ever before.

Countries that were slower to industrialize, such as Russia, tended to remain more dependent on agriculture and a larger rural population. In industrialized countries, however, improvements in agriculture continued to develop throughout the twentieth century. The gasoline tractor became affordable and efficient for many farmers. Electric power ran irrigation systems and many farm machines.

Plant breeders experimented with raising varieties that were more resistant to disease and environmental change, while animal breeders improved livestock. Better nutrition and veterinary care helped animals live longer and produce healthier eggs, milk, and meat. Scientists concerned with increasing the world's supply of wheat and rice grew new varieties with higher yields. Once introduced into developing nations during the 1960s and 1970s, these crops helped feed growing populations, an effort now known as the Green Revolution.

Today, the use of fertilizers, insecticides, increasingly sophisticated equipment, and

genetically engineered plant species helps European farmers maximize yields. Across Europe, agricultural workers form about 10 percent of the labor force. European farms raise wheat, alfalfa, potatoes, sugar beets, cattle, and hogs. Specialized farms produce eggs and poultry, citrus fruits, grapes and olives, and many types of vegetables. As of 2000, European farmers raised more than 20 percent of the world's crops.

See also: Cities and Urbanization; Economic Development and Trade; Environmental Issues; Feudalism; Industrialization; Technology and Inventions; Tools and Weapons.

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Agricultural Revolution See Agriculture; Society.

Andalusia (Muslim Spain)

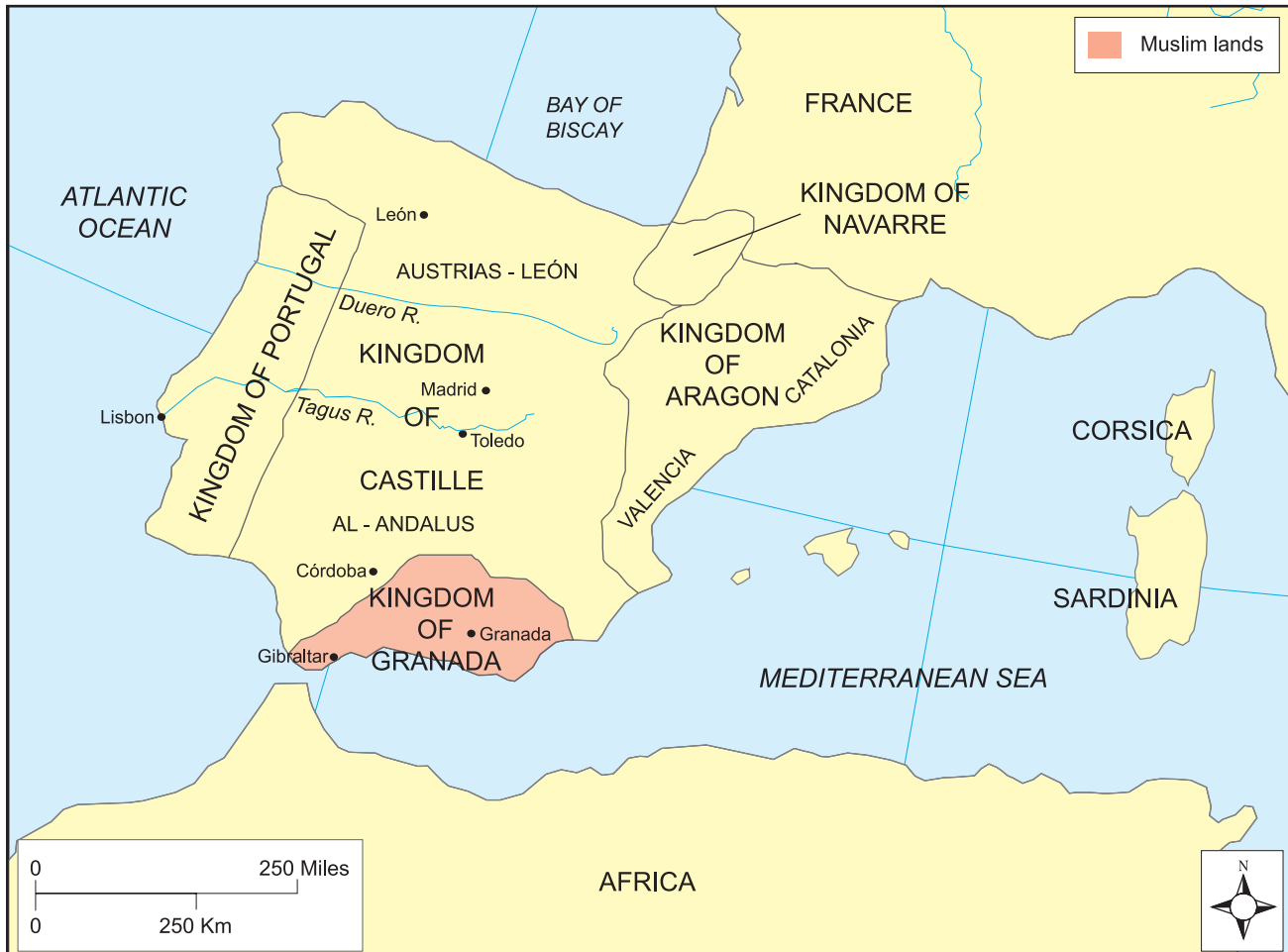
The name for the area of southern Spain that, from 711 to 1492, was ruled by Muslims, followers of the Islamic religion. The name Andalusia comes from the Arabic al-Andalus, the name given to the Iberian peninsula (modern Spain and Portugal) by its Muslim inhabitants. Christian Europeans called the Muslim settlers in Spain Moors.

MUSLIM LANDS IN SPAIN BEFORE 1492

After Tariq ibn Ziyad landed at Gibraltar in 711, Muslim forces conquered what is today Portugal and most of present-day Spain

south of the Duero River. Following the collapse of the mighty Caliphate of Córdoba in 1031, Christian armies gradually

forced the Muslims out of Iberia. The last Muslim territory in Spain, the kingdom of Granada, fell in 1492.



In 700, Spain was inhabited by the Visigoths, a Germanic tribe that migrated to the Iberian peninsula from their homelands in central Europe. By that time, most of North Africa and the Near East had become Muslim through conversion and conquest. Beginning in 711, Muslim forces under the general Tariq ibn Ziyad expanded into Spain, first landing at Gibraltar and defeating Roderic, king of the Visigoths. Over the next seven years, Muslim armies conquered most of Spain and Portugal before the

Frankish king Charles Martel defeated them in 732 and checked Muslim expansion into France.

Initially, the governors of Andalusia were appointed by the caliph, the chief leader of the Islamic community. In 756, Abd-ar-Rahman I became emir of the powerful city of Córdoba, and during his thirty-year reign he consolidated power over much of Andalusia. His descendants ruled Andalusia until Abd-ar-Rahman III made himself caliph (a position above emir) in 929. The Caliphate

period, which lasted until 1031, proved prosperous for Andalusia. Farming practices expanded, urban populations grew, and a thriving new civilization emerged, combining elements of many different cultures and peoples.

Andalusian cities like Córdoba and Palermo developed into vital centers of artistic and intellectual activity far advanced beyond other cities in **medieval** Europe. Thinkers from all regions of Europe came to study at the universities in Andalusia, where an attitude of religious tolerance allowed Christians, Muslims, and Jews alike to study subjects ranging from philosophy, science, and medicine to astronomy, chemistry, and geometry. Arabic translations preserved such ancient texts as the teachings of the Greek philosopher Aristotle (fourth century B.C.E.), while thinkers like Ibn Sina (Avicenna) and Moses Maimonides made great advances in medicine and philosophy.

In 1212, a coalition of Christian European kings renewed the Reconquista or Reconquest, an effort to reclaim Spain from its

Muslim rulers. By 1269, Muslim control in Spain had been reduced to the Emirate of Granada in the southernmost tip of the Iberian peninsula, which survived for three more centuries. The last Muslim kingdom in Andalusia fell in 1492, when Catholic armies led by King Ferdinand V of Spain recaptured Granada. After 1502, Muslim inhabitants in Spain were forced to leave or convert to Christianity. To this day, however, the language, art, and architecture of southern Spain remain a beautiful and distinct reminder of the centuries of Arabic influence, and the wisdom preserved by Muslim Spain contributed greatly to the rebirth of learning called the Renaissance that transformed Western and Northern Europe after the fourteenth century.

See also: Art and Architecture; Christianity; Religion; Spain.

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Art and Architecture

The art and architecture of modern Europe provide a valuable record of the cultural and intellectual movements that have shaped European culture over the centuries, revealing what people have traditionally cherished and believed. **Medieval** European art and architecture illustrate the primary importance of religion in daily life, while more **secular** works of the Renaissance and Baroque periods from the fifteenth to the nineteenth century celebrate the complexities of human experience. Many artistic movements originating in Europe had an influence far beyond the borders of the continent.

MIDDLE AGES

Art and architecture of Europe in the **Middle Ages**, a time once called the Dark Ages, demonstrate the cultural exchanges between peoples through the artistic influences traceable in surviving works. Art from the Byzantine Empire of the Greeks and from Central and Western Europe shows the in-

fluence of Christianity, while art created by the peoples of Northern and Eastern Europe, not fully Christianized until around 1000, reflected their native pagan beliefs. In Andalusia or Muslim Spain, Christians and Jews mingled freely in areas marked by the influence of Arabic culture in architecture and art. The Alhambra palace in Granada

SOME NOTABLE WORKS AND ARTISTIC PERIODS IN EUROPE, CA. 500–2000

532–537 Church of Hagia Sophia built in Constantinople by Emperor Justinian (r. 527–565), a classic example of Byzantine architecture

ca. 650 Pagan Anglo-Saxon king given ship burial at Sutton Hoo, England, preserving examples of pre-Christian Germanic art

ca. 800 Celtic monks in Ireland and Scotland complete the Book of Kells, a translation of the Christian Gospels, with lavish illustrations called illuminations

ca. 1000 Christianization of Northern and Eastern Europe complete; Christian subjects become popular artistic themes

ca. 1075–1125 Height of Romanesque art and architecture in Western Europe, incorporating native and Byzantine influences

1194 Construction begun on the cathedral at Chartres, near Paris, one of the finest surviving examples of Gothic architecture

1204 Sack of Constantinople by Christian soldiers during Fourth Crusade introduces Western elements into Byzantine art

1436 Filippo Brunelleschi, the first Renaissance architect, completes dome of Florence Cathedral following classical models

1492 Spanish king Ferdinand V (r. 1474–1516) evicts Mohammed XII (r. 1482–1492) from Granada, ending Muslim rule in Spain (Andalusia)

ca. 1503 Leonardo da Vinci begins work on the *Mona Lisa*, perhaps the world's most famous painting, which takes him four years to complete

1512 Michelangelo finishes painting the ceiling of the Sistine Chapel at Rome, one of the most famous examples of Renaissance art

1629 Gian Lorenzo Bernini appointed chief architect of St. Peter's Basilica in Rome; the highly ornamented style he employs is later called baroque

1660s Outside Paris, French architects begin enlarging the Palace of Versailles into a landmark of baroque architecture

1748 Excavations begin on the ancient Roman city of Pompeii, buried by a volcanic eruption in c.e. 79; discoveries inspire neoclassical movement

1806 French architect Jean Chalgrin designs the Arc de Triomphe after ancient Roman triumphal arches

1824 Eugène Delacroix paints *Massacre at Chios*, considered a masterpiece of Romantic art

1874 A group of French painters display their works, which exhibit a new style nicknamed impressionism

1905 In Budapest, Hungary, St. Stephen's Basilica completed, an example of neoclassical architecture

1907 Spanish-born painter Pablo Picasso experiments with a new style, later called cubism

1924 French writer André Breton coins the term surrealism

1997 British artist Guy Denning introduces a style called the neomodern school

2005 Opening of the "Turning Torso" skyscraper in Malmö, Sweden, designed by the famed Spanish architect Santiago Calatrava to resemble a twisting human body.

(southern Spain), continuously improved from the ninth century until the end of Muslim control in 1492, stands as one of the finest examples of Andalusian architecture.

Byzantine Art and Architecture

In the Byzantine Empire, which included parts of Italy, Greece, and the Balkans during the sixth century, artists frequently depicted icons—sacred images of Christ, the Virgin Mary, or the saints—in sculpture and paintings, as well as on small figurines, pendants for jewelry, and on large, folding paintings or carvings called triptychs. Byzantine artists particularly excelled at mosaic, an art form they inherited from the Romans that consisted of images made by arranging small bits of stone or tile. Vast, intricate mosaics appeared on the floors of churches, public buildings, and the homes of the wealthy. Mosaics laid on walls and ceilings were made of decorative colored stones or pieces of glass.

Early Byzantine Christian mosaics and frescoes, or wall paintings, tended to depict two-dimensional, stylized images of saints or other religious figures whose size in the portrait indicated their importance. This style of representation greatly influenced European art in other regions during the early Middle Ages. When Christianity spread from Byzantium (later Constantinople and Istanbul) to the Slavic lands in the ninth and tenth centuries, Byzantine styles of art and architecture traveled with the new **ideology**. After Crusaders briefly took control of Constantinople in 1204, some principles of Western art, such as the use of perspective to create space, appeared in Byzantine paintings and mosaics.

Byzantine architecture preserved many **classical** Roman elements, a practice begun by the Byzantine emperor Justinian (r. 527–565), who sponsored the construction of churches modeled after the imperial pal-

aces of ancient Rome. The Church of Hagia Sophia, built between 532 and 537, borrowed its domes and half-domes from the Roman basilica. Its interior featured inlays of marble and ornamental stone as well as mosaics of gold.

Western Art and Architecture

The pre-Christian tribes of Europe valued moveable wealth, and their **artisans** devoted themselves to crafting arms and armor, jewelry, and ornamented items such as cauldrons and caskets. The ship burial at Sutton Hoo in England around 650, first excavated in 1939, preserved some of the finest examples of pre-Christian Germanic art, including jewelry, weapons, and dining utensils. The spread of Christianity led to a proliferation of Christian subjects in painting, sculpture, ornaments, and manuscript illustrations called illuminations. Making a book was such a time-intensive task that books were treasured objects. The Book of Kells, a Latin translation of the Christian Gospels made by Celtic monks around 800, is considered one of the finest examples of a medieval illuminated manuscript.

European Christianity's adoption of Roman material culture led to the Romanesque style of art and architecture during the tenth and eleventh centuries, when stone churches modeled after Roman basilicas appeared throughout the Christian West. Sculpture decorated walls, doorways, and the capitals of columns, while metalworkers contributed bronze doors, candlesticks, and baptismal fonts. Frescoes and fine tapestries decorated the walls and vaults, and reliquaries of gold and silver held religious relics, making these churches repositories of artistic treasures.

In the middle of the twelfth century, the development of new building techniques enabled architects to depart from the thick,



Chartres Cathedral in Chartres, France, is one of the most outstanding examples of Gothic architecture. Begun in 1145, the cathedral partially burned in 1194 and was finally completed in 1220. (Vanni/Art Resource, NY)

dark Romanesque structures and design towering cathedrals with soaring vaults, tall spires, and thin walls that could hold immense stained-glass windows. The intricate design, later called Gothic, relied on innovative new systems of support for the height and weight of walls and ceilings. The cathedrals of Notre Dame at Paris, begun in 1163, and at Chartres, France, completed 1194–1220, serve as classic examples of Gothic architecture.

FROM THE RENAISSANCE TO THE PRESENT

The Renaissance or “rebirth” in Western Europe was so named for a revival of interest in classical learning and the achievements of ancient Greece and Rome. Classical ideals of harmony, balance, and perspective found unique expression in art and architecture of the Renaissance, which lasted from the late fourteenth century through the sixteenth century for much of Europe. At the same time, the developing philosophy of **humanism** prompted artists to pay renewed attention to realistic representations of nature and the human body. Art historians classify the predominant European artistic styles of the seventeenth and eighteenth centuries as baroque or rococo. While art and architecture in the nineteenth century witnessed another revival of interest in classical forms, the twentieth century emphasized experimentation and innovation.

Renaissance

Italy, particularly Florence, was home to the first flowerings of Renaissance art and architecture. Filippo Brunelleschi, who in the 1420s became the most prominent architect in Florence, incorporated classical principles of proportion into his works. In building his greatest work, the octagonal dome of the Florence Cathedral constructed between 1420 and 1436, he designed and employed new machines to aid in construction. Other Italian architects drew on Roman models for churches, palaces, and villas built as homes for the wealthy.

Especially noteworthy contributions to Italian Renaissance art include the works of Sandro Botticelli, who painted several frescoes in the Sistine Chapel at Rome in 1482, and Michelangelo Buonarroti, who painted the Chapel’s famous ceiling between 1508 and 1512. Artist and engineer Leonardo da Vinci studied anatomy to more correctly



TURNING POINT

Flying Buttresses

A flying buttress is a freestanding arch or half-arch built to reinforce the outside of a wall. The arch provides resistance and redistributes the gravitational weight or thrust of a high wall or vaulted ceiling, transferring it to a structural support or buttress away from the wall. This design allows broad, open spaces within the building.

Roman architects used flying buttresses inside their vaulted buildings but often concealed the feature with a roof. In the eleventh century, as Gothic architecture evolved, architects used flying buttresses for decorative as well as functional elements, leaving them exposed to present a curved counterbalance to pointed towers and vaulted ceilings.

Flying buttresses helped masons build walls very tall and thin, creating space for

intricate stained-glass windows. For this reason, flying buttresses became a standard feature of the Gothic-style cathedrals built across Europe beginning in the twelfth century. The nave or central part of a church could be built quite tall with flying buttresses placed at intervals to transfer the thrust of the vault to a buttress built on the outside walls. Additions such as decorative ironwork, sculpture, or pinnacles—a small turret or spire—helped add support.

Masons built the flying buttress by first installing a wooden framework that served as a buttress until the stone arch could be completed. The flying buttress remained a distinct feature of Gothic architecture until the sixteenth century.

portray his human subjects, and paintings like his *Last Supper* (completed in 1497) and *Mona Lisa* (completed in 1506) are universally regarded as masterpieces. The Renaissance, which inspired artists and architects throughout Europe, is still considered a high point in the history of European art.

Baroque

In the seventeenth century, another influential artistic movement, called the baroque style, began in Italy. In the eighteenth century it spread throughout Europe, appearing in painting, architecture, sculpture, and music. The seventeenth-century Italian sculptor and architect Gian Lorenzo Bernini, appointed chief architect of St. Peter's Basilica in Rome in 1629, is credited with originating the baroque style. The baroque architecture of St. Peter's and Bernini's

sculptures elsewhere in Rome emphasize dramatic, highly ornamental, even over-decorated effects designed to stir the emotions. Baroque style is evident in the works of the Italian painter Caravaggio and the Spanish painter Diego Velázquez, working in the seventeenth century, both of whom created grand canvases full of baroque effects. Also working in the seventeenth century, the Dutch artist Rembrandt and the Flemish painter Peter Paul Rubens portrayed realistic subjects with a vividness that inspired European artists for centuries.

Gardens and costume evolved into art forms in the baroque period, often incorporating exotic elements borrowed from the customs of the new worlds discovered by explorers. The Palace at Versailles, enlarged in the 1660s to house the rich court of the French king Louis XIV (r. 1643–1715),

exemplified the baroque in its blend of architecture, sculpture, painting, and furnishings. In a similar way, the invention of opera blended elements of drama, music, and visual designs to create a new art form. Early eighteenth-century composers including Johann Sebastian Bach and Georg Friedrich Handel experimented with new genres such as the sonata and concerto.

French artists and architects in the late seventeenth century responded to the heavy styles of the baroque period by incorporating more graceful subjects and shapes, and light, curving designs into interior furnishings and decorations. Playfulness prevailed in the style known as rococo, as seen in the paintings of French artist Antoine Watteau, who worked at the turn of the eighteenth century. The style took its name from the French word *rocaille*, meaning shell; sea shells formed a frequent motif in rococo designs. In the early eighteenth century, French carver Nicolas Pineau carried the rococo style to Russia, and rococo artists also worked in Germany, Bohemia, and Italy.

European artists of the late eighteenth century returned to the classical civilizations of Greece and Rome for inspiration. This so-called neoclassical movement was sparked by the discovery in 1748 of Pompeii, an ancient Roman city near modern-day Naples that was buried in the eruption of Mount Vesuvius in C.E. 79. Neoclassical architecture, characterized by elements such as the Roman column and arch, first appeared in Paris and London in the mid-eighteenth century and spread into Sweden, Germany, Poland, and Spain. Public works built under the direction of the French emperor Napoleon (r. 1804–1821), such as the Arc de Triomphe (Triumphal Arch) in Paris, designed in 1806 by Jean Chalgrin, represent some of the eighteenth century's best neoclassical architecture.

Nineteenth Century

Much European art at the beginning of the nineteenth century reflected a movement called **romanticism**. A reaction against the rational principles of the Enlightenment, romantic visual art and poetry emphasized the irrational, emotional, and spontaneous. Romantic paintings celebrated the individual, especially the heroic or tragic figure, as seen in the painting *Massacre at Chios* (1824) by Eugène Delacroix, the greatest French romantic painter. In Germany, Caspar David Freidrich showed a meticulous attention to detail in his landscapes. Realism became a preoccupation of European painters in the middle of the century, beginning with the works of French painter Gustave Courbet, whose subjects frequently included French peasants. Realists attempted to elevate the ordinary by making it the focus of great art.

Around 1867, a small group of French painters including Auguste Renoir and Claude Monet proposed to paint the world objectively, exactly as they saw it. In a formal display in 1874, which included works by Eduoard Manet and Edgar Degas, these painters earned the nickname impressionists, producing some of the movement's most celebrated art. Their paintings frequently depicted scenes from everyday city life. Another artist, Paul Cézanne, reacting to the impressionist style, innovated techniques of depicting surfaces and space that were incorporated into many styles of modern painting.

During the nineteenth century, public architecture throughout Europe borrowed heavily from earlier styles. The emperor of Austria-Hungary, Franz Joseph (r. 1848–1916), commissioned a number of High Renaissance buildings around Ring Street in Vienna, while architecture in England and France enjoyed a baroque revival in the later decades of the century. Many building



The school of painting called impressionism used bold color and movement to convey the first sensation, or “impression,” of its subject. The movement took its name from Claude Monet’s 1872 work *Impression: Sunrise*, shown here. (Réunion des Musées Nationaux/Art Resource, NY)

projects in Greece, Romania, and Denmark showed neoclassical influences, as did St. Stephen’s Basilica in Budapest, Hungary, completed in 1905. In Bulgaria and Russia, architects rebuilt several churches following the Byzantine style.

Twentieth Century

In the twentieth century in Europe, styles of art and architecture leaned toward the abstract and experimental. Major artistic movements at the turn of the century included cubism, a style of abstract art that depicted objects in multiple planes and perspectives, introduced in France by Pablo Picasso and

Georges Braque in 1907. In 1924, French writer André Breton joined the dreamlike or fantastic to the everyday in an effect called surrealism, a technique used by Spanish painters Joan Miró and Salvador Dalí.

Borrowing from abstract elements in art, European architects experimented with a modern building design known as the international style. This employed glass, steel, and concrete; incorporated rigid, rectangular shapes and large open spaces; and featured a complete lack of ornamentation. In the middle of the twentieth century, the popularity of the international style gave way to cleaner, simpler designs

that characterized the neomodern style, a term coined by British artist Guy Denning in 1997. Experimental trends continue in the early twenty-first century, as European artists and architects develop and explore media that incorporate modern technology and popular culture.

See also: Andalusia; Christianity; Culture and Traditions; Enlightenment; Literature and Writing; Renaissance; Society.

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Austria-Hungary

Also known as the Dual Monarchy, an empire composed of many different peoples within Central Europe that played a crucial role in European politics of the late nineteenth century. Austria-Hungary formed in 1867 and included territories previously belonging to the Austrian Empire and the Hapsburg dynasty.

The Dual Monarchy broke apart in 1918 as a result of nationalist movements among its constituent ethnic groups and Austria-Hungary's defeat in World War I. The dissolution of the Dual Monarchy represented the end of what had been called the "old regime" in Europe, in which wealthy aristocrats ruled vast lands as personal domains, and signaled a shift toward democratic government across the continent.

FORMATION OF THE DUAL MONARCHY

In 1804, the last of the Holy Roman Emperors, Francis II (r. 1792–1835), created the Empire of Austria to consolidate territories controlled by the Hapsburgs, one of Europe's oldest and most powerful dynastic families. In 1848, a year in which popular revolutions erupted throughout Europe, the Hapsburg heir Franz Joseph became emperor of Austria and set about restoring order.

The reign of Franz Joseph (1848–1916), one of the longest in European history, was plagued by a steady weakening of his empire. Independence movements among

Hapsburg territories in Italy and Germany greatly diminished Austria's possessions, and in 1866, Austria lost a war against the increasingly powerful kingdom of Prussia. In 1867, responding to growing pressure from the Magyars, Hungary's **aristocracy**, Franz Joseph negotiated the *Ausgleich*, or Compromise, with the Magyar nobility that resulted in the formation of Austria-Hungary.

Under the Compromise, Franz Joseph continued to control the Dual Monarchy, acting as emperor of Austria and king of Hungary. But the agreement of 1867 also established a joint council, under the direction of Franz Joseph, to oversee a common currency, the army and navy, and foreign policy. While united under one head of state, each monarchy retained a separate legislature that sent representatives to the common governing council at Vienna. In effect, while Austria-Hungary presented a united face to the rest of Europe, both halves of the Dual Monarchy attempted to operate as virtually separate entities.

THE AUSTRO-HUNGARIAN EMPIRE, 1914

In 1914, the empire of Austria-Hungary included the provinces of Bohemia, Moravia, Silesia, and Galicia in the north and the provinces of Austria, Tyrol, Salzburg, Styria, Carinthia,

Carnolia, and Istria in the east. The Hungarian kingdom included Bukovina and Transylvania in the west, while the emperor ruled Croatia-Slavonia, Dalmatia, Bosnia, and Herzegovina in the south.

Germans, Hungarians, Poles, Croats, Serbians, Bosnians, Slovenes, Ruthenes, and Italians all lived under the Dual Monarchy.



The Austro-Hungarian Empire, as it was known, formed the second-largest country in Europe (after Russia) and, with about 50 million people, had the third-largest population. The empire extended over Slovakia and the Czech Republic as well as parts of present-day Italy, Poland, Romania, Croatia, Bosnia and Herzegovina, and Serbia and Montenegro. Most of the inhabitants

of Austria-Hungary were Germans or Hungarians, but the Dual Monarchy also included Poles, Croats, Serbians, Bosnians, Slovenes, Ruthenes, Italians, and other ethnic groups. In all, over fifteen different languages could be heard inside the borders of Austria-Hungary.

The years of the Austria-Hungary alliance witnessed great industrialization within the

many lands of the empire. Old feudal structures disappeared when the **serfs** were freed in 1848, and signs of modernity, such as railroads, extended throughout the realm. The economy began to expand, though not uniformly; the western areas of the empire tended to develop more rapidly than the eastern ones, leading the Magyars to feel they were not receiving equal treatment.

Franz Joseph also endeavored to keep Austria-Hungary's borders secure and to maintain a balance of power with other strong European nations, including Great Britain, France, Germany, and Russia. In 1879, Austria-Hungary entered the Dual Alliance with Germany, which was expanded to include Italy in the Triple Alliance in 1882. The emperor negotiated agreements with the leaders of Germany and Russia, called the Three Emperors' League (1873–1878) and Three Emperors' Alliance (1881–1887), in an effort to continue peaceful relations.

DECLINE OF THE DUAL MONARCHY

One of the empire's greatest weaknesses became its inability to balance the needs of its many ethnic groups. In particular, the 23 million Slavs who lived in Austria-Hungary were denied the right to vote, and Slavs living in Hungary resented efforts to impose Magyar language and customs upon them. In 1908, Austria-Hungary's annexation of the Balkan territories of Bosnia and Herzegovina angered the Slavs living in these states. The move had been made in an attempt to block Russian influence in the Balkans, but after the Balkan Wars of 1912–1913, from which the state of Serbia emerged as a victor, Slavic resistance groups gained force.

On June 28, 1914, striking a blow against **imperialism**, a group of Serbian nationalists in Sarajevo assassinated the Hapsburg heir, Franz Joseph's nephew, Archduke Franz

Ferdinand. The move touched off the powder keg of uneasy tensions upon which the European powers had been sitting. Austria-Hungary, with the support of Germany, declared war on Serbia; the Russian government mobilized its army in defense; and Italy, once an ally, supported Great Britain and France in declaring war on Austria-Hungary. World War I was under way.

The start of the war marked the beginning of Austria-Hungary's dissolution. Severe military losses made Austria-Hungary dependent on its one ally, Germany, for defense. In 1916, Franz Joseph's successor, Charles I, unsuccessfully attempted to negotiate peace with the Allied Powers of Britain, France, and Russia. At the same time, several ethnic groups within the empire formed self-governing councils to stand in for the weakening central authority, while the Magyars staged a revolution to achieve an independent Hungary. These wartime councils became the governments of the independent states of Czechoslovakia, Poland, and what later was named Yugoslavia. In November 1918, Austria and Hungary made independent treaties with the Allied Powers, and Charles I formally **abdicated**, leaving Austria and Hungary to declare themselves independent republics.

Some former imperial territories were ceded to Romania, Italy, and present-day Ukraine, while the territories of Bosnia and Herzegovina joined the new Kingdom of Serbs, Croats, and Slovenes, which became Yugoslavia in 1929. With the fall of Austria-Hungary, the last of the great empires gave way to the independent, democratic nations of modern Europe.

See also: Balance of Power; Democracy and Democratic Movements; Germany; Holy Roman Empire; Industrialization; Italy; Nationalism; World War I.

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Balance of Power

A state of relations in which nations seek to maintain equal power among rival states and prevent one nation from gaining ascendancy over the others. Although an ancient idea, the theory of maintaining a balance of power increasingly characterized international relations among European nations in the seventeenth century and became the formal strategy of diplomatic relations in Europe from the end of the Napoleonic Wars in 1815 to the beginning of World War I in 1914.

As early as the fifth century B.C.E., Greek historians had pointed out that the idea of a balance of power was a matter of self-preservation for any political system. In the early seventeenth century, the Dutch philosopher Hugo Grotius, one of the founders of international law, suggested that the fundamental aim of diplomacy was to maintain an equable balance of power among several states. Following the War of Spanish Succession (1701–1714), fought over French claims to the Spanish throne, diplomats negotiated the Treaty of Utrecht. Signed in 1713, the treaty established a balance of power among the European powers of France, Great Britain, Spain, and the Holy Roman Empire.

The term gained currency among political scientists and thinkers of the eighteenth-century Enlightenment in Europe. It appeared in the writings of the Scottish philosopher David Hume and the German politician Friedrich von Gentz. The Congress of Vienna, convened to restore order in Europe after the defeat of French emperor Napoleon Bonaparte in 1815, enshrined balance of power as the formal doctrine dictating European diplomacy and international law. Great Britain's role in

the defeat of Napoleon, its vast navy, and its expanding international power made it the chief arbiter in various alliances intended to maintain a balance of power in Europe after 1815.

Although the goal of balance of power was to maintain political equilibrium, the nationalistic movements that swept Europe throughout the nineteenth century repeatedly altered the alliances and distribution of power. During World War I (1914–1918), Britain, France, and Russia formed the Allied Powers to resist efforts by the German monarch who, aided by Austria-Hungary, intended to expand the German Empire.

After World War II, the concept of a European balance of power gave way to competition between two superpowers, the Soviet Union and the United States. Most of Western Europe aligned with the United States to form the North Atlantic Treaty Organization (NATO), while the Communist Soviet Union and its Eastern European satellite nations established the Warsaw Pact alliance. The collapse of the Soviet Union in 1991 ended the era of superpower confrontation known as the Cold War, and led the nations of Europe to reassert their political independence.

Some political scholars argue that the concept of a balance of power has lost relevance in the modern world, where economic and technological prowess have replaced military power as the keys to national success. The changing realities are evident in the provisions of the European Union (EU), an economic and political organization that included twenty-seven European states as of 2007. The EU has greatly reduced barriers to free trade and travel among its member states and developed a common currency, the euro, to simplify economic transactions between members. Although the EU calls for member nations to

adopt common fiscal and monetary policies, it also makes allowances for differences in those nations' economic structures and development policies.

See also: Austria-Hungary; Cold War; Great Britain; Nationalism; World War I; World War II.

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Bolshevik Revolution See Russian Revolution.

Byzantine Empire See Art and Architecture; Crusades; Culture and Traditions; Literature and Writing; Society.

Charlemagne (ca. 748–814)

The most powerful and influential European ruler of the Middle Ages, Charlemagne, or Charles the Great, presided over an empire that covered much of Western Europe. During a reign that lasted from 768 to 814, Charlemagne extended the kingdom of the Franks into parts of present-day Italy, Spain, Germany, and Austria. He championed the spread of Christianity and fostered a revival in art, music, literature, and learning called the Carolingian Renaissance. Charlemagne's empire laid the foundation for many European kingdoms of the later **Middle Ages**.

Charlemagne succeeded his father, Pepin the Short, as king of the Franks in 768. Following the death of his brother in 771, Charlemagne became the sole ruler of a kingdom that covered lands in present-day France, Belgium, Luxembourg, the Nether-

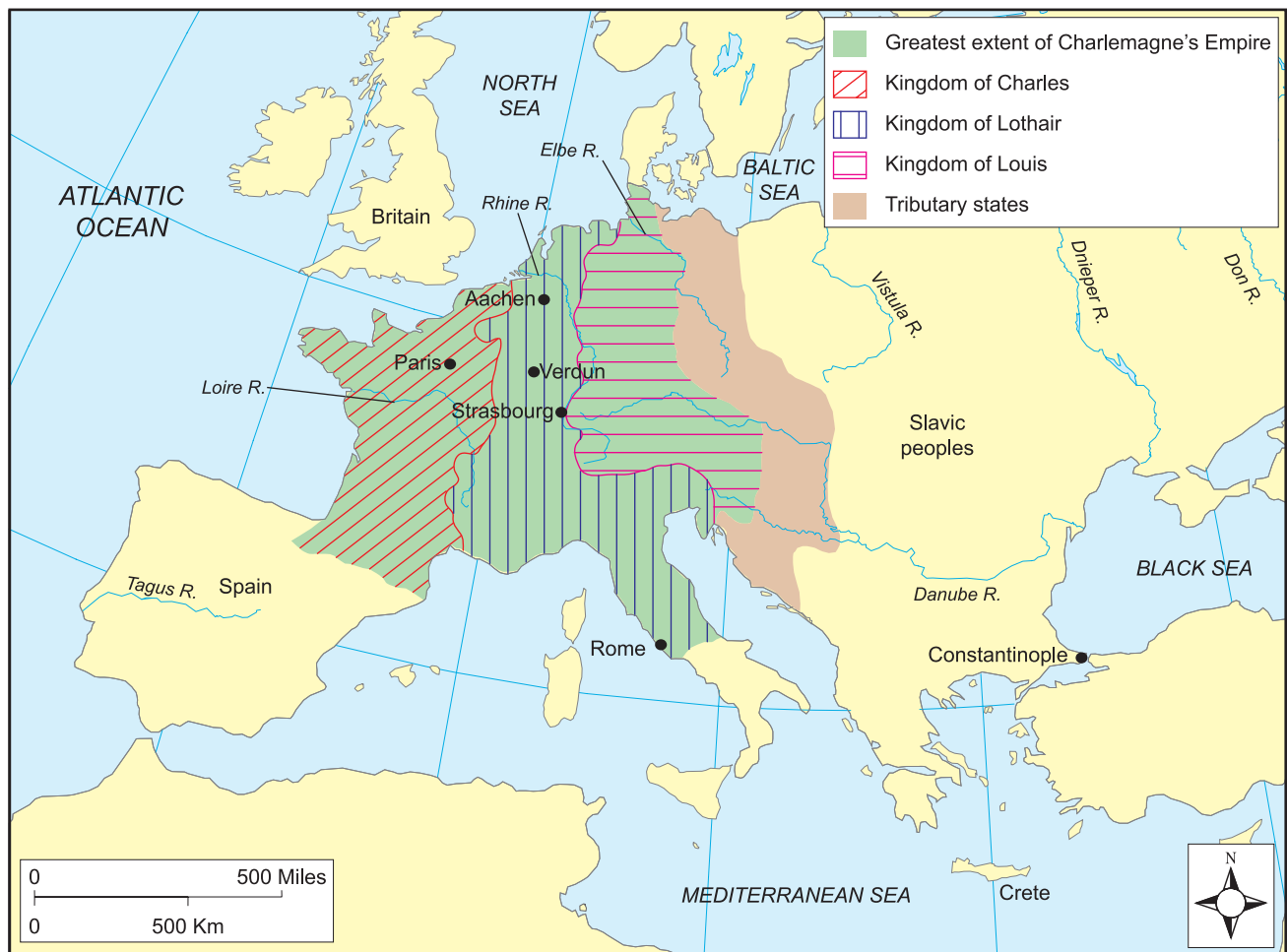
lands, and western Germany. He immediately began to expand his realm, first capturing northern Italy from the Lombards and restoring lands to the pope. Further conquests included Slavic territories taken from the Avars and the German provinces

CHARLEMAGNE'S EMPIRE AND BREAKUP AFTER HIS DEATH

By Charlemagne's coronation in 800, his empire covered all of modern-day France as well as territory in what is now northern Spain, Germany, Austria, and the

Italian peninsula as far as Rome. In the Treaty of Verdun (843), Charlemagne's grandsons divided the empire into three kingdoms. Charles took possession of

modern-day France, Lothair received a strip of territory running from modern Belgium to northern Italy, and Louis took parts of modern-day Germany.



of Bavaria and Saxony, where Charlemagne pressed his new subjects to accept Christianity, sometimes resorting to violence. By 800, Charlemagne had reunited all of the former provinces of the western Roman Empire, excluding the British Isles. In recognition, Pope Leo III (r. 795–816) proclaimed him emperor of the Romans in 800, reviving a title no Western ruler had held since 476.

Following Roman models, Charlemagne

divided his realm into counties and appointed a count to each one to serve as legal officer and judge. Once a year, representatives called envoys visited each county and reported on its status. In this way, Charlemagne could enforce uniform laws throughout the empire from a central location, his capital at Aix-la-Chapelle (now Aachen, Germany). Charlemagne also revived a system of currency, which stimulated trade throughout the empire.

Charlemagne was a staunch supporter of the Christian Church as well as a **patron** of the arts. He established a palace school at Aix-la-Chapelle that trained Christian clerics and the sons of noble Frankish families in the study of literature, mathematics, astronomy, and other subjects. Following this model, monasteries throughout the empire developed schools and writing centers called *scriptoria*. Monks working in the *scriptoria* collected and copied many ancient manuscripts, preserving and extending study in Rome. Music and the arts also flourished during this revival, or renaissance. Because of the close association of learning and artistic production with Christianity, many of the works produced during the Carolingian Renaissance closely reflect Christian morality, a trend that persisted throughout much of **medieval** Europe.

In 843, Charlemagne's three grandsons, Charles, Louis, and Lothair, divided the

realm into the separate kingdoms encompassing France, Germany, and parts of Italy. Leaders of the Holy Roman Empire, formed in the tenth century as another attempt to recapture the glory of ancient Rome, followed the custom established by Charlemagne in having their reign confirmed by the pope. Medieval rulers for centuries to follow both admired and strove to emulate the military, political, and intellectual accomplishments of Charlemagne's reign.

See also: Franks; Germany; Holy Roman Empire; Papal States and Papal Power.

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Chivalry

See Feudalism.

Christianity

A major religion that came to be a predominant political and cultural force in the history of modern Europe. Christianity was founded by the followers of Jesus of Nazareth, a Jewish preacher who lived approximately 2,000 years ago in the Roman province of Judea, which comprises the modern countries of Israel, and parts of Lebanon, Jordan, and Syria. The word Christian comes from the Greek word Christos, a title meaning "anointed one," which was bestowed on Jesus by those who believed he had been resurrected from the dead.

In the 390s, the Roman Empire adopted Christianity as its official religion. This event transformed Christianity from a small sect mistrusted by many Roman citizens into the central unifying force in the Roman world. Over the following centuries, the Christian

faith grew in strength and eventually spread its influence throughout Europe.

During the **Middle Ages**, the Christian Church faced a number of challenges that threatened to undermine its unity and authority. These included a schism, or split,



St. Peter's Basilica, pictured here, is the world's largest Christian church. It is in Vatican City, a sovereign city-state that is located inside the city of Rome but is controlled by the Roman Catholic Church. (James L. Stanfield/National Geographic/Getty Images)

between Roman Catholic and Eastern Orthodox churches; conflicts between the pope, the leader of the Roman Catholic Church, and **secular** leaders like the Holy Roman Emperor; and accusations of corruption on the part of popes, priests, and other religious officials. In the sixteenth century, critics of Church policy and practices led a movement called the Reformation that sought to eliminate clerical corruption and diminish the power of the pope. Instead, it led to the creation of several new Christian sects, known collectively as Protestant, that elected their own local leaders and removed themselves from the authority of the pope. At the same time, Europeans were beginning actively to explore and set-

tle other continents, bringing with them their Christian beliefs and ultimately transforming Christianity into the most influential faith in the Western world.

MEDIEVAL CHRISTENDOM

After c.e. 500, the Christian Church in Europe had two key leaders. The pope, with his seat in Rome, presided over the Catholic Church, which was closely linked to the western half of the former Roman Empire. Ruling from Constantinople (now Istanbul, Turkey), where the Roman emperor Constantine had established a church before his death in c.e. 337, a patriarch ruled over a Christian Church that was heavily influenced by Greek culture and thought. Both

leaders sent missionaries to convert the pagan or non-Christian lands of Central, Northern, and Eastern Europe. In the eighth and ninth centuries, many Germanic tribes converted to Christianity. By 1000, rulers in Scandinavia, Iceland, Poland, and Russia had also joined the faith. By 1200, Christianity was widely accepted in the Baltic region and Finland. And by 1492, after Christian armies reconquered Spain from Muslim rulers, all Western European governments were officially Christian.

Also by 1000, the two sections of the Christian Church had grown apart in **doctrine** and worship practices. Conflicts of authority led the Roman Catholic and Eastern Orthodox churches to officially split in 1054, a break known as the Great Schism. The Eastern Orthodox Church remained under the political control of the Byzantine emperor. In the west, however, the pope exercised considerable **secular** power. Popes frequently entered into disputes over spiritual and political authority with European kings, who claimed that their power came from God. Many rulers feared the threat of excommunication, or expulsion from the Church, because it would undermine their legitimacy in the eyes of their subjects. As a result, rulers often deferred to the wishes of the pope. For example, in 1077, Pope Gregory VII, exercising his power over secular rulers, forced the German emperor Henry IV to stand in the snow as penance for disputing the pope's control over church offices. A more well-known practical expression of papal power was Pope Urban II's (ca. 1042–1099) call for Catholic princes of Europe to liberate the "Holy Land," which initiated the Crusades.

In addition to political power, the Roman Catholic Church was the premier cultural institution of Europe during the Middle Ages. Various orders of monks and nuns not only helped to spread Christian doctrine but also

promoted and preserved education and literacy. Members of religious orders copied books by hand, recorded contemporary history, educated children, and developed new learning. Universities developed from monastic centers of learning in places such as Bologna in Italy (1088), Paris (ca. 1100), Oxford (ca. 1100), and Cambridge (1209).

MODERN CHRISTIANITY IN EUROPE

In the early sixteenth century, the Reformation shattered the unity of the Roman Catholic Church. Reformers, known collectively as Protestants because they protested Church practice, split with the Catholic Church over issues concerning Church teaching and authority. Historians date the beginning of the Reformation to 1517, when German theologian Martin Luther posted a list of ninety-five theses, or grievances with the Church, on the doors of the Castle Church in Wittenberg. Luther's main criticism revolved around the Church's practice of selling indulgences—papers that granted forgiveness of sins in exchange for a contribution to the Church. The Protestants eventually split into several different denominations that differed on specific aspects of religious doctrine and practice.

The Reformation did not simply fracture the Church but also led to a number of bloody wars. These included the Peasants' War (1524–1525) in Germany and the French Wars of Religion in the mid-to-late sixteenth century. The Reformation roughly split Europe into a southern tier of Catholic countries (including Spain, Portugal, France, and the Italian **city-states**) and a northern tier of Protestant states (such as England, Holland, and the many small principalities of Germany). The last major war of religion, the Thirty Years' War (1618–1648), ended with the **Peace of Westphalia** (1648), which recognized the right of each state to choose its own religion. From this



TURNING POINT

Challenges to Faith

In nineteenth-century Europe, intellectual movements occurring in several areas challenged traditional Christian teachings. One area was history, including historical-critical study of the Christian Bible. Scholars who closely examined the texts of the Gospels of the New Testament, the series of accounts describing the life and teachings of Jesus, dated these writings to shortly before c.E. 70, refuting the traditional belief that eyewitnesses wrote them. Other scholars pointed out the similarities between Christian beliefs and those of Greek philosophers who lived hundreds of years before Jesus. Many began to view the New Testament as a literary and cultural artifact rather than the word of God.

Scientists in biology and geology, among other fields, also questioned the biblical notions that the world was only thousands of years old and that all species were created at once. Charles Darwin's ideas on evolution, published in *On the Origins of Species* in 1859, contradict the Christian account of Creation. Paleontology, the scientific study of the geologic past, provided evidence that the earth is not thousands but millions, or even billions, of years old. These developments, along with the rise of secular philosophies that challenged the legitimacy and importance of religion in modern society, helped speed the decline of Christianity's influence in Europe.

point on, wars between European states were fought to advance national goals rather than promote religious **ideology**. In fact, the rise of empirical science and secular philosophy during the Enlightenment of the eighteenth and nineteenth centuries posed major challenges to Christianity. The Roman Catholic Church reacted with strong opposition to such forms of “modernism,” as did some Protestant church leaders.

The scope and influence of Christianity dwindled further in twentieth-century Europe due to rapid advances in science, a greater focus on material well-being, and changing societal concepts of morality and the role of women. By the beginning of the twenty-first century, church attendance was declining and the number of people

who professed no belief in God had increased. While the majority of Europeans continued to identify themselves as Christian, many observers have characterized modern Europe as “post-Christian.”

See also: Andalusia; Crusades; Enlightenment; Nationalism; Papal States and Papal Power; Reformation; Religion; Society.

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Cities and Urbanization

Following the fall of the Western Roman Empire in 476, urban life in Europe entered a 500-year decline as a result of economic collapse, recurring warfare, famine, and plague. The so-called **Dark Ages** ended shortly after the year 1000, as advances in agriculture and the expansion of trade led to larger populations and a renewed growth of towns and cities.

After 1500, cities across Europe began to expand at ever-increasing rates, leading by the nineteenth century to the phenomenon of urbanization, in which very large numbers of people became concentrated in small areas. Industrialization greatly accelerated the process of urbanization by drawing unemployed workers from the countryside into the cities to work in textile mills, iron foundries, and other factories. By 1900, more than half of all Europeans lived in urban areas.

GROWTH OF MEDIEVAL TOWNS

Before 500, the premier city in Europe was Rome, Italy, which at its largest had close to a million inhabitants and boasted broad arcades of stone and marble, with running water routed through aqueducts and underground pipes. Historians estimate that, at the time of the fall of the Roman Empire in 476, about 27.5 million people lived in Europe. By 1000, the population had increased to only about 38.5 million people, while Rome—still the continent's largest city—had dwindled to a mere 35,000 inhabitants. The prevailing economic system of feudalism organized society around rural agricultural estates or religious communities instead of towns. Europe in 1000 was essentially an agricultural society.

In the eleventh century, a series of factors combined to support the growth of **medieval** towns. Italian seaports such as Genoa, Pisa, Amalfi, and Venice, with access

to the Mediterranean Sea, began to expand their trade with North Africa and the Byzantine Empire in the east. These contacts stimulated demand for luxury goods such as wine, furs, and precious metals. New trade routes emerged to connect distant or isolated areas to existing trade networks. Towns and villages located along these routes emerged as natural centers of trade and grew into important regional centers. Certain towns specialized in a particular craft; the Flemish towns of Ghent and Bruges, for example, became famous for their **textiles**.

Governing rapidly growing towns presented a challenge to the feudal lords who owned the land, many of whom allowed town residents to choose their own governing councils and mayors in exchange for payment of a tax. Citizens lived in close quarters inside the city walls, and craftspeople generally lodged their families, including co-workers and apprentices, in the floors above their shops. Members of the same trades formed **guilds** to regulate their businesses, and typically settled in the same neighborhood as fellow guild members. Once or twice a week, peasants came in from the surrounding countryside to sell food in public markets. City festivals and fairs also provided venues for people to exchange goods. Service professionals such as bankers and lawyers set up shop, and during the twelfth century, a middle class began to form.

By the end of the thirteenth century, the power of some cities began to rival that of the feudal institutions of church and lord. Cities around the Baltic Sea formed trading leagues for mutual protection and support, and organizations such as the German Hanseatic League, which included over sixty towns in northern Germany and the Low Countries, became powerful political entities.

In the fourteenth century, however, a series of famines and epidemics decimated the population of Europe and led to a dramatic decline in urban life. The crowded and often unsanitary living conditions in European cities left residents more susceptible to contracting and spreading diseases. Between 1347 and 1351, an epidemic of bubonic plague, also known as the Black Death, killed an estimated one-third of Europe's population. For the next century, city populations in medieval Europe stagnated or declined.

DEVELOPMENT OF MODERN CITIES

By the late fifteenth century, Europe had recovered from the worst effects of the plague, and populations were once again on the rise thanks to improvements in agriculture and better climatic conditions. Advances in shipbuilding and navigation enabled European merchants to trade directly with distant lands, bypassing the overland trade routes and resulting in greater profits. The expansion in commerce caused towns to grow and prosper. At the beginning of the eighteenth century, London had nearly 1 million inhabitants, and Paris about 600,000. Other cities with populations of more than 100,000 included Moscow, Naples, Vienna, Amsterdam, Berlin, Rome, and Madrid.

In the late eighteenth and early nineteenth centuries, industrialization accelerated the growth of urban populations in Europe. In the countryside, mechanization



A modern skyscraper shares the skyline of Frankfurt, Germany, with a clock tower designed centuries before. European cities have retained much of their historical character while also embracing cultural and technological change. (Taylor S. Kennedy/National Geographic/Getty Images)

greatly reduced the number of workers needed to produce food. Displaced rural workers migrated to towns and cities to find employment in mills and factories. Towns inevitably became crowded and unhygienic, lacking proper roads, waste disposal, and basic sanitation. Poverty, overcrowding, and risk of disease made living conditions difficult for the working class. Municipal leaders became increasingly aware of the critical need for efficient water supply, drainage, and sanitation systems. By the twentieth century, improvements in

public health and sanitation eventually eliminated diseases such as typhoid and cholera that had once ravaged European cities.

By the end of the twentieth century, about four out of five Europeans lived in cities, a situation that has led to a new set of challenges. Urban areas generate noise, light, and pollution, as well as massive amounts of waste; urbanization also leads to social problems such as crime and poverty. Urban planners, architects, and government officials across Europe address such concerns by designing sustainable cities that can accommodate ever-growing

populations in environmentally friendly and cost-efficient ways.

See also: Economic Development and Trade; Environmental Issues; Industrialization; Society; Technology and Inventions.

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Cold War

In the second half of the twentieth century, a period of hostility between the United States and the Soviet Union (USSR) that entailed a series of diplomatic, ideological, and indirect military confrontations. The conflict divided Western and Eastern Europe on the basis of economic differences and political beliefs or **ideology**.

The United States and most Western European nations adhered to **capitalism**, an economic system based on free markets and the unrestricted exchange of ideas. The Soviet Union, by contrast, was a communist state in which the government closely regulated all aspects of life, from economics to culture.

ROOTS

Despite their ideological differences, the United States and Soviet Union united to defeat Hitler's Nazi Germany in World War II. Relations between the two countries broke down after the German surrender in 1945, when the victorious Allied powers divided Germany into four zones, each separately administered by Great Britain, France, the United States, and the Soviet Union. The German capital, Berlin, located deep inside

the Soviet zone, was similarly divided and administered by the Allied powers.

The Western Allies (the United States, Great Britain, and France) soon began efforts to consolidate their zones into a new country, the Federal Republic of Germany (or West Germany). In response to these efforts, the Soviet Union in 1948 imposed a blockade on Berlin that sparked international controversy. Britain and the United States delivered food and other supplies to Berlin by airlift, forcing an end to the blockade but not to the crisis. The Soviets followed by closing off all communications between the West and the Soviet zone, which eventually became the German Democratic Republic, or East Germany. As increasing numbers of East Germans defected to the West, the Soviet Union in 1961 constructed the Berlin Wall, a concrete barrier

manned by armed guards that physically divided East and West Berlin. The Berlin Wall remained a point of contention throughout the Cold War and became a symbol of the “Iron Curtain” separating the democratic West from the Communist East.

The Cold War was driven in large part by Western fear of Communist expansion. After World War II, the Soviet Union installed or supported Communist satellite regimes in Czechoslovakia, Poland, Hungary, Romania, Bulgaria, Yugoslavia, and Albania. When the United States and several Western European nations formed the North Atlantic Treaty Organization (NATO) alliance in 1949, the Soviet Union and Communist nations of Eastern Europe responded by creating the Warsaw Pact in 1955. The Soviet Union also supported China, Cuba, North Korea, and North Vietnam in establishing Communist governments opposed to Western-style capitalism. In 1950, when North Korea invaded South Korea, the United States, along with troops from other members of the United Nations (UN), came to South Korea’s aid, showing the willingness of the West to restrict Communist power.

FROM ARMS RACE TO DÉTENTE

Tensions between the United States and Soviet Union flared again in 1961 with the Bay of Pigs invasion in Cuba, when U.S. President John F. Kennedy sent troops to topple the Communist regime of Fidel Castro. The attempt failed, and in 1962, American intelligence learned that Soviet leader Nikita Khrushchev had placed nuclear missiles in Cuba. Kennedy responded by imposing a naval blockade around the island, and the standoff, called the Cuban Missile Crisis, almost erupted in war. The two powers settled the issue peacefully, but thereafter began a race to build up their stores of nuclear weapons to deter an attack from the other side.

The arms buildup alarmed many countries, and during the 1970s, the international community made efforts to slow the buildup of nuclear weapons. These efforts culminated in 1979 when the leaders of China, the USSR, and the United States signed the Strategic Arms Limitation Treaty, or SALT. The decade of the 1970s is often called the **era** of détente, from a French word meaning to relax, because Cold War tensions during this time remained relatively low.

FALL OF THE USSR

The 1980s were a critical period in the Cold War. The Soviet Union invaded Afghanistan in late 1979 but became bogged down in a decade-long guerrilla war that sapped the nation’s military and economic strength. At the same time, the administration of U.S. president Ronald Reagan, convinced that the USSR could not keep pace with U.S. economic and technological superiority, renewed the arms race. In 1985, Soviet leader Mikhail Gorbachev introduced a policy called *perestroika*, or restructuring, in an effort to rebuild the USSR’s weakening economy. He later introduced *glasnost*, or “openness,” an attempt to bring greater transparency and accountability to government in the Soviet Union. Emboldened by these reforms, several Eastern European countries abandoned communism and declared their independence from the Soviet bloc in 1989. The Berlin Wall, the long-standing symbol of the Cold War, began to be dismantled later that year, followed by the unification of East and West Germany in 1990.

The developments frightened hard-line Communists in the USSR, who staged an unsuccessful **coup** against Gorbachev in 1991. The failure of the coup led to the final collapse of the Soviet Communist Party and the establishment of an elected republican government under President Boris Yeltsin.



The fall of the Berlin Wall in November 1989 signaled the unofficial end of the Cold War in Europe. The Soviet Union built the wall in 1961 to prevent residents of Soviet-controlled East Berlin from fleeing to U.S.-controlled West Berlin. (Tom Stoddart/Reportage/Getty Images)

The fall of Soviet communism ended the Cold War and left the United States as the world's sole superpower. It also opened the way for the economic and cultural reintegration of Eastern and Western Europe after a half-century of Eastern Europe's isolation.

See also: Communism; Russian Revolution and the Soviet Union; World War II.

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Communism

A political and economic system based on communal ownership of property and a classless society. The theories advanced by the nineteenth-century German social philosophers Karl Marx and Friedrich Engels (in the *Communist Manifesto*, 1848) formed

the foundation for Communist government in the Union of Socialist Soviet Republics (USSR). Communist political systems governed the lives of millions of Europeans in the last half of the twentieth century.

The primary goals of communism, according to classical Marxist theory, are to provide economic security and equal treatment for all citizens by abolishing class structures. Traditionally, countries incorporating a communist system transfer owner-

ship of land, industry, and the means of production to government control, abolishing privately held property and business. While the economic system of **socialism** also supports government control and distribution of production and resources,



GREAT LIVES

Karl Marx

Karl Marx, whose writings formed the basis for the political and economic system called communism, was one of the most influential thinkers of the nineteenth century. Born in Trier, Germany, in 1818, he studied philosophy and law at the universities of Bonn and Berlin before earning his doctorate in philosophy from the University of Jena in 1841. His critiques of Christianity led the Prussian government to deny him an academic job, so Marx turned to journalism. Prussian censors closed down his newspaper in Cologne, obliging Marx and his wife to move to Paris in 1843. There he met the German philosopher Friedrich Engels and formulated his theories on the material basis of history; those who control the means of economic production, he argued, wield power in society. The theory predicted that capitalism would fail and that communism—a system in which the state rather than private interests controls and manages economic production—inevitably will take its place.

Marx and Engels collaborated on the *Communist Manifesto* (1848), which called for the working class to overthrow capitalist systems. That year, with revolutions breaking out across Europe, the *Manifesto* found

many sympathizers among those resisting **autocratic** governments. For the rest of his life, Marx continued to champion the liberation of the working class from unfair labor laws and low wages, for which purpose he founded the International Workingmen's Association in London in 1864. He refined his theories on the means of production in *Das Kapital* (*Capital*, 1867). In that work, he analyzed the class structures created by capitalism and explored in detail the mechanisms preceding a workers' revolution, the abolition of private property and social classes, and the final triumph of communism. After Marx's death in May 1883, Engels continued work on *Das Kapital*, producing two more volumes in 1885 and 1894.

Marx's theories, called Marxism, gained proponents throughout Europe and spread rapidly after his death. Vladimir Lenin, the leader of the Russian Revolution of 1917, adhered to Marxist principles in establishing the Communist revolutionary government in the Soviet Union. Elsewhere in Europe, more moderate supporters of socialism believed that change could be established gradually, without a revolution, if the working and middle classes collaborate.

COMMUNISM IN EUROPE, 1848–1991

1848 Karl Marx and Friedrich Engels publish the *Communist Manifesto*, which formulates the basic tenets of communism

1898 Marxists in Russia form the Social Democratic Labor Party to advance communist ideals

1903 Russian Social Democratic Labor Party splits into the Menshevik and Bolshevik parties, with the Bolsheviks calling for a revolution among the working class

1917 Russian Revolution; Bolsheviks seize power and establish Communist government

1922 Union of Soviet Socialist Republics or Soviet Union (USSR) is formed, with Communist Party in control

1929 Joseph Stalin becomes sole dictator of the Soviet Union

1932–1933 Collectivization in the Ukraine leads to famine, causing an estimated 7 million deaths

1940s Soviet troops occupy several Eastern European countries; “Iron Curtain” separates Communist countries from Western world for duration of Cold War

1953 Stalin dies; Nikita Khrushchev becomes leader of the Soviet Union

1956 Soviet Union invades Hungary to stop popular uprising and secure Communist rule

1968 Soviet troops invade Czechoslovakia to support Communist government against a reform movement known as the Prague Spring

1985 Mikhail Gorbachev becomes leader of Soviet Union and begins to introduce reforms

November 9, 1989 Efforts to unite Communist East Germany with democratic West Germany lead to fall of Berlin Wall

December 1989 Velvet Revolution results in democratic elections in Czechoslovakia

1991 USSR dissolves as member republics declare independence

communism calls for revolution to overthrow **capitalism**, based on private ownership and investment for profit. Historically, communist governments have relied on force or violence to secure control.

SPREAD OF COMMUNISM IN EUROPE

Long before Marx, the ancient Greek philosopher Plato explored the concept of communal sharing as a moral and social ideal. Marx’s ideas, however, evolved during the early days of the Industrial Revolution,

when mechanization began to change the nature of work. Factory workers in Marx’s day toiled long hours, often under dangerous conditions, for little pay. In the *Communist Manifesto* (1848), Marx and Engels relied on **historical analysis** to support their argument that capitalism would eventually fail because the proletariat, or workers, would rise up and overthrow the ruling class as it continued to exploit them. The proletariat would then seize control of industry, abolish capitalism, and establish a

COMMUNIST STATES IN EUROPE, 1955

Between 1945 and 1991, Communist rule prevailed in East Germany, Poland, Czechoslovakia, Hungary, Romania, Yugoslavia, Bulgaria, and

Albania, as well as the Soviet Union, or USSR. Following the fall of the Berlin Wall in 1989, many of these countries began to replace

communism with democratic governments and capitalist economic systems.



system under which all things would be held communally. In the new communist society, social classes would disappear, every citizen would enjoy freedom and prosperity, and there would be less need for government, military, or police.

By the nineteenth century, however, most European countries embraced the relatively new economic theory of capitalism, with its promises of economic freedom and greater potential for generating wealth. Advocates of socialism looked for ways to work within

the existing political and economic framework to address the plight of the working class, but communists believed that change must be abrupt and, if necessary, violent.

Conditions in Russia seemed especially susceptible to violent change, as the lower classes were becoming increasingly hostile toward the **autocratic** government of the czar, or emperor. In 1898, advocates of political and economic change formed the Russian Social Democratic Labor Party. Five years later, the party split into two groups:



May Day parade in Moscow, May 1, 1987. From 1921 to 1991, Russia was a single-party Communist state called the Union of Soviet Socialist Republics, or Soviet Union. The Soviet leadership celebrated May 1, International Workers' Day, with a massive annual parade highlighting the country's military might. (Arnold H. Drapkin/Time & Life Pictures/Getty Images)

the Mensheviks, who preferred a parliamentary form of government, and the Bolsheviks, who advocated a communist revolution.

Russia's entry into World War I in 1914 further undermined support for the czar, and devastating battlefield losses contributed to the regime's unpopularity. As soldiers began to desert, revolution erupted in 1917, with Bolsheviks under the leadership of Vladimir Lenin seizing control of the government. After defeating the Mensheviks in a civil war that raged from 1918 to 1921, the Bolsheviks renamed the country the Union of Soviet Socialist Republics (USSR), or Soviet Union, in 1922. Under Lenin, a strong Communist Party planned and controlled the Russian economy, restricted personal freedoms, and harshly punished those who challenged or criticized Communist policy.

Lenin's death in 1924 touched off a power struggle for leadership of the Communist Party. In 1929, Joseph Stalin emerged as the victor, gaining control of the party and the government. Stalin continued Lenin's policies and introduced a series of five-year plans to restructure the economy. He began

by seizing all privately held land and creating large, collective farms managed by the state. The central government reorganized agricultural production in provinces like the Ukraine. Peasants who resisted collectivization were executed or exiled to remote prisons. The process of collectivization led to widespread famine and genocide in 1932 and 1933, resulting in an estimated 7 million deaths in the Ukraine alone. Stalin also conducted purges in which political dissidents were imprisoned, executed, or sent into exile.

In 1941, after conquering most of Europe in the previous two years, an aggressively expansionist Nazi regime in Germany breached a nonaggression pact with Stalin and launched an invasion of the Soviet Union. The German attack made unlikely allies of the Soviet Union and its capitalist rivals Great Britain and the United States. As the Soviet army pushed the invading forces back toward Germany, it occupied a number of countries overrun by the Nazis earlier in the war, including Bulgaria, Czechoslovakia, Hungary, Poland, and Romania. The Soviet Union imposed friendly Communist regimes in all of these states to provide a

buffer zone between it and the West and to serve as an exclusive sphere of Soviet economic and political influence. By the early postwar period, an “Iron Curtain” had descended across Europe in the form of a political and military barrier dividing the democratic Western nations from the Communist East. This barrier was symbolized by the Berlin Wall, built in 1961 by the Communist East Germans to partition the capital city and to prevent defections from the Communist eastern zone to the democratic western zones. The Berlin Wall became a symbol in the West of the repressive tactics of Communist regimes.

The competition for international power and influence between the East and the West, including a massive buildup of military forces and nuclear weapons, was called the Cold War. Although the Communist Party’s purges of political opponents abated somewhat after Stalin’s death in 1953, the Soviet Union continued to support the spread of communism. In some instances it resorted to force, as in its interventions in Hungary in 1956 and Czechoslovakia in 1968, when Soviet troops stepped in to oppose democratic reforms.

DECLINE OF COMMUNISM IN EUROPE

In 1985, Mikhail Gorbachev became leader of the Soviet Communist Party and introduced a series of reforms called *perestroika*, or restructuring, to bolster the Soviet Union’s failing economy. The restructuring allowed other political parties, private ownership of property and businesses, and increased freedom of expression (a policy called *glasnost*, or openness). Gorbachev also worked to end the Cold War. Seeing

the higher standard of living enjoyed by Western Europeans, many Communist nations began advocating for more democratic governments.

In November 1989, the East German government announced that it would allow crossings of the Berlin Wall. Shortly thereafter, the citizens of Czechoslovakia staged the so-called Velvet Revolution to overthrow Communist rule. Soon, other Eastern European countries abandoned communism and many republics inside the USSR advocated for independence. An attempted **coup** against Gorbachev by hard-line Communist Party members took place in 1991, resulting in the final collapse of the party. The Soviet Union dissolved in 1991, and while Communist parties remain influential in many countries formerly part of or allied with the Soviet Union, communism no longer prevails as a functional economic system in Europe.

See also: Cold War; Democracy and Democratic Movements; Germany; Industrialization; Russian Revolution and the Soviet Union; Social Welfare State; Society; Ukraine; Velvet Revolution; World War II.

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Crusades

A series of wars waged by **medieval** Europeans to wrest control of the Christian Holy Land from its Arab conquerors and establish Christian rule over the region. Beginning with the First Crusade in 1095 and continuing for the next three centuries, the military activity of the Crusades caused upheavals throughout Europe and the Near East. However, these upheavals also opened the European continent to trade, culture, and ideas from the East. Many historians see a direct **cause-and-effect relationship** between the Crusades and the flowering of late medieval scholarship that led to the Renaissance.

FIRST CRUSADE

By C.E. 1000, the lands of the Near East, particularly Palestine, held importance for followers of three major faiths: Judaism, Christianity, and Islam. The Islamic faith, founded by the Prophet Muhammad in 610, spread throughout Palestine, Syria, and Egypt in the seventh century. The cities of Antioch (in modern-day Turkey), Alexandria (in Egypt), and Jerusalem (in modern-day Israel) came under the rule of Muslims. Nevertheless, Christians and Jews continued to make pilgrimages to their holy places in Palestine until the Seljuk Turks, a nomadic Muslim tribe, took control of Palestine, Syria, and Asia Minor in the 1000s.

Fearing a Seljuk attack on his capital of Constantinople, Byzantine emperor Alexius I Comnenus (r. 1081–1118) asked the head of the Christian Church at Rome, Pope Urban II (r. 1088–1099) for help. Urban convened a council of Christian nobles at Clermont, France, in 1095, exhorting them to return the Holy Land to Christian control and defend Christian peoples from Muslim invaders. Calling themselves “crusaders,” knights from all over Western Europe organized under a banner bearing the symbol of the Christian cross.

Inspired by their cause, an army of Christian knights and princes captured Jerusalem on July 15, 1099, after a six-week siege. The invaders established the Christian Kingdom

of Jerusalem and founded three other Christian states in Asia Minor: Edessa, Antioch, and Tripoli. They built enormous castles to administer rule over their Muslim, Jewish, and Eastern Orthodox subjects.

LATER CRUSADES

Muslim leaders resisted Christian control over the places that were also holy to Islam. Muslim armies recaptured Edessa in 1144, prompting Pope Eugene III (r. 1145–1153) and St. Bernard of Clairvaux to advocate for a second crusade. Holy Roman Emperor Conrad III (r. 1138–1152) and Louis VII of France (r. 1137–1180) responded by leading armies into Syria between 1147 and 1149 but failed in their aim to recapture Edessa.

The loss of Jerusalem in 1187 to Saladin (r. 1169–1193), the sultan of Egypt and Syria, led Holy Roman Emperor Frederick I (r. 1152–1190), King Philip Augustus II of France (r. 1179–1223), and King Richard I of England (r. 1189–1199) to launch the Third Crusade the following year. The four-year campaign failed to take Jerusalem but did capture Cyprus, Acre, and other possessions of the former crusader states. Richard negotiated a treaty with Saladin that allowed Christian pilgrims entry to Jerusalem.

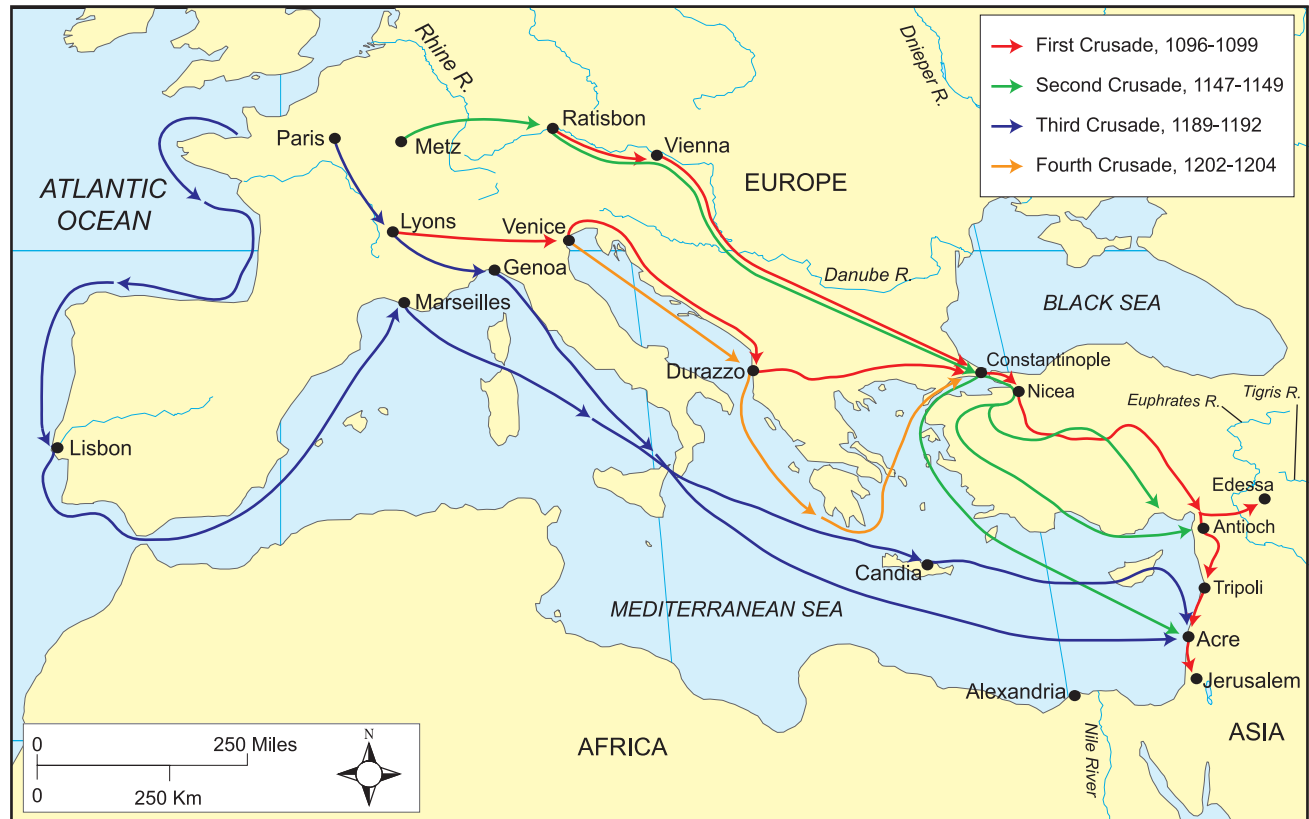
The Fourth Crusade (1202–1204) managed nothing more than the sacking of Constantinople. The damage done by the Western armies in three days of pillaging

ROUTES AND DATES OF CRUSADES, CA. 1099-1204

By 1099, the First Crusaders captured Jerusalem and set up the Christian states of Edessa, Antioch,

and Tripoli. Armies of the Second and Third Crusades fought to recapture Edessa and Jerusalem,

while soldiers in the Fourth Crusade sacked Constantinople in 1204.



severely weakened the Byzantine Empire and caused bitter feelings between the Eastern Orthodox and Roman Catholic churches.

Crusades also took place within Europe, designed to spread the faith and subdue opponents of papal power. In 1147, Pope Eugene II called for crusades to Christianize the eastern Balkan states. Martial orders such as the Brothers of the Sword and the Teutonic Knights of Germany set out to convert the Finns, Estonians, and Prussians, using force where they felt it necessary. Christian armies also mounted a campaign to reclaim Andalusia, the area of Spain under Muslim rule. The combined armies of Castile, Aragon, and Portugal won a deci-

sive battle against the Spanish Muslims (also known as Moors) in 1212, leaving only the kingdom of Granada in southernmost Spain in Muslim hands.

CONSEQUENCES

Crusades continued throughout the thirteenth century but had no material effect in Eastern lands. Jerusalem fell under Muslim control again in 1244; by 1291, Antioch and Acre, the last Christian states in Palestine, had returned to Muslim rule. Plans for crusades continued throughout the fourteenth and fifteenth centuries, but European armies turned their attention to fighting the Ottoman Turks. The conquest



MODERN WEAPONS

Greek Fire

European Crusaders first encountered a formidable weapon they called “Greek fire” when attacking Constantinople in 1204. It acquired its name from its association with the Greek-speaking Byzantine Empire that used it in combat. This flammable substance clung to surfaces, could self-ignite, and could not be doused with water. In addition to its devastating properties, this secret weapon of the Byzantine armies acquired a mythical status because the instructions for making it were kept a mystery—so much so, in fact, that in time the exact recipe for Greek fire was lost.

Tradition has it that a Syrian engineer named Callinicus invented Greek fire in 673. Byzantine armies used the substance when protecting city walls by employing a catapult or pump to project it onto attackers. Protecting themselves behind large iron

shields, fighters in the Byzantine navy would hurl or blast Greek fire at enemy ships. On two separate occasions, 678 and 717–718, the use of Greek fire decimated Muslim fleets attacking Constantinople. Byzantine armies used the weapon as a defense against Kievan Rus invasions in 941 and against European invaders during the Fourth Crusade (1202–1204). Crusaders who encountered this weapon were demoralized by their inability to protect themselves against it; water only caused the fire to burn more brightly.

To date, the precise compound used by the Byzantine armies to create Greek fire is not known. Scholars variously suggest that the flammable substance might have contained sulfur, quicklime, or naphtha, a distillation of petroleum.

of Constantinople in 1453 marked the end of the Byzantine Empire and the beginning of the Ottoman Empire in Turkey and the Near East.

While the Crusades had a devastating effect on the lives of all involved, the movements led to economic growth and an increase in trade, especially in major cities around the Mediterranean. European shipbuilding, mapmaking, and navigation improved out of the necessity for carrying armies across the Mediterranean Sea. Historians have attributed to the Crusades the

commercial expansion and contact with Eastern scholars that helped begin the Italian Renaissance.

See also: Andalusia; Christianity; Feudalism; Holy Roman Empire; Papal States and Papal Power; Religion.

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Culture and Traditions

Throughout its history, Europe has been home to a variety of cultures, ethnicities, and religions whose followers' interactions, whether peaceful or hostile, have shaped the continent's national borders. As of 2007, Europe was home to 45 countries speaking more than 20 major languages and dozens of smaller ones. Each year, immigrants from around the world add to Europe's cultural diversity. Modern Europeans face the challenge of participating in an international community while preserving the distinct ethnic customs and traditions they have practiced for centuries.

MEDIEVAL PERIOD

Europe after the collapse of the western Roman Empire in 476 generally consisted of two cultures: those that had adopted the Latin, Christian culture of Rome, and those that had not. Roman ways of life persisted in southern France, Italy, and Greece. These areas retained some measure of centralized authority; governments kept a standing military of paid troops and enforced a set of written laws, and economic prosperity rested on commercial trade. Families deferred to a patriarch or male authority, and women were largely assigned the domestic duties of keeping house and rearing children.

Roman holidays revolved around the Christian calendar, celebrating the birth, death, and resurrection of Jesus Christ. The worship of saints, individuals who had attained special holiness, played a strong role in daily life. Christians framed their days with devotional prayers and celebrated saints with feast days in which the entire community participated. Written literature—consisting of religious commentary, histories, and poetry—circulated among the literate, which included clerics and some **aristocrats**.

Beginning around the tenth century in northern France, an economic and political system called feudalism evolved from the land-owning system under which wealthy

aristocratic landowners provided peasants with land to farm in exchange for rent or labor. In addition to paying a portion of their produce to the landlord, peasants were required to make improvements to the land and provide military service. Less powerful aristocrats, including a class of armored warriors called knights, were often **vassals** of more powerful nobles, owing them service in much the same way as tenants owed service to landlords.

In contrast, Slavic groups in Eastern Europe and Germanic groups in Central and Northern Europe lived in much looser tribal structures. The chief economic activities were agriculture and warfare. Warriors fought out of loyalty to local kings or chiefs, and laws were usually made and enforced by the head of the clan and his advisers. Men still exercised authority in domestic as well as political matters, while the duties of child rearing and food preparation customarily fell to women. Religious life centered on the worship of various protecting gods or goddesses, and major holidays marked the turning of the seasons, times important to farmers. These cultures relied primarily on tradition, passed on through stories and histories in the form of long poems sung or recited by a bard. Legends of heroic, semi-mythical warriors such as Sigurd or Beowulf frequently provided an evening's entertainment.

Western Europe

Beginning in the fifth century, migrating Germanic tribes settled in the former Roman provinces of England and Spain, while other groups pressed into northern France and Italy. The disruption of Roman administration, literacy, and city life led historians to refer to the last half of the first millennium as the **Dark Ages**, a term signifying a lack of learning and cultural sophistication, rejected by many historians today for its inherent value judgment. Western Europe in the sixth through tenth centuries gradually became Christianized, following the example of the Frankish kings Clovis (r. 481–511) and Charlemagne (r. 768–814) and the work of Christian missionaries traveling to England and Germany. In addition to adopting the Latin language for their written records, Christian subjects incorporated religious themes into their art, architecture, music, and poetry. The practice of Christianity gave medieval Europeans a common set of rituals and beliefs that applied no matter who their king or feudal lord might have been.

Major cultural movements of the early **medieval** period included, most importantly, the reign of Charlemagne, during which subjects witnessed a return to Roman practices—an organized military, uniform law, and a renewed interest in the arts and learning called the Carolingian Renaissance. In northern England, Anglo-Saxon writers enjoyed a golden age in the seventh and eighth centuries, and Celtic monks in Scotland and Ireland during the eighth and ninth centuries created beautiful illuminated manuscripts. While clerics and government officials wrote in Latin, English, Irish, and Germanic bards in these centuries composed long epic poems in the spoken or **vernacular** languages, celebrating the pre-Christian past of their people. In Romanized areas such as France, Italy, and northern Spain, spoken Latin evolved into

the **Romance languages**, which were popular in both written and oral literature beginning in the eleventh century.

Pagan beliefs persisted longest among the Scandinavian tribes, which did not become fully Christianized until around 1000. The Norsemen, or Vikings as they were called, preserved the tribal customs of their ancient Germanic ancestors. Communities organized under local clan leaders, subject to a chief or king who enforced the laws of the tribe. Viking military power was wielded by warbands, armed warriors loyal to particular clan leaders. Skilled seafarers, the Vikings went on missions of exploration and conquest throughout Europe from the eighth through tenth centuries, establishing colonies in Sicily, northern France, England, and Iceland. Once Christianity introduced a written language to Scandinavia, Norse poets recorded the earlier beliefs of their people in adventurous tales called sagas, which recorded the customs and daily life of the Vikings.

Byzantine and Muslim Europe

In southeastern Europe, the eastern half of the Roman Empire survived, with its capital at Constantinople (now Istanbul). Its inhabitants referred to themselves as Romans, while Western Europeans called them Greeks or Byzantines, after the capital city's original name, Byzantium. The Roman emperor Constantine the Great (r. 306–337) renamed the city after himself when he made it the capital. The Christian Church at Constantinople, which later became the Greek Orthodox Church, embraced the daily life of its citizens as completely as the Roman Catholic Church did in the West.

In the ninth and tenth centuries, the Byzantine Empire extended its influence to Italy, the Near East, and the Slavic lands. Christian missionaries from the empire traveled to Bulgaria and to Kievan Rus,

where Vikings had merged with Slavic groups to build an empire based at Kiev (now the capital of Ukraine). Byzantine culture was marked most strongly by its unique blending of Greek, Roman, Eastern, and Islamic influences, as seen in Byzantine art, architecture, and literature.

The family formed the basic unit of Byzantine life; children were educated at home, and most goods needed for household use were produced inside the home as well. Women, who supervised domestic affairs, kept to private quarters separated from the rest of the house except for common meals or when attending a public feast to celebrate a religious holiday. The modern European nations of Albania, Armenia, Belarus, Bulgaria, Cyprus, Greece, Romania, Serbia, and the member states of the Russian Federation all belonged at various times to the Byzantine Empire until its conquest by the Ottoman Turks in 1453.

From 711 to 1492, Muslim rulers of Andalusia introduced and supported Arabic culture in Spain. Andalusian cities such as the capital of Córdoba featured public baths, libraries, mosques, spacious homes with large gardens, and universities attended by Christian, Jewish, and Muslim scholars alike. When Christian warriors of the Reconquista, or Reconquest, recaptured Toledo from the Muslims in 1105, they found a library housing Greek and Roman texts unknown to the rest of Europe, as well as the works of Arab philosophers, astronomers, mathematicians, and doctors. Christian and Jewish interpreters began translating these writings into Latin, inspiring an increase of scholarship in France and Western Europe that historians now think of as a twelfth-century renaissance.

RENAISSANCE AND EARLY MODERN PERIODS

Beginning in the thirteenth century, Italy emerged as Europe's cultural center thanks

to commercial contacts with Andalusia, the Byzantine Empire, and the Far East. The cultural and intellectual movement that developed in Italy in the fourteenth century due to exchanges among Christian, Muslim, and Greek scholars was called the Renaissance, meaning "rebirth." The period was characterized by a renewed interest in the learning, culture, and artistic achievements of **classical antiquity**, especially the ancient civilization of Greece.

Signs of this renewed interest began to appear in the fourteenth century as Italian artists and architects started to incorporate classical motifs and techniques into their work and as scholars such as Petrarch revived interest in Greek language and literature. Petrarch formulated a new philosophy called **humanism**, which celebrated human achievement and attached greater importance to creative pursuits such as the arts, literature, music, and learning. Humanism represented a profound departure from medieval modes of thought, which viewed human life as having a primarily spiritual purpose and **secular** interests as mere vanity. Humanistic ideals gradually spread through Europe beginning in the fifteenth century, aided in part by the invention of the printing press around 1450.

Printing marked a major turning point in the **cultural history** and **social history** of Europe. It fostered the spread of literacy, helping to popularize and advance cultural change throughout Europe. It was also instrumental in helping to launch and sustain the Protestant Reformation of the sixteenth century, a call for reform of the Roman Catholic Church touched off by the German monk Martin Luther in 1517. As Protestant groups formed in Germany, France, England, Scotland, Switzerland, and elsewhere, the Roman Catholic Church began to lose its position as the cultural institution uniting all of Western Europe.



TURNING POINT

The Counter-Reformation

The Counter-Reformation was a late-sixteenth-century reform movement in the Roman Catholic Church aimed at curbing abuses by its officials, silencing its critics, and restoring the moral authority of the Church. The movement entailed a series of policy changes that reorganized offices within the Catholic Church, addressed objectionable practices by the clergy, and created new institutions dedicated to combating **heresy** and spreading the faith.

The Counter-Reformation was in large measure a response to the rise of Protestantism earlier in the century. Church practices such as the selling of indulgences, which promised forgiveness of sins for a payment of cash, had caused many Catholics to question the piety and fitness of Church officials. In 1514, German monk Martin Luther publicly posted a list of 95 disputes he had with Catholic practice and belief. Luther's 95 points, or "theses," defined what came to be known as Protestantism.

In 1545, Pope Paul III (r. 1534–1549) called a Church council at the Italian city of Trent to address problems raised by the Protestants

and to redefine Catholic **doctrine**. The council set stricter standards for the education of priests, made marriage a ceremony that could only be administered by the Church, and ended the selling of indulgences. The council also promoted an increase in missionary work and reorganized Church administration to find new sources of revenue to replace that lost from newly Protestant countries. The pope was forced to relinquish some of his authority to bishops to make the Church more responsive to local concerns. The Church also began to compile a list of prohibited books to protect its followers from what it considered unsound beliefs.

Although the reforms enacted during the Counter-Reformation helped shore up the Church's declining authority, they could not reverse the tide completely. With much of Europe under Protestant leadership, subsequent popes wielded less power to compel **secular** leaders to do the Church's bidding. The Church's influence over the political affairs of Europe diminished steadily from the seventeenth century on.

Scientific discoveries made during the fifteenth and sixteenth centuries broadened Europeans' knowledge of the natural world and further undermined people's belief in the infallibility of the Church, which adhered to outdated views about the structure of the universe. Polish astronomer Nicolaus Copernicus, for example, offered proofs that the earth revolved around the sun, directly contradicting the Church's teaching that the earth was at the center of the universe.

Faced with the Protestant challenge, the Roman Catholic Church in the mid-sixteenth century began an effort of internal reform called the Counter-Reformation. Church leaders took steps to strengthen the Church's position by holding clergy to higher standards of behavior and punishing **heretics** or those who challenged the Church's authority. Pope Paul IV (r. 1555–1559), who established the infamous Inquisition and compiled the Church's first list of banned books, was the first of several such

aggressive church leaders. The dramatic and evocative artistic style called baroque developed as an expression of the new fervor of the Church. Baroque artists adopted emotionally charged religious themes, such as the passion of Jesus or the martyrdom of saints, and depicted them with violent movement and vibrant color. Baroque art, architecture, and design featured elaborate ornamentation and gaudy color intended to awe the viewer.

While the Church sought to control what its members read about or believed, advances in navigation and ship design put Europeans in touch with a wider range of outside cultural influences than ever before. Where once Middle Eastern merchants had controlled trade between Europe and Asia, now European merchants sailed directly to Asian ports for luxuries such as silk and spices. Direct trade with Asia, along with the discovery of the hitherto unknown continents of the Americas, opened up a world of unfamiliar landscapes, plants, animals, peoples, and customs to European eyes. During the sixteenth and seventeenth centuries, Europeans adopted a host of new fashions, new foods such as coffee and chocolate, and new fads such as smoking tobacco.

MODERN EUROPEAN CULTURE

In the eighteenth century, an intellectual movement called the Enlightenment gave rise to the philosophies that formed the basis of modern European thought. Late seventeenth- and eighteenth-century philosophers such as the Englishman John Locke and the Frenchman Jean-Jacques Rousseau championed the use of reason, rather than emotion or religious belief, to shape government and social policy. Western Europeans, having conquered and colonized most of the Americas, and having established worldwide trading empires that

touched virtually every continent, began to develop a strong sense of their superiority over other cultures. Viewing themselves to be at the peak of cultural sophistication, Europeans enjoyed a nostalgia for their own past, which they indulged through a series of artistic revivals. Wealthy young **aristocrats** typically undertook a Grand Tour through Europe to discover the continent's rich artistic wealth and history. This practice helped to spread common artistic and cultural ideals among the ruling classes and to set standards of behavior to be emulated by the masses. The exploration of the ruins of Pompeii in 1748 fueled the neoclassical movement in literature, art, and philosophy, which looked to ancient Greece and Rome for inspiration. A fascination with the seemingly barbaric art of the Middle Ages influenced Gothic artists and poets at the turn of the nineteenth century.

With the advent of the Industrial Revolution in Great Britain during the mid-eighteenth century, the daily lives of workers in Western Europe underwent a significant change. Urbanization increased in the nineteenth century as people moved to cities to find work in growing factories, where men, women, and children labored long hours for low wages. Means of transportation such as the steamship and the train, and communication technologies such as the telegraph and telephone, linked people over broader distances. As technological advances increased the monotony and pace of everyday life, a movement called **romanticism** inspired artists and writers in England, Germany, France, and elsewhere to celebrate the emotional, the sensory, and the imaginative realms of human experience.

During the mid-nineteenth century, many of Europe's small duchies and principalities disappeared as a result of the unification of Italy in 1870 and the formation of the German or Prussian Empire in 1871.



An illustration from 1592 shows Portuguese traders departing from the port of Lisbon to trade with colonies in Brazil and the East Indies. (Theodore de Bry/The Bridgeman Art Library/Getty Images)

Despite losing their independence, ethnic groups in these regions as in the rest of Europe clung to native customs and traditions such as food dishes, holidays, and costume to preserve and protect their cultural heritage.

The preservation of cultural heritage became an even stronger focus in Europe during the tumultuous events of the twentieth century. World War I (1914–1918) cost millions of lives and toppled most of the existing aristocratic regimes in Europe. The global Great Depression of the 1930s was followed immediately by World War II, which devastated the entire continent and led to an almost fifty-year-long Cold War pitting the United States and its Western European allies against the Soviet Union and its Eastern Europe satellite states.

In 1954, the Swiss philosopher Denis de Rougement founded the European Cultural Foundation, an organization that to this day works to protect and foster exchanges between the many cultures of modern Europe. The formation of the European Union (originally the European Common Market) in 1957 was another major step in promot-

ing European unity. As of 2007, the European Union comprised twenty-seven member states throughout Europe committed to free trade, unrestricted movement, and greater inter-European cultural exchange.

See also: Andalusia; Art and Architecture; Charlemagne; Enlightenment; Exploration; Feudalism; Holy Roman Empire; Industrialization; Literature and Writing; Nationalism; Papal States and Papal Power; Reformation; Renaissance; Society; Technology and Inventions.

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Democracy and Democratic Movements

Democracy is a form of government in which citizens or their elected representatives directly run the affairs of state. Democracies in Europe share such features as universal suffrage (the right to vote for all qualified citizens), competition for office among political candidates, and freedom of expression and assembly. Democratic ideals appeared in modern form in the philosophies of the eighteenth-century Enlightenment. Since the French Revolution in 1789, the states of Europe have shown an increasing trend toward democratic government. Most of the states of modern Europe are constitutional monarchies or republics, in which laws are made by a legislative assembly or parliament.

EVOLUTION IN EUROPE

The first democracy in Europe emerged in the ancient Greek **city-state** of Athens during the sixth and fifth centuries B.C.E. Athenian citizens voted on all major decisions, and elected officials were chosen by lot out of a pool of eligible members. Around 590 B.C.E., the Athenian politician Solon incorporated democratic principles into the earliest constitution in the European world.

During the **Middle Ages**, feudalism was the predominant form of social organization in Europe. Under this system, powerful nobles owned virtually all of the productive land, allowing peasants to live on their property and keep a portion of the food and other goods they produced. In exchange, the peasants pledged an oath of loyalty and service to the lord of the estate. They farmed the fields, tended the livestock, performed all labor on the estate, and performed military service if their lord went to war with a neighbor. In effect, peasants were bound to the land and its owner.

Feudalism was organized within a **hierarchical** structure, whereby people enjoyed property and privileges according to their social class. While nobly born **aristocrats** enjoyed many freedoms, including the right

to own property, lower-class peasants and **serfs** had no power to influence policy except through rebellion. Emperors or monarchs made the laws, held the power to imprison or execute subjects at will, and relied on a cabinet or council, composed of aristocrats, to enforce their rulings.

Nobles sometimes resorted to force to change the law. In 1215, a group of rebellious English barons banded together and forced King John (r. 1199–1216) to sign the Magna Carta, a document that placed limits on the power of the king and ensured certain basic freedoms. These included the right of habeas corpus, which required that all prisoners must be charged with specific crimes. This was intended to prevent the king from seizing or imprisoning people for purely personal or political reasons. Historians consider the Magna Carta the first effort at a British constitution—a written system of laws and principles that guide a government.

In fourteenth-century Italy, the Renaissance thinker and poet Petrarch outlined a philosophy of **humanism** that came to have a great impact on thinkers throughout Europe, especially as the Reformation got under way in the sixteenth century. Humanism placed a new value on the individual,

DEMOCRACY IN MODERN EUROPE, 1215–2000

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| <p>1215 English nobles pressure King John to sign the Magna Carta, which obliges the king to abide by certain legal procedures</p> <p>1689 Bill of Rights passed during the Glorious Revolution makes Great Britain a constitutional monarchy, giving political power to Parliament</p> <p>1690 John Locke completes <i>Two Treatises of Government</i>, which outlines the philosophy of liberalism</p> <p>1748 Montesquieu publishes <i>The Spirit of the Laws</i>, which suggests a separation of powers among branches of government</p> <p>1762 Jean-Jacques Rousseau publishes <i>The Social Contract</i>, describing an ideal form of democratic government</p> <p>1776 Revolution under way in the American colonies; Declaration of Independence claims life, liberty, and pursuit of happiness as inalienable human rights</p> | <p>1789 Revolution begins in France with democratic ideals reflected in the slogan of “liberty, equality, fraternity”</p> <p>1799 Napoleon Bonaparte becomes dictator of France</p> <p>1848 Revolutions sweep Europe as citizens call for representation in government</p> <p>1918 End of World War I and Ottoman and Austria-Hungarian empires leads to formation of several democratic states in Europe</p> <p>1945 End of World War II; occupied West Germany becomes a democratic state</p> <p>1989 Velvet Revolution in Czechoslovakia brings end to Communist rule and the return of democratic elections</p> <p>1991 Soviet Union dissolves; several independent republics form, including Ukraine</p> |
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emphasizing **secular** or nonreligious values, experiences, and achievements. Thinkers of the Enlightenment, beginning in the late seventeenth century, expanded this philosophy to stress the human capacity for rational thinking and moral distinction.

Guided by these principles, Enlightenment philosophers outlined the fundamentals of democratic government. The English philosopher John Locke wrote that governments must rest on the consent of the governed and should exist to protect the natural rights of life, liberty, and property. Locke’s *Two Treatises of Government* (1690) became the basis of **liberalism**, the idea that government should protect individual liberties. In *The Spirit of the Laws* (1748), the

French philosopher Montesquieu formulated a theory of the separation of powers, or the distribution of government power among independent branches or offices. In *The Social Contract* (1762), the French thinker Jean-Jacques Rousseau advocated the revolutionary idea that every citizen should directly participate in government to protect his basic right of freedom. Rousseau and his contemporaries, like the ancient Athenians, considered only educated males to be eligible for citizenship.

The first Bill of Rights, part of the larger Declaration of Rights, was passed in Great Britain in 1689 when Parliament invited Mary II and William of Orange to be joint sovereigns. As part of this exchange, called

the Glorious Revolution, Britain was established as a constitutional monarchy in which Parliament held primary political power and the monarchs served as head of state. In the American colonies, the Declaration of Independence (1776) defined “life, liberty, and the pursuit of happiness” as inalienable human rights, meaning that government could not impinge upon them. The middle and working classes of France who initiated the French Revolution (1789–1799) made “liberty, equality, and fraternity” their slogan, putting democratic ideals to political use.

NINETEENTH- AND TWENTIETH-CENTURY MOVEMENTS

In the late eighteenth and early nineteenth centuries, industrialization changed the foundation of most European economies from agriculture to manufacturing. Towns and cities began to surpass farms and villages as the main centers of social life. Far from the familiar setting of the local village, city dwellers had to develop social bonds beyond those of family or friends. This led them to emphasize their shared identities as Russians, Italians, or Germans. Groups within many countries began to advocate for **sovereignty**, or self-rule. The revolutions of 1848, often called the Year of Revolution, began in Sicily, where nationalist groups managed to overthrow King Ferdinand II, declare an independent state, and establish a democratic constitution. In Paris, liberal groups overthrew King Louis Philippe in 1848 and reinstated the republic, which had come to an end in 1799 when general Napoleon Bonaparte seized the French government.

The spirit of revolution spread to Poland, Prussia, Austria, Hungary, Bohemia, and the rest of Italy as dissenters sought to end monarchical regimes and bring about democratic governments. Although all of

the revolts eventually failed and a backlash ensued in which many European monarchs tightened their control of government, the spirit of democracy did not disappear.

World War I heralded the end of the monarchical **era** in Europe. The defeated German emperor Wilhelm II **abdicated** his throne, dissolving the German Empire. The Weimar Republic, a popularly elected parliamentary democracy, succeeded the empire. Defeat in the Great War also brought about the collapse of Germany’s ally, Austria-Hungary. Austria, Hungary, and Czechoslovakia emerged as separate independent republics, while the remainder of the Austro-Hungarian Empire united to form the state of Yugoslavia. The 1917 Russian Revolution deposed the ruling dynasty and replaced the czar with a Communist government. Finland took advantage of the turmoil to declare its independence from Russia in 1917 and became a sovereign nation.

The Great Depression of the 1930s brought a backlash against democracy, as several European nations established **totalitarian** states. In Western Europe, extremist political leaders consolidated power by using the economic crisis to stir ultranationalist sentiment and fear of foreigners. In the 1930s, Italian dictator Benito Mussolini introduced fascism, an ultranationalist, **authoritarian** political ideology that promoted the merging of government and business interests as a means to control all aspects of the state. In Germany, Adolf Hitler’s National Socialist (Nazi) Party adopted the fascist ideology and added elements of German racial supremacy and anti-Semitism. Francisco Franco, a disciple of Mussolini, overthrew Spain’s republican government and set up a fascist state in the late 1930s. In the Soviet Union (formerly Russia), Communist Party chief Joseph Stalin set up perhaps the continent’s most repressive

regime, murdering and exiling millions of political opponents during a time known as “The Terror.”

The defeat of Nazi Germany and Fascist Italy in World War II helped reinvigorate democracy in Western Europe, as the nations they conquered reinstated parliamentary democracy following liberation. Italy became a republic in 1946, and the Federal Republic of Germany (West Germany) was formed under a democratic government in 1949. Eastern European nations, however, merely changed masters. The Soviet Union forcibly established satellite Communist governments in the nations they freed from Nazi occupation. Democracy would not return to these countries for almost fifty years.

In 1989, democratic movements again swept the continent as Eastern European satellites of the weakening Soviet Union began to throw off Communist rule. In that year, the German Democratic Republic (East Germany) initiated a process of reunification with West Germany, and Communist

regimes fell in Czechoslovakia, Poland, Romania, Hungary, and Bulgaria. The Soviet Union itself dissolved in 1991, and many of its constituent states, such as Ukraine, formed democratic governing structures. By the twenty-first century, every country in Europe had a democratic system of government.

See also: Absolutism; Austria-Hungary; Cities and Urbanization; Cold War; Communism; Enlightenment; Fascism/ National Socialism; Feudalism; French Revolution; Germany; Industrialization; Nationalism; Renaissance; Ukraine; Velvet Revolution; World War I; World War II.

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Economic Development and Trade

The expansion of trade and the development of markets, currency, and commerce in Europe have paralleled the growth of towns and cities across the continent as well as great advances in transportation and communication. For much of the past 500 years, Europe has been the most urbanized continent in the world and home to some of the most diversified and successful trading powers. Modern Europe boasts perhaps the most efficient and advanced transportation and communications networks on the planet. In recent years, European nations have looked to set aside traditional rivalries and they established the European Union, a continent-wide organization aimed at creating a single European trading market and common European currency.

ECONOMIC COLLAPSE

For more than 500 years after the fall of the Western Roman Empire in the sixth century C.E., Europe was a poor, isolated, rural backwater. The ancient Romans had founded cities and towns throughout Western Europe

and connected them with well-maintained roads that facilitated transportation and communication. The collapse of the empire, however, left no central government to maintain the roads or protect traveling merchants from bandits and pirates. Thus,

urban dwellers largely abandoned the cities, which could no longer provide for their citizens' basic needs.

The rural economy of **medieval** Europe, in which local populations produced most of the necessities of life, had little need for an extensive trade network or system of currency. Residents simply bartered, or swapped, goods with one another to obtain the things they lacked. In fact, because there was little or nothing to purchase, currency or coinage fell out of use in many parts of Europe. For peasants concerned with day-to-day survival, food, clothing, and shelter were far more important than gold or silver.

MEDIEVAL ECONOMIES

In the early medieval period, Germanic and Slavic groups outside the influence of the Roman Empire mainly engaged in a subsistence-level economy, where people produced little more than the food, clothing, weapons, and household goods they needed to survive. Germanic **artisans** did create luxury items such as engraved weapons, jewelry, and elaborate dining utensils or cauldrons, but these items were more for use than for trade. Warriors were paid with the treasure they plundered during battle.

Western Europe

In parts of Western Europe that had been under Roman government, powerful rulers occasionally tried to revive the use of currency, in part to pay their armies. The Frankish king Charlemagne (r. 768–814) minted coins to facilitate tax collection and commerce, and some peoples who traded with Charlemagne's empire, such as the inhabitants of Venice, adopted Frankish currency. The Anglo-Saxon king Alfred the Great (r. 871–899) created new mints to manufacture the English penny, which Alfred used to pay his soldiers and give tribute to the

Danes, Viking tribes in northern England. Barter, however, remained the primary method of exchange.

In northern France in the ninth century, an economic and social system called feudalism arose as a result of the control of most of the land by **aristocratic** landowners. Because it was difficult for the small farmer to survive, peasants entered into contracts with large landowners. Under these agreements, the peasants, called **serfs**, lived on and farmed the aristocrats' land and also paid them a percentage of what they produced as rent. In addition, the peasants owed labor and military service to the landowners. Under feudalism, serfs and their descendents were contracted or bound to the land for life and could only leave with the landowner's permission.

The feudal system rested on formal vows of loyalty between a lord and the **vassal** to whom he granted land. It also structured medieval society into distinct classes, where aristocrats enjoyed wealth and property while serfs lived at the subsistence level. Feudalism formed the basis of European economies in Western, Central, and Eastern Europe until about the fourteenth century, although Russia did not abolish serfdom until the nineteenth century.

Southern Europe

Unlike their feudal neighbors, the residents of Andalusia, or Muslim Spain, enjoyed a monetary economy, investment opportunities financed by bankers, and prosperous trade with Muslim lands in North Africa and the Near East. In the eastern half of the Roman Empire, later called the Byzantine Empire after its capital of ancient Byzantium (later Constantinople, now Istanbul), currency continued to circulate in the form of gold and bronze coins. During its times of greatest expansion, from the tenth through twelfth centuries, trading took place freely



INTO THE 21ST CENTURY

European Union

The European Union (EU) is an alliance of democratic European countries committed to the common goals of peace and economic prosperity for all its member nations. In 1957, six countries—Belgium, France, Germany, Italy, Luxembourg, and the Netherlands—signed the Treaty of Rome to create the European Economic Community (EEC), pledging to share economic resources, foster economic recovery, and prevent future wars. In 1992, under the Maastricht Treaty, the EEC became the present European Union. As of 2007, the EU had 27 member nations with a total population of nearly 500 million people. Several other nations had applied for membership but had yet to be accepted.

The EU is organized into several branches, or pillars, that work together across national borders. Members of the EU elect representatives to the European Parliament, which proposes and votes on laws that affect all member states. Each member nation holds popular elections to select its own representatives to the Parliament, and each has a number of seats proportional to its population. No state, however, has fewer than 5 or more than 99 of the 785 total seats. The European Court of Justice ensures that the laws passed by the Parliament are enforced uniformly within member countries.

In 1999, the EU issued a common currency called the euro, which replaced the national currencies of most member nations. A few EU members, such as Great Britain and Norway, have chosen to use both the euro and their national currencies. The EU's Central Bank regulates exchange rates and circulation of the euro, while the Investment Bank uses its resources to stimulate the economies in poorer regions of Europe, improve education and technology, and fund environmental protection measures. The European Commission oversees the operations of the EU as a whole and represents Europe in the broader world, which includes financing peacekeeping missions and humanitarian efforts in troubled areas of the globe.

The constitution of the EU specifies that countries wishing to join the Union must have a democratic government, market economy, a civil service to enforce EU laws, and a commitment to the EU's ideals of freedom and social justice for all residents. Citizens of member countries can travel to and live, work, study, or retire in any other member country without discrimination. The EU also has its own symbols, including a flag, an anthem, and an international holiday called Europe Day, celebrated on May 9. The EU motto, "united in diversity," succinctly expresses the goals of the organization.

within the empire's borders and with merchants from the Near East and Italy.

Constantinople was a nexus of many trade routes and an important site on the Silk Road, the main overland route linking Europe to India and China. Merchants in Constantinople also traded with the Norsemen

or Vikings who established the Kievan Rus, a Slavic kingdom in what is now Ukraine. Southern merchants exported jewelry and fine carvings in return for northern furs, timber, metals, and slaves. After Christian warriors sacked Constantinople in 1204 as part of the Fourth Crusade, greatly reducing the



The ECOFIN Council covers EU policy in a number of areas, including economic policy coordination, economic surveillance, monitoring of member states' budgetary policy and public finances, the euro, financial markets and capital movements, and economic relations with third-party countries. (Getty Images)

city's links with the Far East, trade contacts between the Byzantine Empire and the **city-states** of Italy increased.

Growth of Towns

While luxury items such as silk, mirrors, and spices found a market among the wealthy, most trade routes throughout feudal Europe developed out of the need for basic commodities. As urban populations grew, so did their demand for goods such as salt, building materials, and the raw materials used to produce clothing, tools, and weapons. Feudal lords realized that they could increase their own wealth by taxing the sale and transportation of goods, so they encouraged trade. In 1158, Henry the Lion, duke of Saxony and Bavaria, founded what would become the German city of Munich so he could charge tolls to merchants using his bridge. In the twelfth and thirteenth centuries, Italian coastal towns such as Genoa, Amalfi, Pisa, and Venice fostered a healthy sea trade with the Byzantine Empire and Muslim cities in North Africa.

Inland, towns grew around markets and fairs where merchants brought goods north

from Italy and Spain. In the thirteenth century, Italian merchants attended the great fairs at Champagne and Brie in France to buy cloth produced by **textile** workers in the Netherlands. People skilled at a particular trade settled in towns and joined **guilds**, organizations devoted to protecting a certain trade within a city. A middle class developed where once there had only been lords, religious officials called **clergy**, and peasants.

By the end of the thirteenth century, the growth of towns and markets caused a gradual but lasting transformation in medieval economies. Instead of traveling from place to place, merchants formed trade associations or leagues, such as the Hanseatic League of German and northern European towns. In the fourteenth century, the bill of exchange began to involve third parties in the exchange of money. Merchants did not have to carry currency as they traveled and thus ran a lower risk of being robbed.

During the fourteenth century, a succession of famine and plagues upset Europe's economic balance. The epidemic of bubonic plague, or Black Death, which killed at least

a third of the population between 1347 and 1351, made labor much more valuable. With fewer people available to do the work, servants, laborers, and agricultural workers could demand higher wages. Many wage-earning serfs amassed enough wealth to buy their freedom from feudal obligations, helping to speed the end of feudalism. Prosperous merchants used their newfound riches to challenge the nobility's monopoly over political power. By the end of the fifteenth century, when the intellectual and cultural rebirth called the Renaissance had spread through Europe, economic changes had altered the social landscape of the continent.

THE MODERN MARKET

The conquest of the Byzantine Empire by the Ottoman Turks in 1453 cut trade routes between Europe and the East. Deprived of the connections that had brought their silks and spices, European merchants sought sea routes to revive their trade. The establishment of direct sea trade with Asia, coupled with the discovery of the Americas, opened new global markets almost overnight. As a result, Europe enjoyed a Commercial Revolution that lasted roughly from 1500 until around 1650.

The discovery of new territories by European explorers dramatically shaped European economic development. The overseas colonies established by many European nations served both as new sources of raw materials and as markets for finished goods from Europe—thus evolving into an export-based economic system called **mercantilism**. Under mercantilism, the home country imported raw materials from its colonies and used them to produce finished goods. It would then export the finished goods to the colonies that supplied the raw materials. Mercantile powers typically prohibited colonists from producing most manufactured goods, thus forcing them to buy finished goods

produced in the home country from the colony's own resources. Mercantile countries also usually tightly restricted trade with other countries, imposing high tariffs, or taxes, on foreign goods. Their colonies were frequently barred from any trade with foreign countries.

Mercantilist policies caused widespread inflation as local producers, shut out of foreign markets and facing no competition from imported goods, raised prices. Landowners sought to raise rents to cover the higher prices, but peasants were unable to pay the higher rents. Many aristocrats were forced to sell land to raise cash, displacing tenants and putting agricultural laborers out of work. Landowners searched for ways to make their farmlands more productive, while others turned to raising sheep to supply the growing textile market with wool. As this transformation got under way, many landowners began to enclose property formerly held in common by villagers in the countryside. The loss of income and homes forced many to seek employment in towns and cities. The mass of cheap labor facilitated the industrialization of Western Europe by providing a pool of workers for the continent's expanding factories, mines, and ironworks.

The rise of industrialism and the decline of mercantilism coincided with the publication of a treatise by Scottish social philosopher Adam Smith, *The Wealth of Nations* (1776). In that work, Smith proposed an economic system called **capitalism**, based on the accumulation of wealth, or capital, through the free sale of goods and services. Smith suggested that in an open market, the price of goods and services would be regulated by demand, and that producers could earn profits through the division of labor and reinvestment of profits. In Smith's vision of unceasing progress, the self-interest of capitalists, or owner-producers, would lead to the greatest good for all.

Industrialized countries such as Great Britain, France, Germany, and the Netherlands increasingly pursued capitalistic policies in the nineteenth century, responding in part to democratic movements advocating freedom and rights for the individual citizen. Capitalist economic policies demanded a laissez-faire or hands-off approach by the government, since the laws of supply and demand would presumably regulate both prices and wages.

In 1848, the German social philosophers Karl Marx and Friedrich Engels suggested in the *Communist Manifesto* that since infinite progress was impossible, capitalism must eventually collapse. The *Manifesto* predicted that the working class or proletariat, who were exploited by capitalist policies, would stage a revolution, overthrow capitalist governments, and establish a system of communism based on communal ownership of the means of production and an absence of class distinctions. Though subscribing to Marxist ideals, the more moderate adherents of **socialism** sought social equality without a revolution. Socialism gained influence at the end of the nineteenth century, as evidenced by the formation of labor unions in several European states in the 1870s and 1880s. In 1889, many of these groups joined together to create the Second International, a socialist party headquartered in Belgium.

In 1917, a political party called the Bolsheviks overthrew the Russian emperor, or czar, and formed the world's first communist state, the Union of Soviet Socialist Republics (USSR). The Communist Party in the Soviet Union introduced economic reforms somewhat different from those Marx had envisioned. Efforts to design and control the Soviet economy, such as the five-year plans instituted by dictator Joseph Stalin beginning in 1928, often resulted in food short-

ages or inflation. Repressive governments in the republics of the USSR and other Communist countries in Eastern Europe caused economic stagnation by discouraging innovation and minimizing industrialization.

At the same time, the laissez-faire approach to capitalism proved problematic as well. In the 1930s, Europe suffered from the worldwide economic collapse called the Great Depression. Many European countries responded by implementing a social welfare state that mixed elements of capitalism and socialism. This system was designed to prevent widespread poverty during times of economic hardship and ensure a basic standard of living for all citizens.

World War II marked another major turning point in European economic history. The capitalist West, led by Great Britain and the United States, allied with the Soviet Communists to defeat Nazi Germany. After the war, however, the Soviet Union imposed Communist governments in the Eastern European nations it liberated from German occupation. Western European nations, with U.S. economic assistance, rebuilt their mixed capitalist-socialist economies. In 1957, Belgium, France, Germany, Italy, Luxembourg, and the Netherlands formed the European Economic Community (EEC) to promote trade and commercial exchange among its members. For the next half-century, Europe was divided between a capitalist West and a communist East.

The Communist system proved unworkable in the long run. By the late 1980s, the Soviet economy was crumbling rapidly, and several Eastern European nations replaced their Communist regimes with capitalist democracies. When the Soviet Union itself collapsed in 1991, its former republics and the remaining Communist nations of Eastern Europe adopted capitalist policies. Meanwhile, the EEC had grown to more

than twenty nations and given way to the European Union (EU), which sought to establish a single currency and consistent economic policies for all member states. At the beginning of the twenty-first century, the EU had begun to expand into formerly Communist Eastern Europe, bringing it closer to the goal of fashioning Europe into a single economy.

See also: Cities and Urbanization; Communism; Feudalism; Industrialization; Mercantilism; Russian Revolution and the Soviet Union; Slavery and the Slave Trade; Social Welfare State.

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England See Great Britain.

Enlightenment

Also called the Age of Reason, an intellectual movement in Europe during the late seventeenth and eighteenth centuries that regarded rationality as the true basis of knowledge. Enlightenment ideals underlay the movement toward democracy and the rise of such economic systems as **socialism** and communism. Among the most influential Enlightenment thinkers were the French philosophers Jean-Jacques Rousseau and Voltaire, the English politician and philosopher John Locke, the Scottish economist Adam Smith, the German philosopher Immanuel Kant, and the Scottish philosopher David Hume.

During this vibrant period in Western history, all aspects of traditional life were subject to intense scrutiny. Enlightenment thinkers rejected or questioned the systems of belief that had prevailed in Christian Europe during the **Middle Ages** and Renaissance, particularly the idea that God was the chief authority over human life. During the Renaissance, the growth of **humanism** placed a new emphasis on human experience, although many thinkers were able to reconcile their religious faiths with humanistic values. After

the Protestant Reformation of the sixteenth century, the Catholic Church ceased to constitute the absolute authority for many Europeans. New advances in mathematics and sciences such as anatomy, physics, chemistry, and astronomy, including the discoveries of such thinkers as the English scientist Isaac Newton, made it seem possible that all the mysteries of nature could be explained by rational laws. The scientific method, based on principles of observation and experimentation, was applied to all fields of knowledge. Philosophers throughout Europe called this

expansion of knowledge an illumination, or Enlightenment.

Taking mathematics and the sciences as their model, philosophers concluded that reason is not only humanity's greatest gift but also the tool for understanding everything about the universe. Thinkers like the Englishman John Locke, writing in the seventeenth century, and the Frenchmen René Descartes and Montesquieu, writing in the eighteenth century, explored the subject of human nature. They concluded that humans are essentially rational beings who can be improved through education and whose laws and politics should rest on ideals of equality and self-determination. Writers like Voltaire advanced principles of toleration and self-expression. And philosophers even used reason to explain the phenomenon of religion. They developed a philosophy called deism, which pictured the universe as an enormous, intricate, mechanical system that God created and then left alone to operate according to set laws. Deists believed that humans can discover these laws with the careful and systematic application of reason and scientific method.

Enlightenment philosophers and scientists looked to advances in knowledge to

improve the lot of all humanity. Scientific institutes sprang up across Europe, and in 1780, Denis Diderot finished compiling the famous French *Encyclopédie*, which collected information on virtually every known subject. Enlightenment thought spurred many changes in European society. As scientific progress continued into the next century and new inventions increased the rate of industrialization, democratic ideals of equality and freedom inspired radical change, such as the French Revolution and, finally, the abolition of slavery.

See also: Communism; Democracy and Democratic Movements; French Revolution; Industrialization; Reformation; Renaissance; Slavery and the Slave Trade.

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Environmental Issues

Concerns about environmental cleanup, protection, and sustainable development have confronted the nations of Europe since the Industrial Revolution. Rapid population growth and widespread industrialization in the nineteenth and twentieth centuries severely damaged Europe's ecosystem. Today, the continent faces such serious issues as the pollution and depletion of water resources, the use and disposal of toxic chemicals, deforestation and biodiversity loss, and climate change or global warming. European governments have responded by seeking methods of sustainable development that will minimize environmental impact.

CURRENT PROBLEMS

Air pollution tops the list of European environmental concerns. Emissions from automo-

biles, industries, and agricultural processes contain gases such as carbon monoxide, carbon dioxide, nitrous oxide, and methane that



On April 30, 1986, a nuclear power plant at Chernobyl in the Ukraine exploded in the world's worst recorded nuclear accident. The blast spread radioactive clouds across much of Europe and radiation directly affected more than 3 million Ukrainians. (ZUFAROV/AFP/Getty Images)

prevent heat from escaping from the atmosphere back into space. This creates what is called the greenhouse effect, in which the earth heats up beyond normal levels. These emissions also affect air quality, and increased levels of smog caused by gases lead to health problems such as asthma and other bronchial ailments.

At present, fossil fuels such as petroleum, coal, and natural gas provide the chief sources of energy for most European countries, powering industry, homes and businesses, and automobiles. Environmental surveys conducted by the European Commission suggest that emissions from traffic alone contribute 50 percent of the greenhouse gases in Europe's air. European governments, businesses, and nonprofit organizations are searching for cleaner sources of energies such as nuclear, geothermal, wind, solar, and hydroelectric power. Although none of these sources produce greenhouse gases, some, such as nuclear power, create other environmental concerns.

Another pressing environmental issue stems from intensive agricultural practices

developed to help feed Europe's growing populations. Current practices involve pesticide and chemical applications that cause water and air pollution, deforestation and loss of wetlands to create farmland, and soil erosion. Other environmental issues facing European residents include depletion of natural resources, decreasing stock levels of fisheries, and the use of manufactured chemicals that may prove toxic to plant and animal life. Together, these environmental issues contribute to the larger problem of biodiversity loss, as shrinking natural habitats force the gradual disappearance of many types of plants and animals. For example, declining populations among Europe's 116 species of farmland birds lead scientists to fear that many of these species could in time become extinct.

ENVIRONMENTAL MOVEMENTS

Pollution and the depletion of resources have characterized European civilization from the time of ancient Greece, but environmental impact did not become a major concern until the Industrial Revolution of the eighteenth century. The extensive use



INTO THE 21ST CENTURY

The Chernobyl Disaster

The world's worst nuclear reactor accident to date occurred on April 26, 1986, at the Chernobyl nuclear power plant in the Ukraine (then part of the Soviet Union). A safety test on one of the four reactors at Chernobyl resulted in an explosion that damaged the facility containing the nuclear reactor. Radioactive materials leaked into the atmosphere, instantly contaminating the surrounding areas, which were evacuated. Reports estimated that the radiation released by the Chernobyl leak was 300 times the amount generated by the atomic bomb dropped on Hiroshima, Japan, in 1945. Over the next several days, the nuclear cloud drifted west over continental Europe, the British Isles, and as far as North America.

Emergency officials responding to the accident threw bags of sand and acid from helicopters, forming layers of concrete to

seal off the reactor. Soviet news reported more than thirty deaths in the fire caused by the explosion, and many more rescue and cleanup workers died in the days following due to radiation exposure. More than 116,000 people were forced to evacuate their homes due to radioactive contamination of the soil, air, and water. Later reports suggested that the fallout directly affected more than 6 million people. Between 1986 and 1997, the cancer rates in areas exposed to radiation were up to nine times higher than before.

By 2000, the remaining reactors at Chernobyl were closed. Modifications to improve other reactors in Ukraine began in the 1990s, and new plants at Khmel'nitski, Rovno, and elsewhere follow designs that would prevent another such disaster from occurring.

of coal as an energy source led to large-scale pollution as clouds of smoke blanketed growing industrial cities such as Birmingham and Leeds in England.

Environmental reforms began on an organized level during the nineteenth century. Reformers active in England, France, and elsewhere became concerned about controlling air pollution, reducing pollution-related illnesses, conserving wildlife and natural areas, and preventing environmental destruction caused by human activity. Broader organized efforts toward environmental protection resulted in the founding of the Institute for European Environmental Policy in 1976 in Bonn, Germany.

The trend of making environmental awareness part of political policy has con-

tinued in recent European institutions. The European Union, a cooperative league with twenty-seven member states as of 2007, has taken a number of initiatives to address environmental issues. For example, the Resolution on Forestry Strategy, adopted in 1998, calls upon member states to formulate plans for wiser use and replenishment of Europe's forests. The Natura 2000 initiative aims to establish a network of protected areas across Europe, thus preserving biodiversity. While these and other efforts demonstrate European commitment to preserving the environment, they are costly. Many formerly Communist Eastern European nations, struggling to build viable economies, have had difficulty meeting the cost of cleanup

standards set forth in EU initiatives and other international treaties. Concerns about environmental cleanup, protection, and sustainable development continue to confront the nations of Europe.

See also: Agriculture; Cities and Urbanization; Industrialization; Technology and Inventions.

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Exploration

From the fifteenth to the seventeenth centuries—the period known as the Age of Discovery or the Age of Exploration—European explorers discovered the extent of the world beyond Europe’s borders and profoundly changed its cultural, social, and economic activities. Contacts with new peoples through exploration, trade, and settlement altered traditional ways of thinking and spurred economic development and trade.

The opportunities for new revenue created by the explorers encouraged European nations to pursue policies of **imperialism** and mercantilism; the eventual establishment of colonies abroad also led to the practice of slavery. The Age of Exploration brought Europe out of the **medieval** period and into modernity.

EARLY EXPEDITIONS

From the eighth through the tenth centuries, the Norsemen or Vikings were Europe’s most adventuresome explorers. Viking settlers in what is now Ukraine traded as far south as Constantinople and Baghdad, while Scandinavian sailors settled Greenland and Iceland and sailed as far as North America. The Vikings, however, failed to establish permanent settlements in the Western Hemisphere, and Europe would not rediscover the Americas for another 500 years.

The pursuit of wealth drove medieval explorers of the thirteenth and fourteenth centuries, such as the Venetian merchant Marco Polo, to venture to India and China. Since the days of the Roman Empire, Euro-

peans had enjoyed luxury goods from Asia such as silks, jewels, perfumes, and spices. Polo traveled to the court of the Great Khan, or emperor, of the Mongol Empire in China in the late thirteenth century. His account of his travels, and his nearly thirty-year stay in China as a representative of the khan, gave fascinated Europeans a glimpse of the exotic culture of China. In 1453, however, the Ottoman Turks’ conquest of the Byzantine Empire severed the overland links between Europe and Asia. Europeans would need to find new ways to reach the markets of the East.

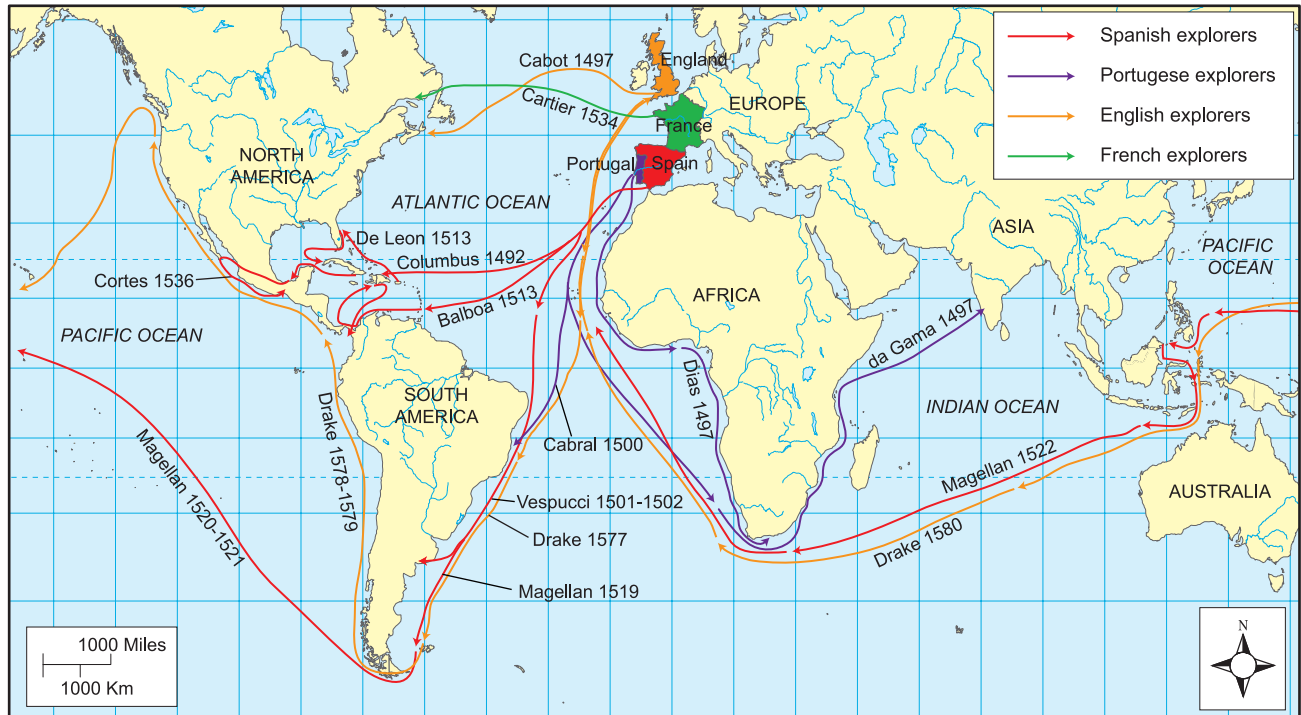
In the fifteenth century, European shipbuilders took a major step toward that goal by designing vessels that could safely traverse the open ocean. At the same time, European mariners adopted instruments such as the astrolabe and the compass from Arab and Asian traders to aid navigation at sea. European citizens longed to reconnect with the fabled lands of the East; European governments wanted gold and precious metals to fill their coffers; the intellectual fervor of the Renaissance fanned

ROUTES OF MAJOR EUROPEAN EXPLORATIONS, 1400–1700

Spain and Portugal took the lead among European nations in exploring the wider world. In the late 1400s, Portuguese explorers

ventured along the African coast, rounded the Cape of Good Hope to the Indian Ocean, and set out across the Atlantic Ocean to the

New World. In the early sixteenth century, Spanish conquistadors explored the North and South American continents.



curiosity about the rest of the world; and Christian organizations sparked a crusading spirit among believers. Financed by wealthy merchants and members of the nobility who built and supplied their ships, European explorers set out to establish new trading routes, find riches, and earn fame.

The Portuguese led the way in these expeditions. During the early fifteenth century, Henry the Navigator, Prince of Portugal, financed trips exploring the African coast. Portuguese captains soon realized that the most profitable commodity found in Africa was not its goods but its people. Portuguese sailors brought their first shipment of slaves to Lisbon in 1484, initiating

the long and terrible institution of African slavery. Explorations along the coastline continued; Bartolomeu Dias became the first European to round the Cape of Good Hope in 1488, leading the way to the Indian Ocean. Following in his footsteps, Vasco da Gama reached India around 1498.

AMERICA AND BEYOND

Encouraged by initial successes and monarchs eager to find new sources of wealth, Portuguese and then Spanish explorers pressed further. The fifteenth-century voyages of Christopher Columbus, financed by the Spanish monarchs Ferdinand V and Isabella I, were intended to discover a sea route to Asia. In 1492, Columbus sighted the

EXPLORATION FROM THE FIFTEENTH TO SEVENTEENTH CENTURIES

1434 Portuguese sailors bring the first shipment of African slaves to Lisbon

1488 Bartolomeu Dias rounds the Cape of Good Hope, reaching the Indian Ocean

1492 Christopher Columbus sights the Bahamas on October 12, becoming the first European to reach the Caribbean

1494 Treaty of Tordesillas divides the New World into lands belonging to Spain and to Portugal

1497 John Cabot lands in Newfoundland, becoming the first European to reach North America since the Vikings in the tenth century

1498 Vasco da Gama rounds the Cape of Good Hope and sails to India

1500 Pedro Álvares Cabral reaches Brazil, claiming extensive lands for Portugal

1501 Amerigo Vespucci confirms that South America is a continent, not an island

1513 Vasco Núñez de Balboa sights the Pacific Ocean, establishing borders of North American continent

1513 Juan Ponce de León claims Florida for Spain

1519 Expedition led by Ferdinand Magellan circumnavigates the globe, returning in 1522

1521 Hernán Cortés conquers the Aztec in Mexico

1532 Hernando de Soto and Francisco Pizarro conquer Peru

1534 Jacques Cartier explores Gulf of St. Lawrence and Montreal, paving way for French colonies in Quebec

1580 Sir Francis Drake completes his voyage around the world

1607 English settlers establish first permanent English settlement in America at Jamestown, Virginia

Bahamas and named the islands he found the West Indies. On later trips, Columbus's brother, Bartholomew, founded Santo Domingo, the first European city in the New World, on the island of Hispaniola. Spanish and Portuguese competition over the newly found continent led to the Treaty of Tordesillas in 1494, in which the monarchs of those nations divided the "New World" between themselves.

The pace of exploration quickened during the sixteenth century. In 1500, Portuguese captain Pedro Álvares Cabral reached Brazil, and in 1501 Amerigo Vespucci, who had

sailed with Columbus, confirmed that South America was not part of the West Indies but a vast continent. Tradition has it that readers of Vespucci's early maps mistook his signature for the name of the new land and called it America. In 1519, the Portuguese navigator Ferdinand Magellan set sail from Seville, Spain, to lead five ships in a trip around the globe. In 1522, one ship returned to Spain, completing the circumnavigation; Magellan himself died in the Philippines in 1521. In 1580, the Englishman Sir Francis Drake became the first captain to complete a voyage around the world. He sailed across the

Indian, Pacific, and south Atlantic oceans, claiming many lands for England.

Once their subjects had discovered new lands, European monarchs moved to establish colonies in them. Colonial wealth included not only precious metals and cash crops such as sugar and tobacco, but also foodstuffs for multiplying European populations. Explorers became conquistadors, forcibly subjecting the native inhabitants to European rule. Juan Ponce de León became the first European to set foot on what is now the continental United States when he landed in Florida in 1513, while in the same year Vasco Núñez de Balboa crossed the American continent to find the Pacific Ocean. In 1521, Hernán Cortés claimed Mexico for Spain, vanquishing the mighty Aztec Empire to do so. Likewise, in 1532, Francisco Pizarro and Hernando de Soto conquered the Inca of Peru.

North America proved appealing for other European countries as well. In 1497, John Cabot, on an expedition financed by English merchants, landed in Newfoundland, Canada. Exploring further in 1534, Jacques Cartier claimed parts of present-day Canada for France. Still searching for a westward route to the East, the English explorer Henry Hudson claimed lands in what

are now Canada and the eastern United States for Holland, including what is today New York City. Jamestown, founded in Virginia in 1607, became the first British settlement in North America.

Possessions in the New World became points of contention for European rulers in the centuries to follow. Colonies provided valuable sources of income as well as havens for refugees from Europe's civil and religious wars. However, most would also eventually demand independence from the nations that founded them. By the mid-nineteenth century, few of the colonies founded during the Age of Exploration remained subject to European rule.

See also: Christianity; Crusades; Economic Development and Trade; Mercantilism; Renaissance; Slavery and the Slave Trade.

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Fascism/Nazism

Radical political philosophies that favor a highly authoritarian or **totalitarian** government, in which one leader exerts absolute authority. Fascist regimes are characterized by extreme patriotism, racism, and strict government control of the political, economic, religious, and cultural aspects of a nation, often employing violent means to obtain their goals. The Italian revolutionary Benito Mussolini employed fascist policies in Italy between 1922 and 1943, but fascist groups also arose in Hungary, Romania, Spain, Great Britain, and France, and took the form of National Socialism, or Nazism, in Germany.

Unlike communism, fascism is a class system that favors the elite and controls the working class. As a political policy, fascism first emerged in Italy after the loss



In the 1920s, dictator Benito Mussolini (on the right) established a fascist regime in Italy that featured the merging of corporate and government interests and authoritarian central control. Adolf Hitler (on the left) introduced fascism to Germany in the 1930s as the head of the National Socialist Party, or the Nazis. (Hugo Jaeger/ Stringer/Time Life Pictures/ Getty Images)

and destruction of World War I led to widespread economic hardship. Mussolini founded the Fascist Party in 1919, which called for a strong state to restore economic stability. Defeating his political opponents through force or threats, Mussolini established a dictatorship that lasted from 1922 to 1943. During this time, he repressed trade unions that had been formed to protect the working class and agreed with the pope to make Catholicism the state religion of Italy. Mussolini also looked to expand Italy's wealth through colonies abroad, invading Ethiopia in 1935, a move condemned by many other European nations. Mussolini's alliance with Germany's Adolf Hitler during World War II was disastrous for Italy, and Mussolini was forced from power in 1943.

Fascism gained widespread popularity in Germany, where it promised to address the severe economic and psychological damage the country suffered following its defeat in World War I. Already forced to pay heavy war damages, Germany was also struck by rampant inflation during the 1920s, followed by the Great Depression in the 1930s. German fascists were attracted

to the National Socialist German Workers' (Nazi) Party, which emphasized the subordination of the individual to the state; the rejection of **liberalism**, democracy, and human rights; and a belief in German racial superiority.

After serving time in jail for an attempted coup, Nazi leader Adolf Hitler began to gain support from the lower classes, conservatives, and nationalists for his efforts to rebuild and strengthen Germany. In 1933, Hitler was elected chancellor of the German republic. Within a few weeks he made himself dictator, taking control of the government as well as the military. Once in power, the Nazis persecuted religious and cultural minorities viewed as racially inferior. These efforts evolved into what came to be called the Holocaust, a systematic campaign of genocide against the European Jews and other "undesirable" peoples such as gypsies, homosexuals, and political dissidents.

With Germany's defeat in World War II, the Nazi Party collapsed. Allied leaders imprisoned or executed the surviving Nazi leaders for their roles in starting the war and carrying out the Holocaust. Although the party was banned in Germany, a number of

so-called neo-Nazi groups have publicly demonstrated their support for fascist Nazi principles.

See also: Absolutism; Communism; Germany; Holocaust; Italy; Jews and Judaism; Nationalism; World War I; World War II.

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Feudalism

A system of social and economic organization based on mutual obligations between landowners and the lords who governed them. Developed in northern France, feudalism was the predominant social and economic system in Europe during the **Middle Ages**. Various European kingdoms practiced different forms of feudalism, and for varying lengths of time. In France, feudalism ended with the French Revolution in 1789, while Austria and Prussia maintained feudal systems until 1850.

Feudalism had both a political and an economic element. A feudal lord vowed protection to **vassals** in return for service from them. In **medieval** Europe, all land belonged to the king, who kept some for his personal property, gave some to the Christian Church, and awarded the rest in grants to his lords or knights in return for political and economic support. The lord or knight might dispense land to a lesser lord or knight in return for military service, or he might grant part of his land to peasants who compensated him with physical labor and a portion of their crops. Vassals owed loyalty to their lord as well as to their lord's lord; in this way, all the citizens of the country were vassals of the king.

Members of the church might also hold land and act as feudal lords. A feudal lord could allow merchants or **artisans** to settle in a town that he promised to protect in return for fees and taxes. Feudal vows usually were made or renewed once a year in a ceremony in which the vassal bowed and placed his folded hands between the hands of his lord.

Medieval societies with feudal structures were organized into three classes, or estates: those who prayed (the clergy); those who fought (the knights); and those who plowed (the peasants). While some peasants remained free and could rent land from various lords or take up residence in a city, others were born into serfdom. This meant they belonged to the land and were as much the property of the lord as were their houses, children, and livestock. Most of the people of the European countries under feudalism were **serfs**. They lived with few luxuries, often had short life expectancies due to famine and disease, and could be subject to cruel taxation if the lord needed to amass wealth, for instance to fund a war.

In the thirteenth and fourteenth centuries, feudal lords and knights in France developed an elaborate code of conduct known as chivalry. Chivalry required that the knight exhibit refined behavior while at court and superior skill and bravery on the battlefield or on crusade. By the later Mid-

dle Ages, chivalry was viewed as a quaint and outdated notion. Gradually, changing economic factors caused by urbanization and exploration led to the decline of feudalism and the evolution of mercantilism, an economic system based on a favorable balance of trade with other countries.

See also: Cities and Urbanization; Exploration; Mercantilism; Society.

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France

In Western Europe, a republic bordered by Germany, Italy, and Spain that has exerted a strong influence on European culture since the **Middle Ages**. France is currently one of the leading political powers in the European Union and the world.

France takes its name from the Franks, a Germanic tribe that settled the region during the fourth century, when it was the Roman province of Gaul. After the fall of the Western Roman Empire, Clovis I (r. 481–511) founded the Kingdom of the Franks in the former Roman province. Under Charles the Great, called Charlemagne (r. 768–814), France became an empire extending into parts of what are now Italy, Germany, Belgium, and the Netherlands.

During the ninth and tenth centuries, French regions such as Aquitaine and Burgundy, governed by nobles who were feudal **vassals** of the French king, grew powerful in their own right. William, duke of Normandy in northern France (also known as William the Conqueror), conquered England in 1066, installing French language and customs. The Norman Conquest created close ties between the French and English royal families and, in 1328, the English king Edward III (r. 1327–1377) tried to claim the French throne. This touched off the Hundred Years' War (1337–1453), which

took a heavy toll on France, devastating large swaths of the countryside and decimating the French feudal order. Despite these setbacks, France emerged from the war as a much more centralized state, supported by taxation and a standing army under the control of the king.

France recovered from the conflict to become the most populous and one of the most influential nations of Europe, but one beset by internal strife. The Wars of Religion (1562–1598) pitted French Catholics against the Huguenots, French Protestants who had embraced the Reformation, and religious persecutions continued into the seventeenth century. Over 400,000 Huguenots left France under the reign of Louis XIV (r. 1643–1715), called the Sun King. Louis cast the mold for the absolute monarch and, during his reign, French art and culture were admired and imitated throughout Europe. However, the luxurious lifestyles of the king and the **aristocracy** came at the expense of the lower classes.

In July 1789, the starving populace of Paris stormed a prison known as the Bastille, a monument of monarchical power. The event touched off the French Revolution. The following ten years were marked by civil war, external wars with Prussia and Great Britain, and a despotic regime known as the Reign of Terror. In 1799, general Napoleon Bonaparte led a **coup d'état** that replaced the revolutionary government with a military dictatorship. After restoring internal peace, reforming national law, and reorganizing the military, Napoleon set out to build a new French Empire. Between 1801 and 1812, Napoleon conquered most of continental Europe, before suffering a disastrous defeat in a failed invasion of Russia. After losing to a coalition of European powers at the Battle of Leipzig in 1814, Napoleon was exiled to the Mediterranean island of Elba. The following year, he staged a brief return to power that ended with his defeat at the Battle of Waterloo in 1815.

After the fall of Napoleon, the French monarchy returned to power, only to collapse in the dramatic wave of democratic revolutions that swept Europe in 1848. A popular representative government called the Second Republic ruled France until 1852, but a conservative backlash swept most of the newly established democratic regimes from power, including the Second Republic. In 1852, Napoleon III, who claimed to be the nephew of the famous dictator, overthrew

the republic and established the Second Empire (1852–1870). He was to be the last French monarch. Defeat in the Franco-Prussian War of 1870 toppled Napoleon III and led to formation of a new democratic government, the Third Republic.

The German invasion and conquest of France in 1940 brought down the Third Republic and ushered in the Vichy Regime (1940–1944), composed of French officials who collaborated with the occupying Germans. Democracy returned to France after the country's liberation from German rule in 1944. The current French constitution, adopted in 1958, includes a president who acts as head of state, a prime minister who leads the government, and a two-party parliament. France is a charter member of the North Atlantic Treaty Organization (NATO) and the European Economic Community (now the European Union, or EU), occupies a permanent seat on the United Nations Security Council, and continues to take a prominent position in many matters of international concern.

See also: Absolutism; Charlemagne; Feudalism; Franks; French Revolution; Reformation.

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Franks

Ancient Germanic group that gave its name to modern-day France. The Frankish kingdom endured from the fifth through the tenth centuries. The achievements of Frankish kings such as Charlemagne (r. 768–814) left an indelible mark on the political, intellectual, and cultural landscape of **medieval** Europe. A close look at Frankish civilization offers a clearer **historical understanding** of the roots of European society in the **Middle Ages**.

As the ancient Roman Empire weakened in the fourth and fifth centuries, Franks in modern-day France, Belgium, and parts of Germany developed a vibrant culture that combined Germanic customs with Roman influences. Following the fall of the Western Roman Empire in 476, the warrior king Clovis (r. 481–511) combined several Frankish tribes and established the Kingdom of the Franks, or Francia. In 496, Clovis converted to Christianity, an event that historians consider a turning point in the history of Western Europe because it ensured that subsequent Frankish leaders would be Christian. Clovis founded what came to be called the Merovingian dynasty, but keeping the realm together proved difficult. Frankish law dictated that Clovis divide his estate equally among his sons, and the Frankish kingdom became splintered into several parts.

In the mid-eighth century, Pepin the Short (r. 751–768) began to reconsolidate the Frankish realm. The first ruler of the Carolingian dynasty, Pepin gained the favor of the Roman Catholic Church by protecting the pope from Lombards threatening Rome and establishing the Papal States in central Italy. However, it was under Pepin's son, Charles the Great, or Charlemagne (r. 768–814), that the Frankish Empire reached the height of its size and influence. Charlemagne won lands from the Saxons and began efforts

to convert non-Christians. In 800, Pope Leo III (r. 795–812) crowned Charlemagne emperor of the Romans, acknowledging him as the most important **secular** ruler in Western Europe. Charlemagne, a **patron** of the arts and learning, fostered the Carolingian Renaissance, a period in the eighth and ninth centuries that brought a wave of innovation in literature, music, architecture, and theories of law.

After 840, Charlemagne's grandsons partitioned the empire between them, beginning a fragmentation that continued in the following decades. Over time, the rough outlines of the future nations of Italy, France, and Germany began to emerge from Charlemagne's former realm. As the emperor's authority weakened and internal strife developed among kingdoms, the empire also fell prey to Norsemen, Muslims from the south, and Magyars from the east. The last Frankish king, Louis V, died in 987, but the empire had established a foundation for Roman Christianity and government that persisted in the ideals of France and the Holy Roman Empire for centuries.

See also: Charlemagne; Holy Roman Empire; Papal States and Papal Power.

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French Revolution (1789–1799)

An historic political upheaval from 1789 to 1799 that toppled the ancient French monarchy and replaced it with a republican form of government. Provoked by economic crisis and popular discontent, the revolution began with the election of democratic legislatures and the ideals of liberty, equality, and fraternity. It ended, however, in the Reign of Terror, when radical leaders, struggling for control of the government, executed thousands of real and suspected political opponents.

The French Revolution ended a decade after it began, when general Napoleon Bonaparte took over the government and established himself as dictator. The disturbances of the revolution and the military regime that followed had a widespread impact on the rest of Europe, spreading democratic ideals, limiting the power of kings and nobles, and showing the power of the middle classes to influence government.

BEGINNINGS

In 1774, Louis XVI was crowned the absolute monarch of France, with complete control over the government. His wife, Marie Antoinette, came from the powerful Hapsburg family, which had long ruled the Holy Roman Empire. While the king and his nobles enjoyed a lavish lifestyle, the middle and lower classes of France suffered from heavy taxes and resented their poor representation in the legislative assembly, or Estates-General. Although it was supposed to represent all classes, the Estates-General largely carried out the king's decrees. An economic crisis brought on by the cost of foreign wars, coupled with famine and bread shortages, caused widespread hunger among France's urban poor.

To address these troubles, Louis XVI agreed in May 1789 to convene the Estates-General. Discontented representatives of the third estate, the middle and lower classes, demanded the formation of a new National Assembly and a more equal constitution. Louis XVI allowed the creation of the National Assembly only after members of the third estate converged on a tennis court at his palace of Versailles, vowing not to leave until they had written a constitution.

In Paris, feeling against the king ran high as unemployment, inflation, and taxes increased suffering among the working class. On July 14, a group of Parisian citizens

gathered outside the Bastille, an ancient prison and symbol of the king's absolute power. Demanding the release of political prisoners inside, the mob attacked the prison and began tearing it down. Bastille Day, as it was later commemorated, sparked revolts across the countryside and marked the beginning of the revolution. Fearing violence from those who were determined to bring about change by force if necessary, many French nobles began to leave the country.

In August 1789, the National Assembly issued the Declaration of the Rights of Man, which called for legislative representation, freedom from oppression, and the rights of liberty, security, equality, and property to all citizens, men and women alike. By September 1791, the Assembly had drafted a constitution that organized the country into departments and gave the right to vote to each citizen who paid taxes. Seeking to check the power of the Roman Catholic Church, the Assembly also seized all Church property, sold it to help repay the war debts, closed monasteries and convents, and passed edicts granting religious freedom to all.

RADICAL CHANGES

King Louis XVI resisted the reforms and began gathering support from those who opposed the revolution, including foreign monarchs alarmed at this challenge to noble privilege. In 1792, armies from Austria and Prussia invaded France in support of the monarch. In response, a group of Parisian citizens marched to Versailles, took Louis XVI and his wife captive, and imprisoned them at the Tuileries Gardens in Paris. While the Assembly called a National Convention to establish a new government, losses sustained by the French armies led to fear of uprisings provoked by imprisoned anti-revolutionaries. In September 1792, a

group of Parisians executed over 1,000 prisoners suspected of being royal supporters. The September Massacre, as it was called, strained sympathies for the revolution abroad and introduced a new level of violence into French politics.

The National Convention then met and declared France a republic with the slogan “Liberty, Equality, Fraternity.” The king was tried for treason and executed in January 1793; the queen, Marie Antoinette, was executed for the same crime later that year. The murder of a king shocked the other states of Europe. Prussia, Spain, and Great Britain formed a coalition to keep revolutionary ideals from spreading to their countries, declaring war on France. Efforts to raise armies led to civil war throughout an already-divided France. The radical Jacobin party used the unrest as an opportunity to seize power from the liberal Girondins in June 1793, executing many Girondins in the process. In retaliation, a Girondin sympathizer, Charlotte Corday, murdered one of the Jacobin leaders, Jean-Paul Marat, in July 1793. Jacobin leaders established strict authority, organizing an army, drafting soldiers, and setting up a Committee of Public Safety to take control of France.

The year between June 1793 and July 1794 witnessed the most radical stage of the revolution. Hoping to stabilize the country, the Jacobin leaders of the Committee, Georges Jacques Danton and Maximilien de Robespierre, established an emergency government. Rebels, Girondist

supporters, and anyone who disagreed with official policy was executed by guillotine. Historians estimate that over 40,000 people throughout France were guillotined during the year-long Reign of Terror. Although these measures restored public order, the violence exhausted even the radicals. Robespierre’s opponents captured and executed him in July 1794, bringing the Reign of Terror to an end.

THE DIRECTORY AND NAPOLEON

In 1795, the Convention established a new government, a Directory with five members to oversee the legislature. French armies began to defeat their enemies and, under the leadership of General Napoleon Bonaparte, claimed parts of Germany, Belgium, and Italy. However, chaos and corruption continued to mar the new government, leading to uprisings in western France. In November 1799, Napoleon overthrew the Directory and made himself dictator of France, ending the internal unrest and bringing the revolution to a close.

See also: Absolutism; Great Britain; Holy Roman Empire; Nationalism.

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Germany

Country in north-central Europe that has played a key role in the politics of Europe, particularly since the late nineteenth century. Through much of the **medieval** and modern eras, what is now Germany was a collection of small states and principalities that were part of the Holy Roman Empire. The modern nation of Germany first took shape in the mid-to-late 1800s, with the formation of the German Empire under the leadership of Prussia.

MEDIEVAL GERMANY

From the second century B.C.E., many different Germanic tribes inhabited the area now called Germany. In the ninth century C.E., several Germanic territories became part of the Frankish empire under Charlemagne (r. 768–814). After his death, the empire split into three parts, with one becoming a separate German kingdom. Chief tribes, including the Franks, Saxons, Swabians, Bavarians, and Thuringians, established separate feudal dukedoms and elected a common king, setting a precedent for elected rulers rather than hereditary succession.

Otto I (r. 936–973), later called Otto the Great, extended the German kingdom east into what is now Poland and Bohemia, north to Denmark, and south into Alpine Italy. In 962, Pope John XII (r. 955–964) named Otto emperor over these territories that would later become known as the Holy Roman Empire. The territories that comprised the German kingdom remained at the core of the empire until its dissolution in 1806, and dynastic German families like the Hohenstaufens and the Hohenzollerns played an influential role in deciding policy.

In 1517, a German monk named Martin Luther challenged the authority of the Roman Catholic Church, initiating a religious movement known as the Reformation. Many Germans abandoned the Catholic Church and joined one of the new reformed Protestant sects. The rivalry between Protestantism and Catholicism led eventually to the Thirty Years' War (1618–1648), which involved most of the countries of Central Europe fighting on German soil to win lands from the powerful Hapsburg family and the Holy Roman Empire. The **Peace of Westphalia** ended the war in 1648, but left Germany a fragmented and powerless collection of free cities and tiny states.

MODERN ERA

In the late seventeenth and early eighteenth centuries, the small north German state of Brandenburg (later named Prussia) began to rebuild and to grow more powerful under a series of ambitious leaders. Under the leadership of Friedrich the Great (r. 1740–1786), the Prussian Empire expanded into northern Germany and parts of Poland. The remainder of Germany consisted of small states, such as Saxony and Bavaria, and free cities including Frankfurt and Hamburg.

In 1806, the French dictator Napoleon Bonaparte invaded and dissolved the Holy Roman Empire and established in its place the Confederation of the Rhine, incorporating parts of western Germany. After Napoleon's defeat by a coalition of nations in 1815, Prussia received lands in northern and western Germany. A new German Confederation, consisting of thirty-nine different states, all with their own rulers, laws, taxes, and armies, was established in southern Germany. In 1871, Prussian king Wilhelm I **annexed** the states of the German Confederation and declared the establishment of a new German Empire, the Second Reich.

Germany, which was in the midst of an **era** of rapid industrialization, rapidly rose to become one of Europe's economic and military powerhouses. However, growing competition between Germany and her neighbors in France and Great Britain raised fears of a European war. When the Austrian archduke Franz Ferdinand was assassinated by a Serbian radical in August 1914, Germany was obligated to declare war on Serbia. This touched off war with Serbia's ally Russia, and Russia's ally France. World War I lasted four years, killed millions of Europeans, and ended in a bitter peace treaty that dissolved the German empire and imposed harsh restrictions on Germany, including Allied occupation and \$33 billion in reparations.



GREAT LIVES

Otto von Bismarck

Otto von Bismarck was the Prussian statesman who engineered the formation of the German Empire in 1871 and served as its chancellor for nineteen years. Known as the “Iron Chancellor” for his resolution to make Prussia a dominant European power, Bismarck introduced policies of economic reform that made Germany one of the most prosperous and powerful nations of Europe. Though he led Prussia through several wars in his efforts to consolidate an empire, after 1871 he became known for his strategic alliances with other European powers.

Born in 1815 to a noble family living near Magdeburg, Bismarck studied law and served as a lieutenant in the Prussian army before he was elected to the Prussian Diet (Council) in 1847. From 1851 to 1859 he represented Prussia in the council governing the German Confederation and spent the next years as an ambassador to Russia and then France. In 1862 he became the Prussian prime minister and minister of foreign affairs. Intending to unify the loose states of the Confederation into a single, powerful state, Bismarck began to reform and enlarge the Prussian military.

Prussian victories against Austria in the Seven Weeks’ War (1866) and against France in the Franco-Prussian War (1870–1871) strengthened Prussia’s position against the other European powers. The southern German states agreed to join the Confederation, and the German Empire emerged with Wilhelm I (r. 1871–1888) as its emperor. As chancellor, Bismarck continued to build Prussia’s position by negotiating alliances with Russia, Austria-Hungary, and Italy to create a balance of power against France.

While Bismarck’s economic programs such as reduced tariffs on goods and welfare programs for workers met with success, he faced frequent opposition from Roman Catholic and Socialist groups. Wilhelm II (r. 1888–1918), who disagreed with Bismarck’s foreign policy and mistrusted his influence, dismissed his Iron Chancellor in 1890. Bismarck died in 1898 in retirement on his country estate. Bismarck’s greatest achievement, the German Empire, broke apart in 1918 as a result of Germany’s losses in World War I.

The democratic Weimar Republic that succeeded the Second Reich suffered from a decade of instability exacerbated by the worldwide Great Depression of the 1930s. In 1933 Adolf Hitler, leader of the National Socialist German Worker’s (Nazi) Party, became chancellor of Germany by promising to restore economic and social stability. Hitler assumed complete control over the German state and in 1939 began a war of conquest to dominate the continent. Nazi

officials pursued a systematic campaign to eliminate Jews, also targeting other cultural, religious, and political minorities within the so-called Third Reich; this campaign came to be called the Holocaust.

World War II ended in another German defeat and the partitioning of Germany into separate sections. The Soviet Union imposed a Communist dictatorship over the eastern half Germany, while the United States, Britain, and France tried to revive the

economy of a democratic western Germany. The nation remained divided until the collapse of the Soviet empire in Eastern Europe in 1989. The following year, the two halves of Germany united in a democratic republic.

See also: Austria-Hungary; Cities and Urbanization; Cold War; Communism; Enlightenment; Fascism/National Socialism; Feudalism; Franks; Holocaust;

Holy Roman Empire; Reformation; World War I; World War II.

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Glasnost

Literally, Russian word meaning “openness.” Politically, *glasnost* refers to a policy pursued by leaders of the Soviet Union, or USSR, in the late 1980s in the hope of advancing positive cultural and social changes in the combined Soviet republics. When Mikhail Gorbachev became the Soviet premier in 1985, he introduced an economic reform campaign called *perestroika*, meaning “restructuring.” Gorbachev recognized that the success of *perestroika* rested on greater freedom of expression than had ever been seen in the USSR.

Under *glasnost*, Gorbachev revised Communist Party policy by allowing open discussion of problems both historical and current. The government relaxed censorship of the media and restrictions on emigration, and allowed public discussion of social and cultural problems within the USSR, including criticism of government officials. Soviet leaders also acknowledged the brutal measures taken by the Soviet regime under Joseph Stalin between 1929 and 1953. They released documents formerly hidden in Russian secret archives, including evidence of official state persecution of Jews. In some cases, the policy of *glasnost* required almost a total rewriting of Soviet history books, since it exposed so much that had been repressed. Gorbachev hoped that these measures would allow for greater democratization and support the economic reforms that would make the Soviet Union more competitive with powers in the West.

The openness of the discussion was not total; some controls still existed on the media, and ideas the government leaders considered too radical were kept out of newspapers and broadcasts. For example, Soviet news first attempted to limit all knowledge of the 1986 accident at the nuclear power plant at Chernobyl. Two days later, however, officials admitted to a cover-up and revealed that the plant had leaked tons of radioactive material into the air. The policy of *glasnost*, intended to foster greater trust in the government, had the opposite effect on many Soviet citizens. As new information came to light about the extent to which the government had lied to them in the past, citizens mistrusted the Communist leadership even more.

By 1989, criticism of the government was widespread and open. Citizens under Communist rule called for reforms, and the increased openness also gave voice to ethnic

groups within the USSR that wanted independence. The movement toward democracy led Soviet bloc nations such as East Germany, Hungary, Poland, and Czechoslovakia to throw off Communist rule. As one after another of its provinces declared independence, the Soviet Union dissolved in 1991. Glasnost thus played a significant role in bringing about a peaceful end to the Cold War.

See also: Cold War; Communism; Democracy and Democratic Movements; Holocaust; Russian Revolution and the Soviet Union; Velvet Revolution.

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Great Britain

Island kingdom in Europe comprising the countries of England, Scotland, and Wales. Together, Great Britain and Northern Ireland make up the United Kingdom (UK). Great Britain has played a central role throughout the history of Europe, growing from a small island country to a powerful empire whose influence extended to many parts of the world. Today, Britain is a key member of the European Union and a leader in international diplomacy.

MIDDLE AGES

Britain's history during the **Middle Ages** is one of conquest, as several groups fought to establish and consolidate power over the island. In the fifth century, Germanic tribes including Angles and Saxons from Scandinavia and Denmark invaded England and pushed the native British Celts west into Cornwall and Wales. The combined Anglo-Saxon kingdoms, called Angle-land or England, in turn suffered from Danish invaders called Vikings. The Danes began to settle parts of north-eastern Britain in the eighth and ninth centuries, establishing a region known as the Danelaw. King Alfred the Great (r. 871–899), who fought to preserve the English kingdom, checked their southern expansion.

In 1066, William of Normandy, called William the Conqueror or William I (r. 1066–1087), invaded England and defeated King Harold at the Battle of Hastings. The Norman Conquest introduced French language, culture, and feudal systems into England, while Normandy, a province in the

north of France, became part of English territory. Norman kings also sought to establish influence over their northern neighbor, the Kingdom of Scotland.

The size of the English realm fluctuated throughout the twelfth to fourteenth centuries. The kingdom grew after King Henry II (r. 1154–1189) conquered Ireland and Edward I (r. 1272–1307) subdued the Welsh king. In 1314, however, Scotland, which had come under English rule in 1286, reasserted its independence under Robert the Bruce (r. 1306–1329). Shortly afterward, England launched a failed bid to capture additional French lands that eventually stretched into the Hundred Years' War (1337–1453). The war cost England its holdings in continental Europe and spurred it to develop its naval capabilities. In the following century, England became a leader in both naval power and colonial expansion during the reign of Elizabeth I (r. 1558–1603). Elizabeth's rule also coincided with the cultural rebirth in England known as the Renaissance.

MODERN ERA

In 1603, James VI of Scotland ascended the English throne as James I, thus uniting the two kingdoms. Elizabeth's father, Henry VIII (r. 1509–1547), had already incorporated Wales into the British kingdom. Henry VIII also broke with the Roman Catholic Church and established the Protestant Church of England, or Anglican Church. The move placed England's Catholics and Protestants at odds with one another and ushered in more than a century of anti-Catholic sentiment.

An even more momentous political split, however, had developed within the country. A growing group of dissenters, led by Oliver Cromwell, was calling for an end to monarchical rule in favor of a parliamentary style of government. In 1642 the dispute between Cromwell's Parliamentarians and the Royalists, who supported King Charles I (r. 1625–1649), erupted into civil war. The Parliamentarians emerged victorious, ultimately deposing and executing the king. The victors abolished the monarchy and established in its place the Commonwealth of England, Scotland, and Ireland, with Cromwell as lord protector.

Cromwell ruled with a heavy hand and soon alienated many of his former supporters. Popular sentiment favored a return to monarchical rule, and in 1660 Charles II assumed the throne, an event known as the Restoration. Charles's reign was marked by religious dissent between Catholics, Anglicans, and Puritans, another Protestant sect. Many religious dissenters migrated to English colonies in America. Anti-Catholic feeling ran so high that members of Parliament sought to replace Charles's brother and successor, James II (r. 1685–1688), a Catholic, with his Protestant daughter Mary and her husband, William of Orange. James fled England when Parliament invited William and Mary to rule England jointly in the Glorious Revolution of 1688.

The eighteenth century was a time of consolidation and expansion of British power. In 1707, the Act of Union officially established the kingdom of Great Britain, consisting of England, Scotland, and Wales. English forces ended a bid for Scottish independence in 1746 when they defeated Charles Stuart, grandson of James II, at the Battle of Culloden in 1746. In 1801, another Act of Union joined Ireland to Great Britain and created the United Kingdom.

With the advent of the Industrial Revolution around 1760, Britain emerged as the world's leading economic and political power. Despite the loss of their North American colonies in the American Revolution (1775–1783), the British held colonial possessions on virtually every continent and were undisputed masters of the sea. During this time Britain engaged in a fierce political and economic rivalry with France that occasionally erupted in open warfare. Britain's navy was instrumental in preventing French dictator Napoleon Bonaparte from gaining control over continental Europe, and British forces played the key role in Napoleon's final defeat at the Battle of Waterloo in 1815.

British colonial power and world influence reached their peak under Queen Victoria (r. 1837–1901), who added India to the British domain. Former colonies Canada (1867) and Australia (1901) gained independence during this time but retained economic and political ties to Britain as members of the British Commonwealth. The nineteenth century also witnessed the establishment of British colonies in Africa and the Pacific.

Britain entered the twentieth century at the forefront of world politics, playing a crucial role in the Allied defeat of Germany in World War I (1914–1918). A generation later, during World War II, Britain stood alone for over a year against the powerful

German military machine. The island later served as a staging point for the Allied invasion that ensured Germany's defeat. However, two world wars and the strain of managing a worldwide empire depleted Britain's economic and financial resources. After World War II, most of Britain's overseas colonies gained their independence. The United States and the Soviet Union emerged as the world's foremost powers; Britain, although still an important nation, was no longer preeminent.

Despite its diminished global status, Great Britain continued to play a key role as the United States' closest ally in its Cold War conflict with the Soviet Union. At the same time, Britain took steps to form closer ties with its European neighbors. In 1973, it joined the European Economic Community (now the European Union), an organization dedicated to creating a common economic market throughout Europe. Even so, Great Britain elected to continue using its own

currency, the pound, instead of adopting the common currency, the euro, that other EU member states embraced. The decision reflects the feeling held by many Britons that their country is both part of Europe and separate from it.

See also: Agriculture; Culture and Traditions; Exploration; French Revolution; Germany; Industrialization; Reformation; Renaissance; Technology and Inventions; World War I; World War II.

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Holocaust

The systematic **genocide** of European Jews conducted by the German Nazi Party prior to and during World War II. In the years between the Nazi rise to power under Adolf Hitler in 1933 and the end of World War II in 1945, more than 6 million Jews in Europe were killed by Nazi tactics ranging from organized raids and executions to mass extermination in concentration camps. Nazi leaders also targeted religious dissenters, political opponents, the disabled, and cultural groups such as the Roma (gypsies) and Slavic peoples, including many Poles and Russians.

INCREASING OPPRESSION

In 1933, about 9 million Jews lived in Europe. The Jewish people had frequently been persecuted or discriminated against throughout European history, and pogroms, or attacks on Jewish communities, had become particularly violent in Russia between 1881 and 1917. Also during these years, anti-Semitism, or hatred of Jews, grew in parts of Germany, Austria, and France.

Adolf Hitler, the leader of Germany's National Socialist (Nazi) Party, subscribed to the belief that the Jewish people were racially inferior to people of Germanic ancestry, referred to as Aryans. Much of Hitler's early activity in the Nazi movement involved distributing anti-Semitic propaganda. Hitler's book *Mein Kampf* (My Struggle), published in 1925–1926 and written while Hitler was in jail for attempting to

overthrow the German government, expressed the belief that Jews should be removed from Germany.

When Hitler became German chancellor in 1933, he immediately enacted legislation against the Jews. Nazi supporters boycotted Jewish businesses, and successive laws stripped Jewish citizens of their rights to own land, engage in business, teach, or participate in the arts. Nazi officials opened a series of concentration camps in Germany—including Dachau, near Munich, and Buchenwald, near Weimar—to hold political prisoners and other “undesirables.”

In 1934, when the German president Paul von Hindenburg died, Hitler became Germany’s sole leader or *Führer*. The Nazis passed more laws to prohibit Jews from serving in the legal professions, the military, and from claiming health insurance. The Nuremberg Race Laws of 1935 distinguished between Jews and Aryans and deprived Jews of their rights as citizens.

On November 9, 1938, Nazis coordinated a widespread attack on Jewish synagogues and businesses throughout Germany and the newly annexed Austria. This event, called *Kristallnacht*, or the Night of Broken Glass, marked the beginning of organized violence against the Jews. The onslaught that followed took place with ruthless efficiency and without reprieve until the Allied powers forced Germany’s surrender in World War II.

MACHINERY OF DEATH

The Nazi government employed several tactics against those segments of the population it deemed undesirable. Initially, many Jews were evacuated or deported. After Germany invaded Poland in 1939 to start World War II, Nazis established more concentration camps in Germany and Austria and enclosed Jewish populations into ghettos. These ghettos segregated Jews

from the rest of the city using walls and barbed wire. The crowded, unsanitary conditions led to thousands of deaths from disease and starvation. In the Warsaw ghetto in Poland, more than 450,000 Jews were forced into an area of just a little more than 1.3 square miles (3.4 sq km). At times, Nazi officials deported Jews from ghettos to labor camps, requiring them to work under extremely harsh conditions to contribute to the German war effort.

The Nazis also conducted euthanasia campaigns to cleanse other “undesirables” in what Hitler called “mercy killing.” Between 1939 and 1941, more than 200,000 ill or disabled individuals were killed. Between 1941 and 1943, the Nazis also deployed mobile killing units called *Einsatzgruppen* to execute Jews, intellectuals, political opponents, and various ethnic groups.

The Nazis searched for ever more efficient means to carry out what came to be called “the Final Solution”—the plan to exterminate all the Jews still living in Europe. In December 1941, the first extermination camp opened at Chelmno, in Poland. Jews and Roma were gassed with carbon monoxide, and later a chemical called Zyklon-B, in airtight chambers. Additional death camps opened in Poland, where more than 1.7 million Jews were murdered in an operation called Aktion Reinhard. In January 1942, mass killings commenced at Auschwitz-Birkenau, located outside Krakow, Poland. Auschwitz became the largest Nazi death camp, growing to three main camps and thirty subcamps. At peak operation, the four gas chambers of Auschwitz-Birkenau killed 8,000 people a day.

Jews and other victims deported from the ghettos were transported to the concentration camps in crowded rail cars, and many died en route. When the survivors arrived, Nazi supervisors selected prisoners



During World War II, millions of people were exterminated in Nazi concentration camps as part of the Holocaust, Nazi Germany's program of genocide against Jews and political prisoners. This photo shows inmates at Dachau—the first concentration camp built by the Nazi regime in 1933—greeting arriving U.S. troops in May 1945. (Horace Abrahams/Stringer/Hulton Archive/Getty Images)

to work in the labor camps and ordered the rest shaved, stripped, and sent immediately to the gas chambers. Other prisoners were then forced to collect the bodies and cremate them in huge furnaces. Some sentenced to death became the subjects of medical experimentation. Nazi staff collected the personal effects of the victims and redistributed them to German families.

As news of the genocide began to reach the rest of the world, Nazi leaders ordered certain camps dismantled and the evidence destroyed. When Soviet troops advanced on Germany in late 1944, Nazi officials forced prisoners on death marches to more

remote camps, leaving behind those already near death. The Soviets liberated the first death camp at Majdanek, Poland, in July 1944, and freed the remaining prisoners at Auschwitz in January 1945. Hitler himself committed suicide in April of 1945, but only the forced surrender of the German military on May 7, 1945, brought a final end to the systematic killings.

By that time, two-thirds of the Jewish population in Europe had died, and other victims numbered in the millions. Displaced Jews migrated to other nations, including the United States and the new state of Israel, established in 1948 to give Jews a

homeland. The Allied Powers captured and prosecuted Nazi officials at a series of military tribunals, the most famous taking place at Nuremberg, Germany, between 1945 and 1949. Of the twenty-four Nazi leaders tried for war crimes, most were executed or sentenced to life in prison. Efforts to find and prosecute Nazi leaders who had fled Europe continued throughout the last half of the twentieth century, and many nations contributed to paying reparations to Jewish families destroyed by the Holocaust.

See also: Communism; Fascism/Nazism; Jews and Judaism; Pogroms; World War II.

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Hitler, Adolf

See Fascism/Nazism; Germany; Holocaust; World War II.

Holy Roman Empire

A collection of kingdoms and other domains, including Germany and Austria, which, from its beginning in 962 to its dismantling in 1806, was one of the most powerful realms in Europe. Leaders of the Holy Roman Empire considered themselves heirs to the ancient Roman Empire that had ruled much of Western Europe from 27 B.C.E. to C.E. 476, as well as successors of the Frankish king Charlemagne (r. 768–814).

In 962, Otto I, king of Germany, was crowned emperor of the German states as well as the kingdoms of Austria and Hungary, which he had won through military conquest. His successors would call this realm the Holy Roman Empire, reflecting the desire to restore and further the glory of ancient Rome while advancing and preserving the kingdom of Christ on earth. The regalia of the Holy Roman Emperor, including a Holy Lance and the imperial crown, reflected this Christian purpose, but in fact the power of the Holy Roman emperor varied greatly over the course of history. Representatives from the assorted kingdoms, dukedoms, and other territories elected the emperor from

among the more powerful families within the empire. Ruling emperors often came into conflict with the pope, the head of the Roman Catholic Church, who also claimed to exercise political authority in the empire.

The emperors who ruled between 1024 and 1125 pushed the borders of the empire into Burgundy and Italy. In 1155, the legendary king Frederick Barbarossa (r. 1155–1190), or Red Beard, of the Hohenstaufen family became emperor and set about restoring a centralized authority in the vast Empire. He was remembered later as giving the empire a German character, which was resurrected by the Prussian chancellor Otto von Bismarck and Nazi leader Adolf Hitler.

HOLY ROMAN EMPIRE AT ITS HEIGHT, 1526

In 1526, the Holy Roman Empire encompassed most of present-day Germany, Austria, Switzerland, Belgium, the Netherlands,

Luxembourg, and Italy, as well as parts of what are now Poland, Croatia, the Czech Republic, and Slovenia. Throughout its just more

than 1,000-year history, the borders of the empire varied greatly.



In 1239, Rudolf I (r. 1239–1291) of the powerful Hapsburg family became emperor, and a member of this wealthy dynasty ruled almost continuously for the next four centuries. In the first half of the 1500s, Emperor Charles V (r. 1550–1558) enjoyed a power and influence unknown to any European ruler since Charlemagne.

The Protestant Reformation, a sixteenth-century revolt by clerics exasperated by the

corruption and overly **secular** focus of the Catholic Church, led to fractures within the Empire. Rulers of some imperial territories embraced one of the new Protestant sects, while others remained staunch Catholics. In most cases, rulers required their subjects to follow the official state religion. These religious conflicts led to the Thirty Years' War (1618–1648), which involved France, Sweden, and the Netherlands as well as the

Holy Roman Empire. The war concluded with the **Peace of Westphalia**, a declaration favoring the **sovereignty** of the individual princes over the emperor's central authority.

In the eighteenth century, two wars involving the empire's lands brought in most of the other European states. The War of the Austrian Succession (1740–1748) broke out when Emperor Charles VI (r. 1711–1740) died without leaving a male heir and the leaders of Spain, Poland, and Prussia all laid claim to the throne of the Holy Roman Empire. The Seven Years' War (1756–1763) stemmed from power disputes between Prussia and Austria but also touched off tensions elsewhere in Europe, involving France, Russia, Sweden, Spain, and Great Britain.

The Holy Roman Empire lasted until 1806,

when the French general Napoleon Bonaparte defeated the Austrian army and dissolved the empire that had dominated central Europe for almost a thousand years. In its place, Napoleon set up the German Confederation, a loose collection of small, weak states that posed no threat to his control of Europe. These remnants of the empire eventually united under Prussian leadership to form the modern state of Germany in 1871.

See also: Austria-Hungary; Charlemagne; Christianity; Germany; Italy; Reformation.

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Humanism See Art and Architecture; Culture and Traditions; Democracy and Democratic Movements; Renaissance.

Industrial Revolution See Industrialization.

Industrialization

An economic process that changed the foundation of many European countries from agriculture and commerce to manufacturing and industry. Industrialization in Europe began with technological innovations that later led to sweeping political, social, and cultural change. An Industrial Revolution beginning in Great Britain around 1760 spurred industrialization in the rest of Europe, as power-driven machinery transformed manufacturing and transportation processes. Mechanical inventions also caused revolutions in agricultural production and the **textile** industry. These developments were accompanied and accelerated by the discovery of new forms of power: steam, petroleum, and electricity. The modern **history of science and technology** has its roots in the industrialization of Europe.

THE INDUSTRIAL REVOLUTION IN BRITAIN

The first Industrial Revolution refers specifically to changes that took place in Great Britain between about 1760 and 1830. Several factors combined to cause the spread of industrialization during this period. At the turn of the eighteenth century, Britain had a stable political environment and a growing population that was no longer bound under the system of feudalism. Improvements in agricultural practices spared more workers for cottage industries, where people working from home or in small shops engaged in crafts such as weaving. Journeys of exploration established colonies abroad that furnished raw materials such as cotton and provided markets for finished goods such as cloth. Mercantile policies that relied on government control of trade gave way to **capitalist** policies, whereby markets were regulated largely by supply and demand.

With these factors in place, inventors looked for ways to increase production. The revolution in Britain began with the cloth-making and ironworking industries. Inventions such as the spinning jenny, patented in 1770, the flying shuttle, patented in 1773, the carding machine, patented in 1775, and the power loom, invented in 1785, mechanized and greatly accelerated the process of weaving cloth. Textile mills since 1721 had relied on waterpower to drive machinery, and in some cases were driven by steam engines, first developed in 1712. In 1769, the Scottish inventor James Watt patented a new and more efficient steam engine, improving on the design that Thomas Newcomen put into use in 1712. In the early 1780s, English inventor Richard Arkwright adopted Watt's steam engine to power machines in textile mills, and production soared.

At the same time, greater coal reserves spurred the manufacture of iron. In 1709,

Abraham Darby of Coalbrookdale proved that coal could efficiently power the blast furnaces used for smelting iron. In the eighteenth century, iron constituted one of Britain's main exports. The far-flung demand for raw and manufactured goods required better transportation systems, and canals and roads sprang up all over Great Britain. Iron proved useful in another way: workers built the first bridge made entirely of cast iron at Coalbrookdale in 1778, and cast-iron rails gradually replaced wooden rails on the tramways used for moving freight. Private tramways developed into public railways for carrying large shipments. The Surrey Iron Railway, which began running in South London in 1799, used horse-drawn cars. So did the Oystermouth Railway in South Wales, which in 1807 became the first British railway authorized to carry passengers.

Inventors turned immediately to harnessing the steam engine for rail transportation. Richard Trevithick successfully tested a steam locomotive on a tramway in Wales in 1804. George Stephenson developed the steam locomotive that came into use for public railways; patented in 1815, this early engine averaged a speed of 10 miles an hour (16 km/h). After several early experiments, the steam engine proved successful for water transport as well; the steam-powered *Charlotte Dundas* towed two other barges along the canal system in Glasgow, Scotland, in 1802, and from that point on the steamship underwent continuous development.

INDUSTRIALIZATION THROUGHOUT EUROPE

The Industrial Revolution spread quickly from Britain to Belgium, France, and Germany. Like England, Belgium had abundant coal and iron reserves and textile mills. The linen and silk industries flourished particularly

INDUSTRIALIZATION IN EUROPE, 1709–1914

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|--|--|
| <p>1709 Abraham Darby uses coal to fuel iron-smelting furnaces at Coalbrookdale, England</p> | <p>1802 The steamship <i>Charlotte Dundas</i> makes its maiden voyage into Glasgow, Scotland, the first ship to demonstrate the practicality of steam power</p> |
| <p>1712 Thomas Newcomen puts the first steam engine into commercial use</p> | <p>1804 Richard Trevithick's steam locomotive makes its first run on a tramway in Wales</p> |
| <p>1721 John Lombe's silk mill at Derby, England, uses water power</p> | <p>1807 Oystermouth Railway begins carrying passengers through South Wales</p> |
| <p>1769 James Watt improves the steam engine, increasing its power and efficiency</p> | <p>1810 Krupp firm founded at Essen, Germany, to manufacture steel and munitions, especially weapons and ammunition for war</p> |
| <p>1770 James Hargreaves patents the spinning jenny, a machine for spinning cotton or wool thread</p> | <p>1815 English engineer George Stephenson patents the steam locomotive for use on railways</p> |
| <p>1773 John Kay patents the flying shuttle, which helps mechanize the weaving of cloth</p> | <p>1838 The first transatlantic steamships race from Great Britain to New York</p> |
| <p>1775 Richard Arkwright patents the carding machine, which smooths wool so it can be spun into thread</p> | <p>1855 English inventor Henry Bessemer patents his process for mass-producing steel</p> |
| <p>1778 World's first cast-iron bridge built at Coalbrookdale, England</p> | <p>1866 First transatlantic telegraph cable installed</p> |
| <p>1783 Arkwright begins using steam engine to power machines in textile mills</p> | <p>1879 Karl Benz patents his internal combustion engine, which he later uses in automobiles</p> |
| <p>1785 Edmund Cartwright invents a steam-powered loom</p> | <p>1914 Industrialization under way in all European nations by beginning of World War I</p> |
| <p>1799 Surrey Iron Railway begins running in South London, England</p> | |

well in France, and in Germany industrialization was under way in several regions by 1850. The Krupp steelmaking plant, founded in 1810 in Essen, became a major corporation that provided munitions for the highly efficient Prussian army. Beginning in the 1830s, railways proliferated in Western Eu-

rope, and in 1838, the transatlantic steamers *Sirius* and *Great Western* raced from Great Britain to New York. Communication via rail, ship, and, by 1866, the electric telegraph firmly linked Europe to the rest of the world.

In the mid-eighteenth century, the development of techniques to mass-produce



INTO THE 21ST CENTURY

West Germany's Industrial Miracle

After the end of World War II in Europe in May 1945, the Allied Powers of Great Britain, the United States, and France temporarily took over West Germany and helped rebuild its shattered economy. A dramatic transformation beginning in 1950 came to be known as Germany's economic miracle. With the aid of economic recovery programs such as the U.S. Marshall Plan, German industries, laborers, and political leaders returned the devastated country to its former status as one of the major powers in Europe.

In 1950 alone, the rate of industrial production rose 25 percent. It increased another 18 percent the following year, and by 1960, industrial production in Germany had more than doubled the pre-1950 figures. The nation's unemployment rate dropped from 10.3 to 1.2 percent, and wages increased

more than 80 percent between 1949 and 1955. All in all, many more Germans were working for far better pay. In 1957, the German government initiated several social welfare programs and established a central bank. Lawmakers focused on what they called the "magic rectangle," measuring economic progress by employment levels, balance of trade, economic growth, and the stability of the German currency.

The rapid growth of the 1950s was not sustainable, and the rate of expansion slowed during the 1960s. Still, the miraculous recovery of the previous years had stabilized West Germany's economy enough to help it survive the challenges of the next decades and, after 1990, reunification with East Germany.

steel, patented in 1855 by the English engineer Henry Bessemer, introduced a new wave of industrialization sometimes called a Second Revolution. Electric and petroleum industries grew and thrived as these new forms of power improved communication, powered factories, and enabled such inventions as the telephone. Many inventors worked on developing the internal combustion engine; the model patented in 1879 by the German engineer Karl Benz powered some of the first automobiles.

By the beginning of World War I, industrialization had spread to all the countries of Europe to some degree. Agriculture remained a primary economic activity, but manufacturing proved more profitable and had a larger social and cultural impact.

Workers migrated from the surrounding countryside to find work in the factories, contributing to growing urbanization in areas such as Liverpool in England, Hamburg and the Ruhr in Germany, and Lille and Marseilles in France.

Working conditions were difficult and frequently unsafe. Workers put in long hours at specialized, routine jobs, operating machines under conditions that were often unhealthy or even dangerous. Employers preferred to hire women and children, to whom they could pay a lower salary than able-bodied men. Even very young children were made to work in factories and mines. Crowded and unsanitary living conditions prevailed in industrial cities like London, Paris, and Berlin, while industry expanded

without regard to environmental impact. These conditions spurred many people in the nineteenth and twentieth centuries to advocate reforms that remedied the adverse effects of industrialization.

See also: Agriculture; Cities and Urbanization; Communism; Economic Development and Trade; Environmental Issues; Exploration; Feudalism; Great Britain; Society; Technology and Inventions.

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Italy

Mediterranean country of central importance to the history of European civilization as seat of the ancient Roman Empire and later the Roman Catholic Church. Although Italy remained splintered into competing realms throughout most of the modern **era**, it continued to make significant contributions to European culture. Italy was, for example, the birthplace of the Renaissance of the fourteenth through sixteenth centuries. After a history of rule by various empires, an independent Italy emerged during the nineteenth century, and by the twentieth century it was one of the leading countries of Europe.

MIDDLE AGES AND RENAISSANCE

After the fall of the Western Roman Empire in 476, Germanic tribes such as the Ostrogoths and, later, the Lombards made their home on the Italian peninsula. In 774, the Frankish king Charlemagne (r. 768–814) made Italy part of his empire. For the next two centuries, the lands of Italy suffered from civil wars between various rulers, as well as hostilities with Arabs to the south and Hungarians to the north. Nobles built enormous castles to protect themselves and their communities. In 962, the German king Otto I (r. 936–973) extended the Holy Roman Empire to encompass northern Italy and the Kingdom of the Two Sicilies in southern Italy, which included the island of Sicily. Corsica and Sardinia also belonged to the Empire, while the Papal States ruled central Italy. The ambitions of the emperor

often clashed with the wishes of the ruling pope, while resistance to a strong central authority allowed various Italian regions to develop as independent duchies, principalities, and republics.

After 1000, the major Italian cities such as Florence, Milan, Genoa, Pisa, and Venice became increasingly independent **city-states**. Their growing populations and expanding trade routes over land and sea made the cities powerful enough to establish a system of self-rule in the form of communes, ruled by local **aristocratic** families. Despite internal and inter-city warfare, the communes managed to retain their autonomy. A middle class formed in many cities, comprised of merchants and **artisans** who began to exercise a voice in the government. Many of the city-states grew quite wealthy due to trade with Central Europe to

the north and Muslim and Byzantine cities to the south and east. In the 1300s, the most influential city-states were the Papal States, Florence, Venice, Naples, and Milan. Rulers of these city-states became patrons of the arts and sciences, spurring a rebirth in arts and learning called the Renaissance.

The Renaissance, which lasted from the early fourteenth to the late sixteenth centuries, witnessed great intellectual and cultural growth that spread from Italy throughout Europe. Universities flourished, scientific knowledge advanced, and some of the Western world's greatest artistic treasures were crafted during this time. Nevertheless, these centuries remained a time of political turmoil for the Italian city-states.

In 1494, the ruler of Milan asked the king of France for support against his rival, the king of Naples. This brought France squarely into the arena of Italian politics, and the French began to vie with the Holy Roman Empire for control of the rich Italian city-states. King Charles I of Spain (1516–1556), a member of the powerful Hapsburg family who laid claim to the imperial throne, began by claiming Rome, Milan, and Sicily (Charles was later named Holy Roman Emperor Charles V in 1530). By 1559, Spain ruled most of Italy.

MODERN ITALY

In the early 1700s, the Austrian Hapsburgs claimed control of Italy. The Austrian king established loyal rulers who kept the city-states politically subordinate, even though the arts and sciences continued to flourish. The French Revolution (1789–1799), however, inspired a wave of nationalist sentiment in Italy. Many Italians welcomed Napoleon's decision to invade Italy in 1796 and topple its Austrian rulers. Napoleon established the Kingdom of Italy in the north and introduced reforms such as a common currency and shared laws. After Napoleon's final defeat in

1815, representatives at the Congress of Vienna decided to restore the Italian city-states to their former rulers, bringing most of Italy back under Austrian control.

In the 1820s and 1830s, the patriot Giuseppe Mazzini inspired several revolts that failed to unseat local rulers. However, in 1848 a revolutionary tide swept over Austria, France, and Germany, prompting several Italian city-states to declare themselves republics. In 1849 and 1850, the Austrian army reasserted control, but the desire for independent rule had taken root in Italy. Victor Emmanuel II (r. 1848–1878), the king of Sardinia, became an advocate against Austrian rule. Calling on the aid of French soldiers, Italian patriots pushed the Austrians east and one city-state after another joined the enlarged Kingdom of Sardinia. In 1860, the patriot Giuseppe Garibaldi led a band of volunteer soldiers called the “red shirts” to throw off the French rulers of Sicily.

The new Kingdom of Italy, declared in 1861, became a constitutional monarchy under Victor Emmanuel II. Venice and Rome joined the kingdom later. The pope retained control of the Vatican City, and the small country of San Marino remained independent. Although the new kingdom made many economic advances during this time, many citizens were dissatisfied with the monarchy.

In 1915, Italy entered World War I on the side of the Allies, winning some territories from the former Austria-Hungary. In the early 1920s, however, Benito Mussolini took advantage of popular dissension to gain support for his doctrine of fascism, which promised stability in return for strict government control. Mussolini ruled as dictator from 1925, and in 1936 he signed an agreement to support Adolf Hitler of Germany. The German invasion of Poland in 1939 triggered the onset of World War II and committed the Italian regime to what would be a losing cause. During the war,

Italians opposed to fascism organized an armed resistance movement. Resistance fighters captured and killed Mussolini in 1945 as he tried to flee to Switzerland.

In 1946, the Italian people voted to replace the constitutional monarchy with a republic. Since then, Italy has been led by a prime minister who serves as head of the government and a president who acts as head of state. An elected assembly is responsible for drafting and passing legislation. Italy was a founding member of the European Community, now the European Union, and since 1955 has been a member of the United Nations.

See also: Austria-Hungary; Franks; Holy Roman Empire; Papal States and Papal Power; Renaissance; World War I; World War II.

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Jews and Judaism

Judaism, the religious beliefs and customs of the Jews, forms one of the three major religions of Europe. The Jews, descendants of the ancient Hebrews, brought Jewish culture and religion to Europe after the Romans destroyed the Second Temple in Jerusalem and later expelled them from the province of Judea (modern-day Israel, Lebanon, and Syria) in the second century C.E. In the **Middle Ages**, Jews living in Europe were generally identified as Sephardim, from Spain and Portugal, or Ashkenazim, from Central Europe.

Jews were denied civil rights throughout virtually all Europe until about 1789, and have endured a long history of anti-Semitism, the hatred of and discrimination against Jews as a group. The most horrific anti-Semitic movement in Europe resulted in the Holocaust, a **genocide**, or systematic killing, conducted by Nazis in Germany between 1933 and 1945 that resulted in 6 million Jewish deaths. In response to the Holocaust (*shoah* in Hebrew), many countries of Europe supported the creation of the modern state of Israel, an attempt to restore their ancient homeland to the Jewish people.

THE SEPHARDIM

The first Sephardim may have settled in Spain hundreds of years before the Ro-

mans expelled the Jews from Israel. By the time the Muslims conquered the Iberian peninsula in C.E. 711, establishing the kingdoms of Andalusia, Jews had resided in the region for several hundred years. Unlike their Christian neighbors, the Muslims in Spain were generally tolerant of other faiths, including Judaism. In the twelfth, thirteenth, and fourteenth centuries, many major Jewish thinkers were active in Spain, among them the poet Yehuda ha-Levi, physician and scholar Moses Maimonides, the mystic Nahmanides (Moshe ben Nahman), and the legal expert Hasdai Crescas. Some Jews even held high political office under Muslim rulers.

Viewing Muslim Andalusia as a political and religious threat, Christian kings and



GREAT LIVES

Moses Maimonides

Moses Maimonides (1135–1204) was a rabbi, physician, and philosopher whose life in many ways reflects the fate of Sephardic Judaism, the form of the religion practiced by Jews living in **medieval** Spain. Born in Córdoba, Spain, Maimonides was in his early teens when Christians conquered that city and gave Jews living there the impossible choice of converting to Christianity, going into exile, or being executed. After leaving Spain, Maimonides settled in Egypt where, legend says, he served as the sultan's physician.

Maimonides is best known for his writings on religion and philosophy. His most famous works are the *Mishnah Torah*, a codification of Jewish oral law, and the *Guide of the Perplexed*, which seeks to express religious truth in philosophical form. Maimonides not only contributed to Jewish learning but also had a major impact on Christian scholars. His writings were important vehicles by which the ideas of the ancient Greek philosopher Aristotle became known in Europe during the **Middle Ages**.

princes of Europe launched efforts to reconquer Spain. This effort was completed by 1492, with the fall of Granada, the last Muslim stronghold. For the Sephardic Jews, this marked the beginning of centuries in which they were forced to convert to Christianity, flee the country, or face execution. In 1492, Spain's King Ferdinand V ordered all remaining Jews out of Spain. Many sought refuge in Morocco or farther east in the Ottoman Empire.

THE ASHKENAZIM

The term "Ashkenazim" refers to European Jews and their descendants who lived in Central and Northern Europe. Ashkenazic Jews first settled in the Rhine River region of Germany around C.E. 800. From there, they spread throughout Europe, but frequently met with intolerance from the Christian populace of Europe. During the Middle Ages, many Western European countries denied Jews full rights of citizenship. Britain eventually expelled its Jews in 1290, France followed

suit in 1394, and some German lands did the same during the fifteenth century. As a result, many European Jews moved east and settled in parts of modern-day Poland and Russia.

Many Ashkenazic Jews in Northern and Eastern Europe became renowned as scholars of Jewish scripture, consisting of the Torah, the Hebrew Bible or Old Testament, and the Talmud, a collection of Jewish law.

HASIDISM

Around 1700, a movement called Hasidism arose among Jews in Eastern Europe. Inspired by the teachings of the eighteenth-century Polish spiritualist Baal Shem Tov, Hasidism emphasized not simply study of Torah and Talmud but also an emotional relationship with God. Hasidic Judaism became distinct from Orthodox Judaism, where communities centered on teachers called *rabbis*, who gave judgments on the **doctrine** and culture of Judaism. Hasidic communities looked for leadership to

zaddiks, who gave advice on spiritual matters.

ANTI-SEMITISM

As non-Christians, Jews throughout Europe faced ongoing discrimination. Most Christians treated Jews with suspicion and hostility. The **medieval** craft associations known as **guilds** refused to admit Jews into most professions. As a result, many European Jews entered professions, such as banking and moneylending, that were shunned by most European Christians. As economic trade and development transformed European markets after the thirteenth century, Christians frequently accused Jewish merchants and moneylenders of charging Christian borrowers with high rates of interest. Additionally, leaders of the Catholic Church contributed to anti-Semitism by falsely claiming that the Jews, not the Romans, were responsible for the crucifixion of Jesus of Nazareth.

These pronounced anti-Jewish sentiments led to repeated persecution and killing of European Jews. Jews suffered particularly during the Crusades of the eleventh to thirteenth centuries, when Christian enthusiasm for reclaiming the Holy Land from non-Christians resulted in senseless slaughter, including many pogroms, in which large-scale attacks were made against European Jews.

The French Revolution of 1789 marked a turning point in the way European governments viewed and treated Jews. After the revolution, the French Republic ended official discrimination against Jews and granted them full civil rights, including access to courts of law, eligibility for political office, and admission to universities. Over the next several decades, Jews throughout most of Western Europe also gained rights that put them on an equal legal standing with Christians. Jews who availed them-

selves of the new opportunities included the political philosopher Karl Marx, psychologist Sigmund Freud, sociologist Emile Durkheim, composers Gustav Mahler and Arnold Schoenberg, physicist Albert Einstein, writer Franz Kafka, and artist Marc Chagall, all important contributors to European politics and culture during the nineteenth and twentieth centuries.

Although Jews technically had the same legal standing as Christians, anti-Semitic sentiment endured among the peoples of Europe. In the late nineteenth century, many Europeans began to embrace pseudoscientific theories arguing that Jews were racially and genetically inferior to non-Jewish Europeans. This racist philosophy reached its height in Nazi Germany during the 1930s and 1940s. Anti-Jewish sentiment in Germany culminated in the imprisonment and systematic slaughter of Jews in concentration or death camps during World War II. Known as the Holocaust, or *shoah* in Hebrew, it resulted in the death of more than 6 million Jews and other ethnic minorities.

Following the war, an outpouring of sympathy for the suffering of Jews under Nazism led to political action. In 1948, part of the British territory of Palestine was partitioned into the state of Israel, with its capital in Jerusalem, the capital of the ancient Hebrew Kingdom of Judah. After some 1,800 years of dispersal known as the **diaspora**, the Jews could return to their ancient homeland.

At the end of the twentieth century, more than 15 million people practiced Judaism worldwide. Although Israel remained a spiritual center for Jews, more than a million Jews still lived in Europe, mostly in western and southern regions.

See also: Andalusia; Christianity; Crusades; French Revolution; Holocaust; Pogroms; Religion; World War II.

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Language

Speakers of many different languages live within the borders of Europe. With the establishment of European colonies abroad and the waves of immigrants from Europe at various times in history, many people around the world also speak European languages as a first or second language.

About half of the world's population speaks a language belonging to the Indo-European family. Beginning in about 3000 B.C.E., Indo-European tribes migrated from areas surrounding the Caucasus Mountains and the Black Sea (areas now belonging to southern Russia and eastern Ukraine) and settled throughout Europe and the Near and Middle East. By 1000 B.C.E., most of the original migrations were complete and the language of the individual tribes began to differentiate into ancestors of the modern Indo-European languages. Adding to the diversity, many speakers of non-Indo-European languages live or have at one time lived in Europe.

INDO-EUROPEAN FAMILY

The majority of Europeans speak a language belonging to the Indo-European family, which is usually identified as having nine major branches: Albanian, Armenian, Baltic languages, Celtic languages, Germanic languages, Greek, the Italic or **Romance languages**, Indo-Iranian languages, and Slavic languages. (Because speakers of Indo-Iranian languages live predominantly in modern-day Pakistan, India, Afghanistan, and Iran, these languages are not addressed in this article.)

Unlike the other branches of the Indo-

European language family that have several subgroups, the Albanian, Armenian, and Greek languages have no subsidiary or derivative tongues. The forms used today more closely resemble the forms in which these languages existed around C.E. 500. For example, the Armenian alphabet and language, which developed around C.E. 400, remained in use as the literary language of Armenians until the eighteenth century. Around the sixteenth century, a spoken form of the language developed that is still in use today in the Republic of Armenia. Some scholars argue that modern-day Armenia was the original homeland of the Indo-European peoples.

The Albanian language picked up elements from Latin and the Slavic languages as its speakers gradually moved into modern-day Albania. The earliest written forms of the Albanian language date to the fifteenth century. Currently, most of the 6 million speakers of Albanian live in southeastern Europe.

The Greek spoken in the Byzantine Empire between the fifth and fifteenth centuries evolved from earlier forms of the language spoken in **classical** Greece. Modern Greek developed during the fifteenth century and has about 15 million speakers around the world today.

Italic or Romance Languages

The Indo-European languages with the most speakers in modern-day Europe belong to the Italic or Romance branch of the family, which has its roots in Latin. The native language of Italy, Latin became the official language of the ancient Roman Empire (27 B.C.E.–C.E. 476). Although the rule of the Roman emperors ended in the west in the fifth century, Latin remained in use in many of the empire's former lands as well as in the eastern half of the Roman Empire, the Byzantine Empire. By the turn of the ninth century, the Latin spoken in the west had diversified into several different dialects, referred to as **vernaculars**. **Classical** Latin, with some variations, remained in use as a written language in many European regions during the **Middle Ages** and served as the official language of law, literature, and the Roman Catholic Church.

In the twelfth and thirteenth centuries, more European poets and scholars began writing in their native languages. Vernaculars gradually began to replace Latin as the language of government, scholarship, and even the clergy, although Latin continued to be taught and used by specialists. These vernaculars evolved into the modern Romance languages—the most widely spoken of which are French, Italian, Portuguese, Romanian, and Spanish. Other Romance languages still in use are Catalan, Provençal, and Romansh (mostly spoken in and around France and Spain). Latin remains the official language of the Roman Catholic Church.

Celtic Languages

In the first millennium B.C.E., Celtic speakers lived across much of Northern and Central Europe, but by C.E. 500 the advancing Romans and Germanic peoples had pressed the Celts into areas in France, Ireland, and the British Isles. The languages spoken by certain tribes, such as the Gauls and the

Picts, gradually became extinct, but Irish, Scottish Gaelic, Welsh, and Breton remain in use.

The fate of Celtic languages has contributed to concerns throughout Europe regarding the extinction of native tongues and the dilution of cultural diversity. For example, the last native speaker of Manx, a language spoken on the British Isle of Man, died in 1974. The language survived chiefly in the care of scholars who continued to study it, and community efforts to return to Manx-language instruction in area schools led to a revival. By 1991, native speakers—those speaking Manx as their first language—had reappeared. The Cornish languages spoken in southwest Britain experienced a similar revival of attention in the twentieth century.

Balto-Slavic Languages

Some scholars treat the Baltic and Slavic languages as separate branches of the Indo-European family, but most assign Baltic and Slavic languages to the same branch. Of the Baltic languages, Lithuanian and Latvian (or Lettish) are still used by about 6.5 million people, while Old Prussian became extinct in the seventeenth century. Many scholars believe that the Baltic languages more closely resemble the original Indo-European language than other branches that have developed.

Linguists further distinguish the Slavic tongues as southern, eastern, or western. The oldest written Slavic language is Old Church Slavonic, which developed in the ninth century. The west Slavic languages include Czech, Slovak, Polish, Sorbian, and Kashubian. East Slavic languages include Ukrainian, Russian, and Belarusian, while the south Slavic languages include Bulgarian, Macedonian, Serbo-Croatian, and Slovenian. About 300 million people now speak Slavic languages natively.



TURNING POINT

Esperanto

Given the great variety of languages spoken in Europe and around the world, scholars have long suggested the use of one official or common tongue. Many people have proposed different universal languages over time. Of these, the most notable has been Esperanto.

Invented by Polish eye doctor Lazarus Ludwig Zamenhof in 1887, Esperanto was intended for universal use, allowing people all over the world to communicate without cultural barriers. Zamenhof designed Esperanto to be easy to learn and culturally neutral. He minimized the number of grammatical rules, created several word roots that could be combined to form new words, and adopted many structures from non-Indo-European languages. He published *Unua Libro* (*First Book*) in Warsaw in 1887 under the name Doctor Esperanto. Although Zamenhof called the language Lingvo Internacia, meaning “international language,” it was eventually referred to by its creator’s pseudonym, Esperanto—which means “one who hopes.”

First Book included rules of grammar, a list of about 900 vocabulary words and word parts, literature translations, and some

original poetry in the language. Zamenhof followed this publication with *Fundamentals of Esperanto* in 1905. The language gained limited popularity in parts of western Russia and Eastern Europe. Although the czarist regime in Russia banned all publications in Esperanto between 1895 and 1905, the language gradually spread to Central and Western Europe, the Americas, China, and Japan. According to a survey in 1927, about 128,000 people around the world spoke Esperanto.

Communist governments in the Soviet Union, Central Europe, and China have at various times attempted to suppress the use of Esperanto because it offered a means of international communication for the nonelite. Despite such resistance, the number of Esperanto speakers around the world grew to an estimated 2 million by 2000. Today, more than eighty organizations around the world support the language. The Monda Turismo (World Travel) organization, based in Poland, arranges international tours for Esperanto speakers, and Koresponda Servo Mondskala, based in France, connects Esperanto pen pals around the world.

Germanic Languages

The earliest written form of a Germanic language—Gothic—dates to a translation of the Christian Bible in the fourth century C.E. The languages of the northern Germanic tribes developed into Danish, Swedish, and Old Norse. Old Norse evolved into modern-day Norwegian, Icelandic, and Faroese, the language of the Faeroe Islands. Today about 20 million Europeans

speak north Germanic or Scandinavian languages.

The west Germanic languages gradually separated into High German, the ancestor of modern German and of Yiddish, and Low German, which evolved into modern Low German, Dutch, Frisian, Flemish, and English. Compared with the rest of the Germanic languages, English has been most heavily influenced by other tongues, specifically

Romance languages. About 400 million people around the world speak English as their native tongue; up to a billion more have acquired it as a second language.

OTHER EUROPEAN LANGUAGES

A separate language family called the Uralic, or the Finno-Ugrian, language group can also be found in parts of Europe. Uralic languages are distinct from Indo-European languages in their vocabulary and grammatical structures. While Uralic languages are spoken by millions of people in central and northern Asia, the largest language groups in Europe are Hungarian, with about 14 million speakers; Finnish, with about 5 million speakers; and Estonian, with about 1 million native speakers. The Sami languages, which also belong to the Uralic family, are used primarily by inhabitants of the region in northern Scandinavia called Lapland.

Many native speakers of Turkic languages live and work in parts of eastern Europe, including Greece, Cyprus, Bulgaria, Moldova, and Macedonia. Turkey, which had been severed from Europe after 1453 with the conquest of the Ottoman Turks, began negotiations in 2005 to join the European Union, a cooperative organization involving many European countries. This move would bring several million Turkish speakers into the European community.

Maltese, a language derived from Arabic, serves as an official language of the Republic of Malta, an island country in the Mediterranean Sea. Maltese has around 400,000 native speakers and belongs to the Afro-Asiatic language family.

The Basque language, unlike other European languages, belongs to no known language family. Approximately one million people living in Spain and France speak

Basque as their native tongue. Some scholars speculate that the Basque dialects evolved from a language spoken by the inhabitants of the Iberian peninsula predating the Indo-European migrations. Not all people of Basque descent speak the language, proving that while language and culture may be closely intertwined in many respects, the two are not always inseparable.

The great diversity of language communities in Europe can be attributed to the fact that many Europeans are fluent not just in a native language but several second languages as well. Nevertheless, certain European languages are considered endangered, in that their number of native speakers continues to decline. In 2000, less than fifty living people still knew Livonian, a Uralic language spoken in Latvia. As of 2005, an estimated twenty people still spoke Votic, a language native to two villages in Russia. Many scholars make efforts to record dying languages and preserve their use. Europe's many languages represent the heritage of a culturally diverse continent.

See also: Christianity; Culture and Traditions; Literature.

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Literature and Writing

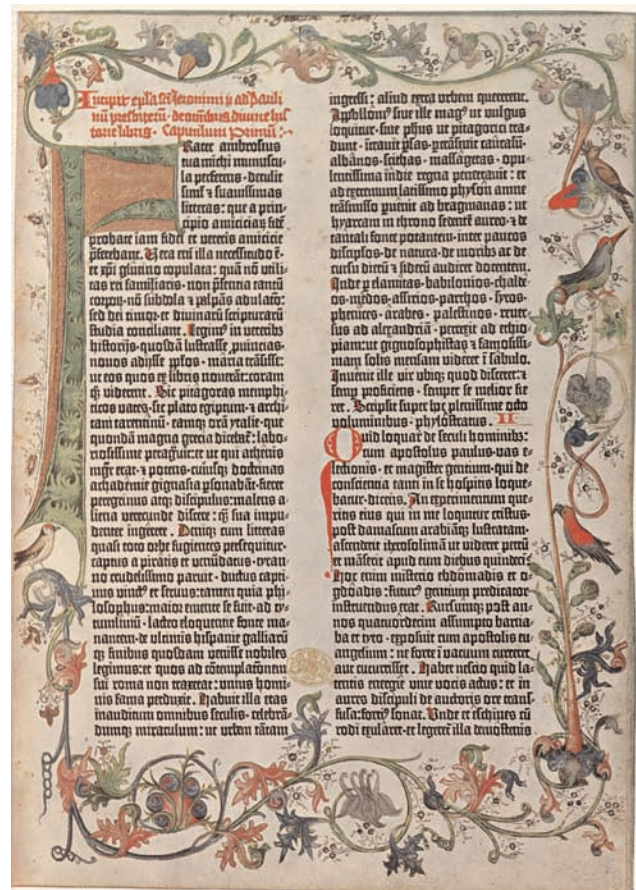
Europe's many cultures and languages support distinct literary traditions that record the customs, concerns, and histories of its peoples, making European literature one of the most diverse in the world. The literature of the **Middle Ages**, most of it written by religious scholars, provides important insights into the cultures and histories of Europe's three major religions, while the literature of the Renaissance expressed a new appreciation for the human experience. With the technological advances of the twentieth and twenty-first centuries, the influence of Western civilization on the world's literature is unprecedented.

MEDIEVAL LITERATURE

Varied literary traditions characterized the **medieval** period in Europe. As Christianity spread from the former Roman Empire to Central, Western, and Northern Europe, the Church educated most scholars. Intellectuals wrote prose, poetry, and scholarly works in Latin, while the poetry and stories of the common people circulated orally in their **vernacular** or native tongues. In the east, the official language of the Byzantine Empire (the eastern half of the former Roman Empire) was Greek, while in Andalusia, the parts of Spain conquered by Muslims in the eighth century, scholarly and poetic literatures flourished in Arabic.

Characteristics of Medieval Manuscripts

Throughout the medieval period, imaginative literature retained an oral character: stories were meant to be recited. This was largely because only a small percentage of the upper classes could read or write, skills possessed by almost no one outside the **aristocracy** or **clergy**. Kings and nobles thus paid traveling minstrels or court poets to compose and recite long poems recounting the epic adventures of important historical figures. Many nobles commissioned highly decorated, handwritten texts as objects of art and symbols of their wealth and



Seen here is the first page of the 42-line Bible, printed by Johannes Gutenberg in Mainz, Germany, circa 1453–1455. This was the first work known to have been published using moveable type, an invention that revolutionized publishing and spread literacy by making books much cheaper and easier to produce. (Mansell/Stringer/Time & Life Pictures/Getty Images)

LANDMARKS IN EUROPEAN LITERATURE, 1000–2000

ca. 1000 English epic poem *Beowulf* describes the battles of the mythic Germanic hero

ca. 1160 French *Song of Roland* glorifies a battle fought by warriors of Charlemagne; story of war and treachery, heroic knights, and Christian faith

ca. 1180 French poet Chrétien de Troyes invents a popular new genre, the romance, which combines adventure and a love story (e.g., *The Knight of the Cart* and *The Story of the Grail*)

ca. 1220 Icelandic writer Snorri Sturluson composes the *Prose Edda*, recounting early Norse myths

1350 Italian poet Giovanni Boccaccio begins work on a collection of stories called the *Decameron*

1390s English poet Geoffrey Chaucer works on a collection called *The Canterbury Tales*, in which fictional pilgrims tell each other stories of their experiences and encounters

1400 French historian Jean Froissart finishes the *Chronicles*, detailing stories of French monarchs and their wars

ca. 1405 French poet Christine de Pisan publishes *Book of the City of Ladies*, becoming the first female writer in Europe to publish widely under her own name

1455 The Bible becomes the first book printed using the moveable type printing press developed by German printer Johannes Gutenberg

1485 Sir Thomas Malory's *Death of Arthur* printed in England to an enormously popular reception

1532 French writer François Rabelais begins to publish a five-part series of satirical novels titled *Gargantua and Pantagruel*, inspiring a fashion of comic novels

1580 French philosopher Michel de Montaigne's essays make the personal essay, along with philosophic reflections, a new genre of literature

1605 *Don Quixote*, by the Spanish writer Miguel de Cervantes, is published; it is later recognized as the first modern novel

1623 The *First Folio* collects the complete plays of English dramatist William Shakespeare

sophistication, even if they could not read the words on the page.

One obstacle to the spread of literacy was the difficulty of making and reproducing written works. Scholars wrote books using ink inscribed on calfskin (vellum) or sheepskin (parchment). Pages were sewn together and then bound inside a protective covering, making books a valuable item that only the wealthy could afford. Aristocratic **patrons** often commissioned hand-crafted volumes collecting their favorite poems, stories, and

other works, which were frequently illustrated by detailed paintings called illuminations, or pictures made using woodcuts. Literate members of the household read these books aloud as a favorite pastime.

Medieval Genres

In medieval Christian Europe, one of the most popular types of literature was the saint's life. Another favored genre was the epic, which recounted the adventures of a noble hero. While the stories of saints' lives and

1667 John Milton's epic *Paradise Lost* expands the biblical narrative of Adam and Eve and becomes a major work of English literature

1719 English novelist Daniel Defoe's *Robinson Crusoe* reintroduces the genre of the adventure story

1759 French author Voltaire publishes the picaresque novel *Candide*, which becomes the epitome of the satire

1808 Johann Wolfgang von Goethe publishes the first part of his drama *Faust*, the story of a man who sells his soul to the devil; it is a defining work of the German Romantic movement

1818 Mary Shelley publishes *Frankenstein*, an early work in the horror genre

1819 Sir Walter Scott publishes *Ivanhoe*, a popular work of historical fiction

1833 With his poem *The Bronze Horseman*, Aleksandr Pushkin becomes the founder of modern Russian literature

1862 French novelist Victor Hugo publishes *Les Misérables*

1879 Norwegian playwright Henrik Ibsen satirizes modern manners in *A Doll's House*

1913 Publication of *Remembrance of Things Past* by French novelist Marcel Proust begins, changing the shape of the modern novel

1934 Italian playwright Luigi Pirandello wins the Nobel Prize for Literature

1969 Irish dramatist Samuel Beckett wins the Nobel Prize for Literature

1999 Polish-born German author Günther Grass wins the Nobel Prize for Literature

2007 English novelist J. K. Rowling publishes the seventh Harry Potter book after winning the Hugo Award, the Bram Stoker Award, and the Whitbread Award for Best Children's Book, and selling more than 350 million Potter books worldwide

other religious writings were often composed in Greek or Latin, the language of the Church, epic poems were usually recorded in the vernacular language. The English epic poem *Beowulf* (ca. 1000), for example, recounts the exploits of a legendary Germanic hero of the sixth century. In the twelfth century, epic poetry also flourished in France, where medieval authors wrote tales of heroes associated with the French king Charlemagne (r. 768–814), such as the *Song of Roland* (ca. 1160). In Spain, the epic

poem *El Cid* (1142) celebrated the famous Castilian hero who fought against the Moors in the eleventh century, while in Iceland, the poet Snorri Sturluson recorded Norse epics in the *Edda* (ca. 1220).

Later in the twelfth century, French authors developed a new genre, the romance, which still involved a noble hero but also incorporated a love story. Romantic stories such as the Arthurian romance *Lancelot, the Knight of the Cart*, by Chrétien de Troyes, were enormously popular.

In the late thirteenth and fourteenth centuries, Italian poets Dante Alighieri and Petrarch began a literary renaissance, or rebirth, taking up **humanistic** themes with their complex, sophisticated poems, such as Dante's classic *Inferno*. Collections of romantic, heroic, and humorous stories became popular, appearing in *The Decameron* (ca. 1350) by Italian poet Giovanni Boccaccio, the *Chronicles* (ca. 1400) of French historian Jean Froissart, and *The Canterbury Tales* (ca. 1390s) by English poet Geoffrey Chaucer. The prolific French poet Christine de Pisan wrote the *Book of the City of Ladies* (ca. 1405), becoming the first notable female writer in Europe.

RENAISSANCE TO THE PRESENT

Around 1450, a German printer named Johannes Gutenberg revolutionized Western civilization with the invention of the moveable type printing press, which could produce a higher volume of printed matter much more quickly and cheaply than hand copying. Gutenberg's first printed book, completed in 1455, was the Bible. With the printing press, literacy spread, books became more widely available, and the literatures of Europe became more varied and distinct, with many great authors exerting an influence on other artists throughout Europe and the rest of the world.

The Renaissance and Early Modern Periods

One of the first books printed in England, the *Morte D'Arthur* (*Death of Arthur*, 1485) by Sir Thomas Malory introduced an enduringly popular subject, the legend of King Arthur. The Italian poet Ludovico Ariosto wrote of the French hero Roland in *Orlando Furioso* (*Mad Orlando*, 1516), while in France François Villon introduced new poetic themes and forms in his *Testament* (1461) and François Rabelais produced a series of witty comic novels named *Gargantua and*

Pantagruel (ca. 1532). In the sixteenth century, the subject of romance continued to occupy French poet Pierre de Ronsard in *Odes* (1550), English poets Edmund Spenser in the *Faerie Queene* (1596) and Sir Phillip Sidney in *Astrophil and Stella* (1591), and the Italian epic poet Torquato Tasso in *Jerusalem Delivered* (1580). Meanwhile, the French writer Michel de Montaigne introduced a new level of personal reflection into literature with his collection *Essays* (1580).

Around the turn of the seventeenth century, the dramatic genre gained new respect through the contributions of English playwrights in such works as *Doctor Faustus* (1604) by Christopher Marlowe and *Volpone* (1606) by Ben Jonson. The plays of William Shakespeare, collected and published in 1623, remain some of the most admired works in English literature. Spanish literature enjoyed a Golden Age between 1580 and 1680, with principal figures including playwright Lope de Vega and novelist Miguel de Cervantes, whose *Don Quixote* (1605) parodied knights and chivalry to popular delight. In France in the later seventeenth century, comedic plays such as *Tartuffe* (1664) by Molière and tragedies such as Jean Racine's *Andromache* (1667) exerted a great influence on other artists. John Milton, widely regarded as the second greatest English poet after Shakespeare, returned to religious themes in his epic poem *Paradise Lost* (1667).

Eighteenth and Nineteenth Centuries

The philosophical Enlightenment of the eighteenth century, which favored reason as the foundation of government and ethics, also created a new aesthetic, a set of principles used to judge art. The novel, which allowed a deeper exploration of individual experience and emotions, began to rival poetry and drama as a popular literary form. Jean-Jacques Rousseau worked his



TURNING POINT

Les Misérables

The French novelist Victor's Hugo's *Les Misérables* (1862) is considered a masterpiece of Western literature—an epic tale of social injustice told from the perspective of Jean Valjean, imprisoned and labeled criminal for life because he stole a loaf of bread. A dramatic story rendered in meticulous historical detail, *Les Misérables* became a powerful social document of the oppression visited on the poor and dispossessed of French society. Driven by his wish for a more democratic, progressive society, Hugo wrote *Les Misérables* (“The Wretches”) with the intention of inspiring reform and using literature as an instrument of social change.

Hugo spent twenty years writing the novel, to which he turned after earlier successes with his plays and the novel *The Hunchback of Notre Dame* (1831). Hugo's works brought him to the fore of the Romantic Movement, a literary trend of the early nineteenth century that encouraged the exploration of human emotions and internal experience. Hugo's style, which uses human figures to exaggerate symbolic con-

licts or events, works with particular success in the characters of *Les Misérables*. The trials of the French convict-turned-benefactor Jean Valjean, who struggles against authorities who refuse to forgive him for the crimes of his past, the prostitute Fantine, who throws herself on Valjean's mercy, and the pathos of Fantine's daughter Cosette act as metaphors for the human experience while still portraying realistic characters who won deep sympathy from readers.

Hugo completed the novel while in exile in England for opposing the rule of Louis Napoléon, the president who had appointed himself king of France. Published in Paris in 1862, *Les Misérables* received immediate acclaim, and Hugo, returning to France after Napoléon was overthrown in 1870, was hailed as a national hero. Fulfilling Hugo's ambitions for the novel, *Les Misérables* is acknowledged as a seminal work in world literature, one that encompasses the vastness of human drama, champions humanitarian concerns, and provides a detailed portrait of French life in the mid-nineteenth century.

philosophical ideals about human nature and the basis for social order into novels such as *The New Heloise* (1761). The novel *Candide* (1759) by Voltaire reinvigorated the satire as a literary form. British novelist Daniel Defoe's book *Robinson Crusoe* (1719), and *Manon Lescaut* (1731) by French novelist Abbé Prévost, turned to lower-class subjects, extending the bounds of literature beyond its customary preoccupations with the highborn or fortunate.

In the late eighteenth century, the rise of the Romantic Movement signaled a shift

from the orderly ideals of the Enlightenment to a fascination with the disorderly, emotional, and sensory. Romanticism reached its finest expression in the works of German authors such as Johann Wolfgang von Goethe, who was acknowledged as a giant of world literature even by his contemporaries. Goethe's reputation stemmed primarily from his two-part drama *Faust* (1808 and 1832), which explored the individual search for knowledge and happiness. Other important German Romantics of the late eighteenth century were playwrights

Friedrich Schiller and Heinrich von Kleist, and the poet Novalis.

The Romantic Movement also prospered in the British Isles, with historical novels like *Ivanhoe* (1819) by Sir Walter Scott and the poetry of early-nineteenth-century writers like Lord Byron, William Wordsworth, and Samuel Taylor Coleridge. English novelists of the nineteenth century rendered close observations of the psychological and social life of their characters. French authors such as George Sand in *Indiana* (1832) and Gustave Flaubert in *Madame Bovary* (1856) wrote about middle- and lower-class characters, in some cases causing great scandal. The French writer Victor Hugo epitomized the Romantic attention to the individual in his plays and novels, particularly in his masterpiece, *Les Misérables* (1862).

Works by female writers, including *Evelina* (1778) by Fanny Burney and *Frankenstein* (1818) by Mary Shelley, enjoyed great popularity in the nineteenth century. Nevertheless, many women found it difficult to publish under their own names. Maria Edgeworth, writing *Castle Rackrent* in 1800, and Jane Austen, writing *Pride and Prejudice* in 1813, were published anonymously. Also writing in the nineteenth century, the Brontë sisters, George Eliot, and George Sand adopted male pseudonyms.

Russian writers gained prestige in Europe's international literary scene with the accomplishments of Aleksandr Pushkin. His poem *The Bronze Horseman* (1833) is now considered one of the most important works of Russian literature. Nikolay Gogol paved the way for a new style of psychological accuracy and detail called realism in works like *Dead Souls* and *The Overcoat*, both published in 1842. Fyodor Dostoyevsky's *Crime and Punishment* (1866) and Leo Tolstoy's *War and Peace* (1865–1869) are now considered two of the world's greatest novels.

Also writing in the nineteenth century, Honoré de Balzac realistically portrayed French life in his interlinked series *The Human Comedy* (1799–1850). In England, novels such as *Oliver Twist* (1837–1839) by Charles Dickens and *Vanity Fair* (1847–1848) by William Makepeace Thackeray depicted English life under Queen Victoria (r. 1837–1901) in detail. Norwegian playwright Henrik Ibsen used plays such as *A Doll's House* (1879) to explore social dramas and psychological conflicts, greatly influencing later European theater.

Twentieth Century to Present

Modern scholars speak with confidence of a Western canon—pre-twentieth-century literary works and authors that have exerted an enduring influence on later literatures in Europe and elsewhere. In the twentieth and twenty-first centuries, however, the rate of literary output and innovation by European writers has made it difficult to define a single canon. For example, English novelist J. K. Rowling wrote the Harry Potter series (1995–2007), a set of magical adventure stories intended for young adult readers, but it is difficult to assign it a single specific genre. Instead, literary scholars may speak of several canons or classify modern literatures by subject and theme.

Some outstanding novelists of the twentieth century include the French writer André Breton, who defined and explored a movement called surrealism, which attempted to blend fantasy with reality in art. French author Marcel Proust revolutionized the twentieth-century novel with *Remembrance of Things Past* (1913–1927), whose themes of the alienation of modern life and the importance of childhood experience and memory greatly influenced later generations of writers. Irish novelist James Joyce published *Ulysses* in 1922, noted for its experimental writing style that featured a



Briton J. K. Rowling, one of the best-selling authors in history, arrives in Edinburgh, Scotland to read from her *Harry Potter and the Half-Blood Prince*, the sixth of the popular seven-book series. (Christopher Furlong/Getty Images)

stream-of-consciousness technique. In Italy, Italo Calvino blended fantasy, allegory, and symbolism into his fiction. Czech writer Franz Kafka, author of “The Metamorphosis” (1915), and Polish-born author Günter Grass, who won the Nobel Prize for Literature in 1999, also rank among the greatest European writers of the twentieth century.

European poets and playwrights also produced outstanding works during the twentieth century, including the Spaniard Federico García Lorca, who created both experimental poetry and plays. Poet William Butler Yeats, who won the Nobel Prize for Literature in 1923, and playwright Samuel Beckett, who won the prize in 1969, greatly influenced the development of English literature. In Germany, the poetry of Rainer Maria Rilke and the plays of Bertolt Brecht won international fame.

Writers who lived during and after World War II confronted the reality that modern civilization and technology produced destruction and cruelty on an unprecedented scale. The horrors of the Holocaust produced

extraordinary poems, short stories, novels, and testimonials in the works of Primo Levi, Nelly Sachs, and Elie Wiesel. Fascist oppression inspired existential literature in French-speaking Europe especially, in the writings of Jean-Paul Sartre, Simone de Beauvoir, and Albert Camus. The Soviet empire that emerged following World War II suppressed the national literature of its constituent republics and satellite countries, imprisoning or killing such dissident writers as Varlam Shalamov, Andrei Amalrik, and Aleksandr Solzhenitsyn. However, some writers remained remarkably resilient, such as the exiled novelist Vladimir Nabokov and expatriate poet Joseph Brodsky.

In the last decades of the twentieth century, the invention of the Internet spawned an electronic print culture that has made books immediately available. Not only can readers locate and purchase books from all over the world, but they can also download books in electronic format. While many people voice concern that electronic media will replace print, others believe that printed literature can survive alongside the Internet. The European Commission has expressed its commitment to supporting print media, especially newspapers and magazines, and addressing concerns about literacy among the younger generation.

See also: Culture and Traditions; Language; Renaissance; Society.

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Marxism See Communism.

Mercantilism

From the sixteenth to the eighteenth centuries, an economic system practiced by many European nations in which policies were established to promote a favorable balance of trade. A favorable balance of trade occurs when a nation exports more than it imports; thus, mercantilism favored colonization and the development of commerce. It also featured close government regulation of the economy and promotion of industry and manufacturing. Governments hoped to increase their wealth and power by selling manufactured goods in return for bullion or precious metals, in particular gold or silver. During the latter part of the eighteenth century in Europe, reactions against the tight regulations of mercantilism led to the emergence of **capitalism**, the economic system that relies on a free market and to which most modern countries of Europe subscribe.

By the sixteenth century, centralized governments began to emerge under absolute monarchs who consolidated power and established stable kingdoms. The growth of a monetary economy during the late **Middle Ages** stimulated international trade, and growing urban populations drove up the demand for manufactured goods. Rulers throughout Europe faced increasing pressure to secure raw materials for their fledgling industries, as well as money to support their militaries, promote exploration, and expand their commercial interests. Mercantilist policy included steep taxes on imported goods to increase revenues for the state and to prevent colonies from trading with rival powers.

Spain pioneered the exploitation of colonial wealth in the Americas in the early sixteenth century, but other Western European nations soon followed suit, including Great Britain, Holland, and France. In Britain, a royal charter granted the British East India Company exclusive permission to

trade with India and the East Indies, while Holland granted the Dutch East India Company, formed in 1602, a monopoly on colonial activities in Asia and later Africa. Both of these trading companies proved enormously successful, often through exploiting the colonies.

In Germany and France, governments enacted protectionist policies that favored exports, limited imports using high tariffs, closely regulated every aspect of production, and fostered internal trade by building roads and canals. Hoping to emulate the increasing prosperity of France, Britain, and Holland, countries in Central Europe and Scandinavia adopted mercantilist policies. Eighteenth-century Prussia, for example, maintained one of the most rigidly controlled economies in Europe.

Mercantilist policies were aimed at saving resources and profits, and thus the accumulation of capital. Eighteenth-century economists such as Great Britain's Adam Smith advocated a doctrine of *laissez-faire* ("leave

alone”), which discouraged government regulation of industry and trade. Smith’s masterwork, *Wealth of Nations* (1776), became the founding text of **capitalism**, which succeeded mercantilism as Europe’s prevailing economic system during the Industrial Revolution of the late eighteenth and early nineteenth centuries. Most European economists now reject mercantilism as a practice that causes inflation, encour-

ages **imperialism**, and involves too much government control.

See also: Agriculture; Cities and Urbanization; Exploration; Feudalism; Great Britain; Industrialization; Reformation; Slavery and the Slave Trade.

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Napoleon Bonaparte

See France; French Revolution.

Nationalism

Devotion to one’s nation as an autonomous, independent entity, a movement characteristic of the nineteenth- and twentieth-century political events that shaped the states of modern Europe. In the late eighteenth and early nineteenth centuries, Europeans began to reject absolute rule, in which monarchs exerted complete control over government and their lives. Citizens of some European nations began to agitate for government that protected their interests and acted for the welfare of the state, not just that of the king. Revolutions provoked by nationalist sentiment spread across Europe during 1848, fueling the unification efforts of countries such as Germany and Italy. However, nationalism also lay behind many of the darkest events of the twentieth century in Europe, including two world wars and repeated episodes of **genocide** and ethnic cleansing.

BIRTH OF THE NATION-STATE

As powerful, centralized monarchies emerged in the sixteenth century in places like England, Spain, and France, people began to identify themselves as belonging to a state as well as having a common identity with others who shared their race, language, or history. This marked the beginning of the development of a new political entity called the nation-state.

The religious disputes set off by the Protestant Reformation of the sixteenth century also helped consolidate a sense of identity within the nations at war. Many European states were divided along religious lines

between Protestant and Catholic. Each side tried to impose its faith on the continent during the Thirty Years’ War (1618–1648). The struggle proved inconclusive, ending with the **Peace of Westphalia** (1648), which affirmed the right of each ruler to determine the religion of his own state. The treaty also established the principles of national **sovereignty**, or self-rule, and non-intervention in the internal affairs of other states.

NINETEENTH CENTURY

Nationalism was first linked with democracy in the political goals of the French

Revolution (1789–1799), which called for liberty and equality for all citizens. The idea that the people of any nation have the power and right to establish their own system of government represented a radical shift from the absolutism that had prevailed for centuries.

During the course of the nineteenth century, nationalism inspired several movements toward unification and independence. Between 1821 and 1832, Greeks fought for independence from the Ottoman Empire, ruled by the Turks. Beginning in 1830, the Belgian Revolution led to the formation of the state of Belgium as separate from the United Kingdom of Netherlands. The Italian freedom fighter Giuseppe Mazzini founded a secret society called Young Italy in 1831 as part of the *Risorgimento*, or Resurgence, the Italian movement for independence.

The year 1848 is sometimes called the Year of Revolution in Europe. Sicilian rebels ousted the French Bourbon dynasty, while the northern provinces in Italy fought to claim independence from Austria. In France, another democratic uprising replaced the monarchy with the Second Republic. Revolutions sprang up in Poland, Germany, and other areas previously ruled by the Holy Roman Empire. Though brief and violent, the spate of revolutions in 1848 were driven by the nationalistic sentiments that ultimately resulted in the unification of Italy in 1861 and the Dual Monarchy of Austria-Hungary in 1867.

Along with the desire for more democratic governments, nationalistic movements were characterized by a strong sense of cultural identity. The search for a cultural identity, especially one rooted in the past, characterized later stages of the literary and artistic movement known as **romanticism**. In the later nineteenth and early twentieth centuries, nationalist sentiments expressed themselves in **imperialism**, the

quest for international predominance, as demonstrated by the German or Prussian Empire under Chancellor Otto von Bismarck in 1871.

TWENTIETH CENTURY

From the assassination of Austrian archduke Franz Ferdinand by a Serbian patriot in 1914—the event that triggered World War I—nationalist movements redrew the map of Europe several times during the course of the twentieth century. In the Paris Peace Conference of 1919, the victors of World War I founded the League of Nations (a precursor to today's United Nations) based on two basic principles: all nations have the right to determine their own government, and all nations are equal.

Despite this view, extreme nationalism gave rise to the **totalitarian** regimes that developed in Italy, Germany, and the Soviet Union in the first half of the twentieth century. Benito Mussolini ruled the Fascist government in Italy between 1922 and 1943. Under the dictatorship of Joseph Stalin, the Communist regime in the Soviet Union suppressed non-Russian languages and cultures in provinces such as Ukraine. In post-World War I Germany, severe economic depression led many to support the ideology of Adolf Hitler's Nazi Party. Hitler made claims of German superiority over other races and ethnicities, and eventually engineered wholesale genocide against Jews and other ethnic groups he considered inferior. During World War II (1939–1945), some 6 million Jews and other victims perished in death camps in what came to be known as the Holocaust.

Near the end of the twentieth century, the democratic nations of Western Europe created international communities such as the European Union in 1992, designed to reduce barriers between nations. At the same time, nationalism grew more pronounced in

parts of Eastern Europe. Independence movements in the Baltic States (Estonia, Latvia, and Lithuania) hastened the collapse of the Soviet Union in 1991. That same year, hostilities between ethnic groups led to the breakup of Yugoslavia into the separate states of Bosnia and Herzegovina, Croatia, Macedonia, Slovenia, Serbia, and Montenegro. Czechoslovakia separated more peacefully into Slovakia and the Czech Republic in 1993. And nationalist sentiment remained an ongoing source of tension and violence in other parts of Europe, as ethnic groups like the Basques called for full autonomy from Spain and France.

See also: Absolutism; Cold War; Culture and Traditions; Democracy and Democratic Movements; Fascism/National Socialism; Feudalism; Germany; Holocaust; Italy; Pogroms; Reformation; World War I; World War II.

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Nazism

See Fascism/Nazism.

Ottoman Empire

See Crusades; Economic Development and Trade; Exploration.

Papal States and Papal Power

Also called the Pontifical States, the Papal States were territories in central Italy ruled by the Roman Catholic Church from 754 to 1870. The pope, who serves as head of the Roman Catholic Church, exerted supreme authority over spiritual matters during the **Middle Ages** in Europe but also wielded power in **secular** or nonreligious matters. Even after the Reformation of the sixteenth century diminished the political influence of the Catholic Church, the pope retained a position of importance as a diplomatic—as well as spiritual—leader.

FORMATION OF THE PAPAL STATES

Rome was home to the Christian Church from the first century and, after the last Western Roman Emperor was deposed in 476, the pope became the chief official of Rome. Pope Gregory I (r. 590–604), for example, served as a civil administrator and made treaties with the Lombards, a

Germanic tribe pressing at Italy's northern borders. In 754, the Frankish king Pepin the Short (r. 751–768) granted lands reclaimed from the Lombards to Pope Stephen II (r. 752–757) in return for Stephen's support of Pepin's rule. These territories became known as the Papal States. Later, Pope Leo III (r. 795–816) crowned Pepin's son Charlemagne

(748–814) as emperor of the Romans in 800, confirming the pontiff's authority over the secular rulers of Europe.

PAPAL SUPREMACY

Throughout the **medieval** period, the Church justified its control of the Papal States under a document known as the Donation of Constantine. This was a charter said to have been made by the Roman emperor Constantine (r. 306–337) granting the popes a collection of estates in central Italy. (In the fifteenth century an Italian scholar proved that this document was a forgery, made in the eighth century). However, the popes frequently met with resistance from secular leaders, like the Holy Roman emperors, who challenged the Church's authority over non-religious matters.

Pope Gregory VII (r. 1073–1085) strongly advocated the doctrine of papal supremacy, which held that the pope was the single highest authority in Europe. He declared that secular rulers such as the Holy Roman emperor no longer had any influence on the election of popes, a process called investiture. The Investiture Controversy sparked a civil war in Germany that lasted half a century—until the Concordat of Worms in 1122—and effectively broke the authority of the Holy Roman emperor. This left the pope as the most powerful ruler in Europe.

The papacy achieved the height of its secular power in the thirteenth century. Except for Andalusia (Muslim Spain) and pockets of Jewish settlements, all of Europe practiced Christianity and supported the Church with extensive revenues. Popes such as Urban II (r. 1088–1099) championed the Crusades to protect and enlarge territories held by Christian rulers in Europe and the Near East. However, the Church's unlimited power and great wealth also led to accusations of greed, corruption, and abuse of clerical authority.

Papal authority suffered a decline in the fourteenth and fifteenth centuries when a series of disputes within the Church shook the faith of many Europeans. In 1307, fearing political rivals in Rome, the French pope Clement V (r. 1305–1314) moved the papal seat to the southern French city of Avignon. This began a period called the Avignon Captivity, which ended in 1376 when Pope Gregory XI (r. 1370–1378) returned the papacy to Rome. Shortly thereafter, the Church suffered what was called the Great Schism (1378–1418), in which various councils elected up to three rival popes vying for power at the same time.

In the sixteenth century, dissenters led by the German monk Martin Luther protested corruption and greed in the Church. The dissenters, known as Protestants, established several independent Christian sects that adopted **doctrines** different from those of the Catholic Church and rejected the supremacy of the pope. The Reformation broke the Church's monopoly on religious leadership and emboldened more secular leaders to reject claims of papal authority.

POST-REFORMATION

Efforts at a Counter-Reformation began with Pope Paul III (r. 1534–1549), who led movements to clarify Catholic doctrine, reform the priesthood, and support the Inquisition, a court that battled **heresy**, or beliefs not congruent with Church doctrine. In the fifteenth and sixteenth centuries, a series of popes, deploying personal armies, acquired the Italian territories of Romagna, Marche, Ferrara, Urbina, and Castro. The Papal States reached their greatest extent in the eighteenth century, covering most of central Italy, but by that time the political power of the pope had been checked.

In 1796, armies of general Napoleon Bonaparte brought the Papal States into the

PAPAL STATES AFTER THE CONGRESS OF VIENNA

In the late 1790s, French armies led by Napoleon Bonaparte conquered much of the Italian peninsula, including the Papal States, and

annexed it to France. The Papal States at that time included Rome as well as the territories of Umbria, Romagna, and the Marches. After

Napoleon's final defeat in 1815, the Congress of Vienna restored the Papal States to the pope.



French Empire. Napoleon dismantled the Austrian-led Holy Roman Empire, which had long protected the Papal States, but these territories reverted to the protection of the Austrian Empire after Napoleon's defeat in 1815. In 1870, King Victor Emmanuel II sought to bring Rome into the recently established Kingdom of Italy by offering the pope an annual payment in return for the Papal States. Pope Pius IX (r. 1846–1878) refused and remained a virtual prisoner inside the Vatican. His successors followed

the example of limited activity, referred to as the Roman Question.

The Lateran Treaty of 1929, signed by Pius IX and the Italian dictator Benito Mussolini, reduced the Papal States to the Vatican City, which was established as an independent entity under the protection of the Italian government. The treaty also established Roman Catholicism as the official state religion of Italy, which briefly elevated the pope once again to both spiritual and secular leadership. In 1985, a modification

to the Lateran Treaty revoked the designation of Catholicism as the state religion, but confirmed the **sovereignty** of the Vatican City.

See also: Charlemagne; Christianity; Crusades; Franks; Holy Roman Empire; Italy; Reformation; Religion; Renaissance.

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Pogroms

Acts of violence targeted at a minority or oppressed group and often condoned by those in power. The word “pogrom” comes from the Russian word for devastation or destruction. It is often used in reference to mob attacks on Jews in the nineteenth and early twentieth centuries, with the most concentrated attacks occurring between 1881 and 1921 and during the Nazi regime of the 1930s and 1940s.

Jews had long been treated as inferior citizens in Russia and other parts of Europe. The first large-scale, organized riots targeting Jews occurred in Odessa, a city in southern Ukraine, in 1821. Additional riots followed in 1859 and 1871.

In 1835, Czar Nicholas I renewed efforts to deport Russian Jews to a region along Russia’s western border called the Pale of Settlement. The Pale included 25 provinces, among them modern-day Ukraine, Lithuania, Belorussia, and parts of Poland. Russian authorities frequently accused the Jews living in this area of promoting revolutionary sentiments against the Russian Empire. When Czar Alexander II was assassinated by revolutionaries in 1881, authorities led a series of attacks on Jews living in what is now Ukraine. Dozens of Jews were killed, hundreds more wounded and abused, and thousands left homeless and destitute.

Beginning in 1882, Czar Alexander III (r. 1881–1894) established a series of regulations that restricted Jews from living in rural areas and put quotas on the number of Jews allowed to pursue professions or enroll in higher education. Known as the May Laws,

these policies heightened poverty within the Pale and forced many Jews to emigrate.

Large-scale violent campaigns against the Jews in Russia took place again between 1903 and 1906, when the media stirred anti-Semitic sentiment by blaming Jews for supporting Japan during the Russo-Japanese War (1904–1905). Jewish communities in hundreds of towns were attacked, with the worst violence occurring in Kishinev (or Chişinău, now in Moldova) and parts of Poland. Members of the czar’s secret police were thought to support and in some cases encourage the pogroms, which left thousands dead, injured, or penniless, and caused thousands more to flee their homes. By 1914, an estimated 2 million Jews had emigrated from the Russian Empire, most of them to the United States.

During the Russian Revolution of 1917 and the civil war that followed, an estimated 70,000 to 250,000 Jews were killed in pogroms throughout the former empire. Pogroms occurred throughout Central and Eastern Europe during the 1930s, as leaders of the German Nazi Party encouraged attacks on Jews before organizing the geno-

cide known as the Holocaust. During World War II (1939–1945), pogroms organized by anti-Semitic groups in Lithuania, the Ukraine, Romania, and Poland resulted in tens of thousands of Jewish deaths.

The violence of the pogroms beginning in the nineteenth century led many Jews to organize self-defense leagues in Russia and elsewhere. Public outcry against the pogroms also led to support for Zionism, the movement supporting creation of a Jewish homeland in Palestine.

See also: Holocaust; Jews and Judaism; Russian Revolution and the Soviet Union; World War II.

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Reformation

Sixteenth-century religious movement, aimed at reforming the Roman Catholic Church, that resulted in the creation of a number of distinct Christian churches whose beliefs are known collectively as Protestantism. The Reformation greatly weakened the spiritual and secular authority wielded by the Roman Catholic Church throughout the late **Middle Ages**. The rivalry that emerged between Catholics and Protestants culminated in religious warfare throughout Western Europe during the seventeenth century.

BEGINNINGS OF REFORM

In 1500, the countries of Europe except the Muslim Ottoman Empire, were almost entirely Christian. In the east, people followed the Orthodox faith; in the west, they were followers of Roman Catholicism. Critiques of papal authority had grown as the Catholic Church experienced internal conflicts of authority before and after the Great Schism (1378–1417), during which the Eastern Orthodox and Roman Catholic churches split and there were rival popes.

In the late fourteenth and early fifteenth centuries, dissenters such as John Wycliffe, a British theologian, and Jan Hus, a Bohemian cleric, called for reforms within the Church. They claimed that the wealth of the Church had led to corruption of the clergy. Both Wycliffe and Hus were executed for **heresy**, but their ideas attracted

attention. The Dutch **humanist** Desiderius Erasmus, in his book *In Praise of Folly* (1511), scorned ecclesiastical ceremony and called for a return to Christ's teachings as revealed in the Bible.

In 1517, the German monk and theologian Martin Luther learned that a Dominican friar, or priest, was selling indulgences near Luther's hometown of Wittenberg. Indulgences were slips of paper people could purchase in return for the pope's promise to reduce punishment for their sins. Luther organized a list of ninety-five points, or theses, disputing certain Church teachings and published the list by posting it on the door of the Castle Church in Wittenberg on October 31. Due to the invention of the moveable type printing press around 1455, Luther was also able to print and distribute hundreds of copies of his writings in both



GREAT LIVES

Martin Luther

Martin Luther never intended to start a revolution when he posted his ninety-five theses on the door of the church in Wittenberg, Germany, on October 31, 1517. A Catholic monk who taught at the University in Wittenberg, Luther had become troubled by certain practices and teachings of the Catholic Church. He particularly condemned the practice of selling indulgences, contracts that could reduce the buyer's time in purgatory—a place, according to Catholic doctrine, where the soul went to be purified before entering heaven. Luther also disputed the Church's claim that an individual can achieve salvation through good deeds alone; he felt that salvation came only from the sincere belief in Jesus Christ as the son of God and savior of humanity. These teachings became the basis of a variety of breakaway Christian churches, collectively called *Protestant* because they protested Roman Catholic doctrine. Protestant churches sprang up rapidly in the sixteenth century, principally in Northern Europe.

Luther was born in 1483 to German peasant parents and raised to believe in a strict and punishing God. In 1507, he was ordained a Catholic priest and the following year became an instructor in logic and later a pro-

fessor of theology at the University of Wittenberg. In his study of the Christian Bible, he became convinced that forgiveness of sin could be achieved through faith alone, rather than through a combination of faith and human endeavor, as taught by the Catholic Church.

The pope repeatedly urged Luther to stop teaching this idea. In 1520, Luther was excommunicated from the Catholic Church when he burned a papal bull, a written edict from the pope, ordering him to recant his declarations. In 1521, the Holy Roman Emperor Charles V (r. 1519–1556) summoned Luther to the city of Worms for a hearing at which Luther, before an audience of thousands, refused to recant his beliefs. The Edict of Worms pronounced Luther a devil, a heretic, and an outlaw, but Frederick III of Saxony (r. 1486–1525) sheltered him from persecution by the Church. Under Frederick's protection, Luther later translated the Bible from Latin into German.

In 1525, Luther married a former nun, Katherina von Bora, with whom he had six children. Luther wrote many works of theology as well as hymns, including “A Mighty Fortress Is Our God.” In his later life, he traveled widely in support of Church reforms. Luther died in 1546, in Eisleben, Germany.

Latin and German, circulating his ideas to a great number of people.

Luther's beliefs departed from those of the Church in several essential ways. He believed that the sacraments, or basic religious rituals of the Catholic Church, were not necessary to true faith, that papal authority was not absolute, and that salvation could be achieved only through faith, a **doctrine**

known as “justification by faith.” Luther maintained that the Bible, not the pope, was the chief Christian authority, and that every believer had the ability, as well as the right, to interpret scripture in his own way. In 1521, after Luther refused to recant his ideas at a religious assembly known as the Diet of Worms, the Church in Rome excommunicated him and declared him a **heretic**.

Luther's beliefs sparked rebellions across Germany. Several German princes fought against the Holy Roman Emperor, Charles V, for the right to practice Lutheranism, the religion based on Luther's beliefs. In 1555, Charles called the Diet of Augsburg, seeking an end to the religious wars. The council ruled that individual princes within the empire could decide which faith their subjects would practice. Those who separated from the Catholic Church became known as Protestants; the Christian churches or families that are not part of the Roman Catholic or Greek Orthodox church are collectively referred to as Protestant.

PROTESTANTISM AND COUNTER-REFORMATION

Following Luther's calls for reform, many new Protestant sects, aside from Lutheranism, spread across Europe during the sixteenth century. The German Swiss preacher Ulrich Zwingli founded Reformed churches in Switzerland, and the French theologian John Calvin formulated the doctrine known as Calvinism. Calvinism spread into France, where its followers were called Huguenots, and Scotland, where it became the Presbyterian Church. Calvinism also found adherents in the Netherlands, Bohemia, Hungary, Poland, and Germany.

Secular rulers used the undermining of Roman Catholic authority to their political advantage. English king Henry VIII formed the Anglican Church, or Church of England, in 1534, after the pope refused to grant him permission to divorce Catherine of Aragon. Henry set himself up as head of the new church, effectively removing any clerical impediments to his power.

The protests of Luther and others provoked a Counter-Reformation within the Roman Catholic Church. This movement began with the Council of Trent (1545–1563), where Church leaders met to clarify doctrine and reform Church practices, such

as training for the priesthood. As a result of the Counter-Reformation, the Roman Catholic Church established the Inquisition, a court that tried and executed heretics. The Jesuits, a Catholic order devoted to teaching and missionary work, was founded at this time.

The Reformation and Counter-Reformation ignited a spate of wars in England, France, and the Holy Roman Empire that combined political and religious disputes. These conflicts culminated in the Thirty Years' War (1618–1648), which involved most of the major powers of Europe, as well as many smaller countries. The Thirty Years' War concluded with the **Peace of Westphalia**, which reaffirmed the **sovereignty** of secular rulers over the pope.

The Reformation transformed both the spiritual and political landscape of Europe. After the violence of the religious wars, thinkers of the eighteenth-century Enlightenment began to regard reason, not faith, as the most prized of human faculties. The belief that government should have no authority over a person's religion, and that no church should have authority over the state, became a founding premise of the democratic movements that swept Europe in the nineteenth and twentieth centuries.

See also: Christianity; Holy Roman Empire; Papal States and Papal Power; Religion; Renaissance.

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Religion

Comprehensive systems of belief and practice that have explained the meaning of existence, provided moral guidance, and served as catalysts for conflict and social change in Europe as in other parts of the world. In the millennium after 500, the major religious event in Europe was the rapid spread of Christianity as a social force throughout the continent. The Catholic Church played a central role in European culture and politics for hundreds of years thereafter.

By the nineteenth century, Europe became increasingly **secular**, questioning the beliefs of orthodox Christianity. Since the mid-twentieth century, Europe has struggled to accommodate the diverse religious beliefs of non-Christian immigrants from other parts of the world.

THE AGE OF CHRISTENDOM

Christianity as it is known today originated in the region around the Mediterranean Sea. In the 390s, it became the official religion of the Roman Empire. In the ensuing centuries, Christianity gradually spread through the rest of Europe, becoming a European religion. The result was what came to be called “Christendom,” a region that shared a common Christian social heritage and in which the Catholic Church claimed both religious and secular authority. In an age when Europe was split into hundreds of petty kingdoms and principalities, most Europeans identified themselves primarily as Christians rather than as German, English, or French.

Yet not all Europeans at this time were Christians. In addition to Muslims, Jews lived in Spain, as well as throughout many other places in Europe. Heretical religious groups favored religious teachings that were at odds with official Christianity. The Cathars of southern France, for example, rejected the notion of hell, claiming that the soul moves into a new body at the moment of one’s death. Most of these groups

rejected the authority of the Roman Catholic Church, and Church leaders responded by stamping out the **heretics** with force. Furthermore, relations between Church leaders, as well as the Church and secular officials, were often tense. Eastern Orthodox bishops, for example, refused to recognize the supremacy of the pope in Rome, who claimed authority over all Christian churches. In 1054, the Roman Catholic and Eastern Orthodox churches split primarily over this issue, as well as disagreements over **doctrine**, an event known as the Great Schism. In Europe, popes came into conflict with local rulers over control of Church institutions and the authority of the Church within their realms.

Nevertheless, **medieval** European Christians saw their faith and their God as the sources of earthly power and authority. Kings were believed to rule by God’s will, and they often waged war in the name of their faith. Following the rapid spread of Islam in the seventh and eighth centuries, Church leaders called on Christians to defend their faith by force of arms. In 1095, Pope Urban II (r. 1088–1099) called upon European Christians to expel the Muslims from the Holy Land, the first of nine Crusades launched against Muslims over the next 200 years. In the late fifteenth century, the Christian “Reconquest” expelled Muslims from the Iberian peninsula.

RELIGION IN MODERN EUROPE, 1000–2000

1054 Roman Catholic Church and Eastern Orthodox Church split in the Great Schism

1095 Pope Urban II calls First Crusade

1492 Christian rulers complete the conquest of Spanish lands, which Muslims had ruled from 711

1517 Martin Luther posts his ninety-five theses on the doors of the Castle Church in Wittenberg, Germany, touching off the Protestant Reformation that divides Europe into Protestant and Catholic lands

1524–1525 Peasants revolt against noble landowners in Central Europe in the abortive Peasant War

1555 Peace of Augsburg; European rulers acknowledge the right of rulers to determine the religion of their own lands

1618–1648 Thirty Years' War, the last large-scale religious war in Europe

1648 Peace of Westphalia; European rulers agree to respect the sovereignty of other nations and avoid interference in each other's internal affairs

1789 French Revolution; first time a European country separates church and state and, in the process, removes legal restrictions against Jews

1933–1945 German Nazis systematically kill more than 6 million Jews and other minorities in the Holocaust, or *sho'ah*; the scale and ruthlessness of the genocide undermine acceptance of traditional religious beliefs among many Europeans

1945–present Growth of Islamic community within Europe leads to cultural conflict between European Christians and immigrants from Muslim lands in Africa and Asia

REFORMATION AND COUNTER-REFORMATION

By the year 1500, the Islamic Ottoman Empire ruled southeastern Europe, including Greece and Bosnia, although it did not force European subjects to convert to Islam. In Eastern Europe, Orthodox Christianity was predominant. This region was also home to sizable communities of Jews. However, the Roman Catholic Church, endorsed by both local rulers and the Holy Roman Emperor, dominated religious life in much of Europe.

In 1517, however, Catholic Europe began to fragment. Many factors—political, economic, social, and cultural—contributed to this event, known as the Reformation. The official reasons were disputes over Christian

teaching and authority. Italy, Spain, and Ireland remained solidly Catholic; Catholics were also prevalent in southern Germany and Austria. Some German territories, along with Scandinavia, Switzerland, the Netherlands, and Scotland, embraced the new Protestant churches that set themselves in opposition to the Roman Catholic Church. England was a special case: King Henry VIII (r. 1509–1547) nationalized the Anglican Church, but disputes over how Catholic or Protestant it should be would continue for over a century after his death.

WARS OF RELIGION

Almost immediately, the Reformation led to war. In France, the persecution of Protestant

Huguenots continued until the start of the French Revolution in 1789. In 1524, peasants in Germany staged a short-lived revolt against their noble overlords, who were supported by the Catholic Church. In 1534, the heretical sect known as Anabaptists established a theocracy in Münster, Germany, that lasted less than a year before the forces of the bishop retook the city.

In 1555, in an effort to bring peace, Lutheran and Catholic princes entered into a treaty known as the Peace of Augsburg. It established the principle *cuius regio, eius religio*—whatever prince ruled a territory could determine what its religion would be. But the Peace of Augsburg did not end religious bloodshed in Europe. The last major European religious conflict, the Thirty Years' War (1618–1648), again pitted Protestants against Catholics. It ended with the **Peace of Westphalia** (1648), which not only extended religious protections but also created the idea of nation-states that has lasted up to the present day.

While Europeans were fighting with each other, they also continued the medieval tradition of oppressing and expelling Jews. In 1543, Martin Luther issued an attack titled *Against the Jews and Their Lies*. Several popes, including Julius III (r. 1550–1555), Paul IV (r. 1555–1559), Pius V (r. 1566–1572), and Sixtus V (r. 1585–1590), issued anti-Jewish decrees. Jews who were allowed to remain where they lived were often forced to live in special settlements, or ghettos. Many Jews at the time sought shelter from Christian persecution in the Ottoman Empire.

During this time, Europeans also faced military threats from the Ottoman Empire. Ottoman forces reached Vienna, Austria, in 1529 and again in 1683, but both times Vienna withstood the siege. Although the Ottomans failed to move beyond Vienna, they did control much of Eastern Europe for centuries. The Ottoman Empire left a lasting

religious legacy in the Islam practiced in Albania and Bosnia.

EARLY MODERN DEVELOPMENTS

The Reformation led in turn to the Counter-Reformation, a Catholic response to the Protestant challenge of the late sixteenth and early seventeenth centuries. Not all Europeans, however, accepted either Catholic or Protestant teachings. Some looked instead for a common religious core, a “natural religion” that all people shared. In this way, they hoped to eliminate the issues over which European Christians were killing one another. Two important thinkers in this regard were the French law professor Jean Bodin and Edward, Lord Herbert of Cheshire. According to Lord Herbert, the religion of reason common to all people teaches that there is a God whom people ought to worship, but Herbert rejected the notion of competing religious sects.

Other Europeans sought religions that placed less emphasis on formal doctrines and more on an emotional and spiritual connection with God. An important movement along these lines was Lutheran Pietism, which arose around 1675. In the eighteenth century, it influenced the work of English theologian John Wesley and the development of Methodism. In the early 1700s, a parallel movement known as Hasidism developed in Eastern European Judaism. Hasidic Jews sought to foster a fervent, ecstatic relationship with God, which they felt had been neglected in the traditional intellectual study of the Torah, the most revered part of the Hebrew Bible, and the Talmud. In time, Hasidic communities became organized around spiritual leaders called *zaddiks*.

TOWARD SECULARISM

In the wake of the French Revolution of 1789, France strictly separated the state from the Catholic Church. Since then, other



TURNING POINT

Great Schism

The Great Schism refers to the split between the Roman Catholic Church and the Eastern Orthodox Church. Christianity originated in the Roman Empire, which by the third century had split into two eastern and western empires. People in the western empire spoke Latin and looked to the emperor in Rome for guidance. People in the eastern empire spoke Greek and looked to the emperor in Constantinople (now Istanbul, Turkey) for guidance.

The western half of the empire became militarily weak and collapsed completely by 476. In this situation, the bishop of Rome (the pope) came to wield considerable independent political influence in Western Europe. The eastern empire, which came to be known as the Byzantine Empire, persisted until 1453. Unlike the pope, who maintained autonomy from secular rulers, bishops in the

east were politically subordinate to the Byzantine emperor.

Differences in doctrine between Christians in the eastern and western halves of the Roman Empire emerged well before the formal break occurred in 1054. In addition, the Eastern and Western churches had long differed over how the Church should be ruled. The Eastern Church favored a model in which independent bishops oversaw the churches in their particular regions; all bishops were theoretically equal in stature. The bishop of Rome, on the other hand, claimed authority over all other bishops by virtue of his position as successor to the Apostle Peter, whom Jesus had named as head of the Church. The pope's insistence on primacy over the other bishops touched off the split, which remains unhealed to this day.

European countries have embraced the idea of "separation of church and state," although they have not always implemented it fully. For example, the Church of England still enjoys certain legal privileges that other religious bodies do not.

One important consequence of the separation of church and state was the granting of full civil rights to Jews. Although the French government ended official discrimination against them in 1789, Jews did not receive full civil rights in Austria-Hungary until 1867, in Italy until 1870, in all of Germany until 1871, and in Great Britain until 1890. Sometimes the process proceeded in stages. For example, British Jews won the right to be elected to Parliament in 1858 but were not admitted to universities until 1870.

By the end of World War I (1914–1918), only one European country, Spain, had not granted full civil rights to Jews.

Besides moving toward the establishment of religiously plural, secular states, Europeans during the nineteenth century experienced intellectual developments that called traditional Christianity into question. Historians learned to decipher the writings of ancient peoples like Egyptians, Assyrians, and Babylonians, and from them began to understand the world in which Judaism and Christianity emerged. Geologists offered accounts of the earth's history that made traditional views untenable, challenging, for example, the idea that the world was only a few thousand years old. In the 1850s, Charles Darwin introduced his theory of

natural selection to account for the evolution of life on earth, which contradicted the biblical account of Creation.

Religious thinkers attempted to respond to all of these developments. In Judaism, the Reform movement addressed the situation of Jews no longer forced to live in isolation, eliminating a number of traditions as not being “essential Judaism.” In Christianity, liberal theologians formulated the Christian message in ways that did not require the literal truth of previous teachings. Many, however, found these attempts unconvincing. For example, in Germany, which had the largest socialist movement, many workers abandoned the Church and took great interest in the theory of evolution.

CONTEMPORARY EUROPE

In the twentieth century, Europe became even more secular, as the number of people attending religious services and claiming to believe in God declined. Among other factors, the Holocaust during World War II, in which more than 6 million Jews were killed by German Nazis, led many Europeans to question God’s existence.

After the end of World War II in 1945, an influx of immigrants from Asia, Africa, and

the Caribbean brought a variety of religions to Europe that had rarely been seen or practiced there before. Some Europeans have had difficulty adjusting to persons who practice religions other than Christianity and Judaism, as well as the specific traditions of other faiths and cultures. In the late twentieth century and early twenty-first century, especially volatile controversies arose over certain Islamic practices, such as restrictions on women’s freedom, that challenge modern European values and cultural sensibilities.

See also: Andalusia; Austria-Hungary; Christianity; Crusades; Culture and Traditions; French Revolution; Holocaust; Holy Roman Empire; Jews and Judaism; Papal States and Papal Power; Reformation; World War II.

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Renaissance

An intellectual and cultural movement of the fourteenth to sixteenth centuries inspired by renewed interest in the art and learning of **classical antiquity**, particularly the cultures of ancient Greece and Rome. The Renaissance (a French word meaning “rebirth”) began in fourteenth-century Italy, but by the sixteenth century it had reached throughout Western and Central Europe. The period was marked by great achievements in the arts, including literature, architecture, and music, and a new philosophy of **humanism** that centered on human experience. Also called the early modern period, the Renaissance brought an end to the **Middle Ages** in Europe.

BEGINNINGS IN ITALY

The Renaissance had its roots in the changing culture of Italy in the fourteenth century.

As the growing **city-states** participated in trade with each other as well as the rest of Europe and the East, a wealthy middle

class of merchants emerged. Aspiring to an **aristocratic** lifestyle, the middle class became patrons of the arts and literature.

It was in literature that the influences of Greek and Roman civilization were first evident. The Italian poet Dante Alighieri, writing at the turn of the fourteenth century, incorporated several allusions to the first-century B.C.E. Roman poet Virgil in his works. The fourteenth-century Italian poet Petrarch, considered the first true Renaissance poet and the greatest scholar of his age, not only followed Roman models but also was responsible for reintroducing Greek language and literature to the West. Attempting to blend classical ideals with Christianity, Petrarch developed the philosophy of humanism, which placed a new value on the individual spirit and the **secular** world, replacing **medieval** beliefs that life on earth was merely preparation for life in heaven.

Following Petrarch's lead, a new exchange began between Western Europeans and Greek intellectuals of the Byzantine Empire who had preserved a great deal of the learning of classical Greece. In addition, contact with scholars from Andalusia (Muslim Spain) exposed Europeans to the learning of the Islamic world. Europeans for the first time had access to the works of Arabic thinkers such as the tenth-century Islamic philosopher and scientist Ibn Sina (Avicenna), who had preserved the teachings of the ancient Greek philosopher Aristotle.

Classical influences infused architecture as well as literature, music, and the visual arts. Filippo Brunelleschi, an early fifteenth-century native of Florence, is considered the first Renaissance architect. Brunelleschi designed his works following the ideals of proportion, symmetry, and balance that the Greeks of the Golden Age (fifth and fourth centuries B.C.E.) had incorporated into their architecture. He and fellow Florentine architect Leon Battista Alberti inspired architects elsewhere in Italy to use Roman columns,

vaults, and domes in their construction of cathedrals, palaces, private homes, and tombs.

Florence was also home to some of the greatest artists of the Renaissance, many of them supported by noble **patrons** such as Medici family who ruled the city. Sandro Botticelli, working in Florence at the end of the fifteenth century, produced what are now considered some of the finest examples of Renaissance painting. His works portray the influence of humanism on art, as painters and sculptors came to use proportion, perspective, light, and shadow to portray their human subjects and the natural world more realistically.

Other important Renaissance artists excelled in many areas. Michelangelo Buonarroti, who worked in both Florence and Rome in the late fifteenth and early sixteenth centuries, created masterpieces of sculpture, such as the *David*, and painting, including the ceiling of Rome's Sistine Chapel. Leonardo da Vinci, working during the same time period in Florence, was much admired by Europeans of later centuries for being a well-rounded "Renaissance man." In addition to painting such masterpieces as the *Mona Lisa*, he was a scientist, mathematician, inventor, engineer, sculptor, and architect. Da Vinci's efforts to blend scientific philosophy with art made him perhaps the single most admired figure of a period marked by prodigious scientific, artistic, and intellectual achievements.

ACHIEVEMENTS

After 1500, the Renaissance spread from Italy to France, Poland, Hungary, Spain, and Portugal. It inspired artists, architects, musicians, philosophers, and writers such as the sixteenth-century French poet Pierre de Ronsard and the Spanish authors Garcilaso de la Vega and Miguel de Cervantes. From France, the Renaissance spread to Germany and the Netherlands, where sixteenth-century Flemish and Dutch painters such as



GREAT LIVES

Leonardo da Vinci

Leonardo da Vinci is the figure perhaps most associated with the Renaissance, a period of intellectual and artistic rebirth that transformed Europe. Born in 1452, he rose from humble beginnings in a small farming community outside of Vinci, Italy, to become one of the most influential thinkers of his time and one of the greatest minds in European history.

As a youth, Leonardo received the customary education in arithmetic, geometry, and Latin. At age 14, he moved to Florence and, as an apprentice to the artist and sculptor Andrea del Verrocchio, learned to paint. In 1482, having already earned a reputation for his paintings, he traveled to Milan to work for the duke and spent 17 years there. Some of his most famous paintings from this time are *The Madonna of the Rocks* and *The Last Supper*. Leonardo studied a variety of other

subjects, including mathematics, music, and anatomy. He was also an inventor and sketched blueprints for flying machines, military tanks, and the first submarine.

After the overthrow of the duke in 1499, Leonardo traveled throughout Italy working for various patrons including the pope, and enjoyed a brief stint as a military engineer and architect. In 1516 he went to France at the invitation of King Francis I and, as a gesture of good will, sold the king the *Mona Lisa*, a portrait of an Italian noblewoman that had taken him four years to complete. The *Mona Lisa* was Leonardo's favorite work and is easily the most famous painting in the world. Leonardo died in France three years later. His curiosity, inventiveness, and many skills earned him a reputation among his contemporaries as a genius, one that has endured to this day.

Pieter Brueghel turned to humble rather than royal figures for their subjects. By the late sixteenth century, the new ideals had reached Scandinavia, the countries of Central Europe, and England. The reign of England's Elizabeth I (r. 1558–1603) witnessed a golden age of literature called the English Renaissance, exemplified by the dramas of William Shakespeare.

Two other changes taking place around the turn of the fifteenth century helped spread the ideals of the Renaissance. The printing press, invented around 1450, made works of literature available to great numbers of people at affordable prices. After 1517, the Protestant Reformation touched off a number of new religious movements across Europe, in which leading intellectuals of the day took part. In Northern Europe

particularly, humanism inspired Protestant thinkers like the Dutch scholar Desiderius Erasmus and the German thinker Philip Melancthon. Other important humanist thinkers were the French philosophers François Rabelais and Michel de Montaigne.

In addition to artistic and philosophical movements, the Renaissance also witnessed advancements in mathematics, geology and geography, anatomy, the life sciences, and astronomy. In 1543, Polish astronomer Nicolaus Copernicus announced that the earth revolved around the sun, an idea endorsed by Italian astronomer Galileo Galilei in the early seventeenth century. Renaissance discoveries such as these led to a scientific revolution in Europe in the seventeenth century, and humanism continued to evolve in the works of Enlightenment philosophers

of the seventeenth and eighteenth centuries. In essence, the Renaissance laid the foundation for modern European—and Western culture.

See also: Art and Architecture; Cities and Urbanization; Exploration; Feudalism; Italy; Literature and Writing; Reformation; Technology and Inventions.

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Russian Revolution and the Soviet Union

A dramatic series of events in the early twentieth century that ended **autocratic** rule in Russia and replaced the Russian Empire with a collection of states under a communist form of government. The new nation, called the Union of Soviet Socialist Republics (USSR, or Soviet Union), quickly evolved into a single-party state dominated by the Communist Party. The USSR became one of the most powerful countries in the world in the latter half of the century. Following World War II, the Soviet Union established control over most of the nations in Eastern Europe, imposing Communist governments and maintaining them by military force. By the 1980s, however, economic troubles within the Soviet Union forced a relaxation of Communist Party control. In 1991, the Soviet Union splintered into dozens of independent states.

ROOTS

In 1861, Czar Alexander II freed the **serfs**, the Russian peasants who were legally bound to the estates on which they lived and worked. The abolition of serfdom and Russia's growing population—which had reached an estimated 100 million by 1900—led to land disputes, migrations, grain shortages, and widespread hunger. In 1881, a group of revolutionaries called the People's Will assassinated Alexander, hoping to establish a more liberal government.

Many of the working class in Russia also found inspiration in the ideals of communism as advanced by the German philosopher and economist Karl Marx, who believed that the working class, or proletariat, should control the government and economy. In

1898, Marxists formed the Russian Social Democratic Labor Party. The party split in 1903 into the moderate Mensheviks and the revolutionary Bolsheviks; the latter were led by Vladimir Lenin, who called for an overthrow of the government and the establishment of a classless, communist society.

In January 1905, Russian police fired on a group of factory workers who were petitioning Czar Nicholas II (r. 1894–1917) for reforms, an event called Bloody Sunday. The massacre sparked revolutionary fervor throughout the empire, leading to a series of uprisings referred to as the Russian Revolution of 1905. Nicholas responded with the October Manifesto, which created a parliament called the Duma. The Duma proved powerless, however, as the czar



GREAT LIVES

Lenin

Vladimir Lenin was the central figure in the Russian Revolution of 1917 and the formation of the Soviet Union (USSR), of which he was the first head of state. As the principal ideologist and founder of the Soviet Communist Party, Lenin was among the world's most influential political thinkers and strategists of the twentieth century.

Born Vladimir Ilich Ulyanov in the small Russian town of Simbirsk in 1870, he studied law as a youth and adopted the name "Lenin" as a pseudonym for his revolutionary activities. He subscribed to the communist theories of nineteenth-century German philosopher Karl Marx, for which he was sent into exile in Siberia in 1895. There he married a fellow exile, Nadezhda Krupskaya, and moved to Germany and other places in Europe.

As the leader of the Bolsheviks, a revolutionary party that supported the overthrow

of the czarist government and the establishment of a classless, communist society, Lenin continued to urge a revolution from abroad. In 1917 he returned to Russia to lead the October Revolution, in which a group of Bolsheviks overthrew the regime and established a dictatorship controlled by the newly formed Communist Party.

Leninist ideology called for the abolition of private ownership, banning religion, putting banks under government control, and giving workers control of factory production. In the civil war that followed the October Revolution, Lenin used the military to silence his opponents in purges called the Red Terror. His attempts to bolster Russia's flagging economy led to more deaths by famine in the 1920s. Lenin's reform efforts were cut short by a debilitating stroke in May 1922 and death in January 1924.

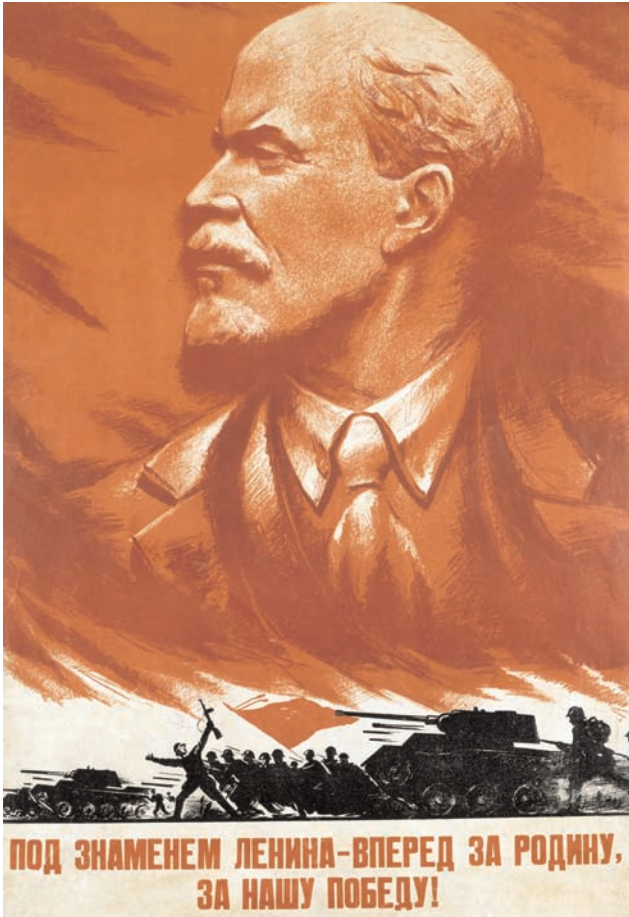
continued to exercise total authority. Living and working conditions for the working class continued to deteriorate, and both soldiers and citizens complained of high Russian losses in the Russo-Japanese War (1904–1905). Russia's entry into World War I in 1914 was followed by severe shortages of food and housing, sparking protests among soldiers and the general populace.

EVENTS OF 1917

According to the Russian calendar, the Russian Revolution of 1917 began in February. (For the rest of Europe, which followed the Gregorian calendar, the events took place in March.) Shortages of bread and coal caused riots in the capital of St. Petersburg, and Russian soldiers mutinied against their

commanding officers. The Duma set up a provisional or temporary government, removing Nicholas from power. Lenin, returning from exile in April 1917, began to organize the workers' unions, or soviets, that existed in several Russian towns; he also engaged the support of the soldiers.

In October, Bolshevik troops stormed the Winter Palace in St. Petersburg, arrested the leaders of the provisional government, and established a regime made up of a collection of soviets. Lenin assumed leadership of the newly formed Communist Party, which oversaw the soviets. He immediately withdrew from the Great War, established state control over the nation's industries, dissolved the Orthodox Church, and inaugurated Europe's first Communist regime.



The Russian Revolution of 1917–1921 toppled the Russian monarchy and ushered in a single-party Communist state called the Soviet Union. Vladimir Lenin, shown here in a propaganda poster from World War II, headed the victorious Bolshevik faction in the civil war and served as the first leader of the Soviet Union. (Laski Diffusion/Getty Images)

SOVIET RISE TO POWER

The years 1918–1920 brought more loss of life in the Russian Civil War, which was waged between Lenin's supporters and anti-Communist groups. Lenin's Red Army won the civil war, only to face workers' strikes and peasant uprisings in 1921. Lenin's brand of communism, called Leninism, involved complete government control over the economy, which included seizing food supplies and occupying factories. These

policies caused a famine that led to 5 million deaths in 1921 and 1922.

In 1922, the Union of Soviet Socialist Republics (USSR) was formally organized under the leadership of the Communist Party. Lenin's death two years later set off a struggle for control of the party. Lenin had favored his fellow Bolshevik organizer and theoretician, Leon Trotsky, as his successor. In the end, however, Party Secretary Joseph Stalin emerged as the new Soviet leader.

Stalin would prove both determined and ruthless in his efforts to make the Soviet Union into a world power. Beginning in 1928, he introduced a series of five-year plans designed to increase industry and collectivize agriculture by seizing and redistributing lands. Like Lenin's policy, collectivization led to famine, especially in the Ukraine, where mass starvation caused millions of deaths; Stalin ordered the murders of untold numbers of others in purges to silence critics and remove rivals.

World War II and its aftermath vaulted the Soviet Union from a large but relatively backward regional power to a world superpower. Despite suffering some 20 million casualties as a result of German invasion and occupation, the Soviets repelled the invaders and drove them back to the German capital, Berlin. In the process, the USSR occupied and set up Communist governments in the countries of Eastern Europe overrun by Germany earlier in the war. Under the terms of the Warsaw Pact—an alliance created in 1955 between the Soviet Union, Albania, Bulgaria, Czechoslovakia, East Germany, Hungary, Poland, and Romania—the Soviet Union supported Communist regimes, sometimes using violent means.

These events ushered in an era of tension between the Communist Soviet Union and the capitalist nations of Western Europe and the United States known as the Cold War. Under Soviet leader Nikita

Khrushchev (r. 1958–1964), Cold War tensions between the Soviet bloc and the Western world reached their height. A world superpower rivaled only by the United States, the Soviet regime encouraged the spread of communism to other nations including China, Cuba, North Korea, and North Vietnam.

DEMISE

In the 1980s, the increasing failure of the state-run economy led premier Mikhail Gorbachev to promote restructuring efforts known as *perestroika*. Gorbachev also instituted a policy called *glasnost*, which allowed more freedom of expression and began to relax the **totalitarian** rule of the Communist Party. Beginning in 1989, the countries of the Soviet bloc one by one turned from communism to more democratic governments. Within the Soviet Union,

movements by nationalist groups led several provinces to agitate for independence. The Soviet Union formally dissolved in 1991, and twelve of its former republics, including Russia, formed the Commonwealth of Independent States.

See also: Cold War; Communism; Democracy and Democratic Movements; Glasnost; Nationalism; Ukraine; Velvet Revolution; World War I; World War II.

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Slavery and the Slave Trade

The enslaving and selling of African men, women, and children by European traders from the fifteenth through eighteenth centuries, mostly to supply labor to European colonies in the Americas. Slavery had existed in Europe since **classical** times and persisted in parts of Southern and Eastern Europe throughout the **medieval** period. In Western, Northern, and Central Europe, for example, **serfs** were virtual slaves, bound to the land they worked. The practice of African slavery reached its greatest extent in the eighteenth century, and was finally abolished in Europe in the 1800s.

In the 1430s, Portuguese traders began sailing to the west coast of Africa to barter with African kings and merchants. The Portuguese offered money, precious metals, tools, **textiles**, horses, alcohol, and guns in return for slaves captured in war. In 1441, Portuguese captains began the practice of kidnapping Africans, while Spanish traders brought African slaves to Spain starting in 1454. In 1461, Portuguese traders built a castle at Arguin (now in Mauritania) that

functioned as a trading fort and prison for kidnapped slaves, to be followed by other forts such as the infamous trading post at Elmina (modern Ghana).

The first slaves brought to Europe served as domestic workers or indentured servants, and most were freed after a period of service. Many of them were educated, converted to Christianity, and integrated into society, in some cases through intermarriage. As many Europeans also became

indentured servants through failure to pay debts or other means, servitude was not initially a matter of race.

However, the mines and plantations of European colonies established in the Americas during the sixteenth century required an ever increasing labor force for which the native population was inadequate. European traders focused on Africa as a source of slaves. In 1510, King Ferdinand V of Spain authorized a shipment of 50 African slaves to the Spanish colony of Santo Domingo. By the 1590s, Dutch and French slave ships were in business, and in 1660, King Charles II chartered an English slave-trading company called Royal Adventures. In the seventeenth century, slave shipments increased to the thousands. Slavers delivered their human cargoes from Africa to the American colonies, where they picked up raw materials such as sugar, cotton, and tobacco for European mills and factories. In Europe, they loaded the finished products made from these materials (such as rum and cotton textiles) and proceeded again to Africa to trade for more slaves, completing the so-called “triangular trade.”

In the eighteenth century alone, an estimated 6 million Africans were sold into slavery. By 1900, more than 11 million Africans had been forcibly removed from their homelands. The transport of captured Africans led to rampant disease, injury, and malnutrition, and death tolls on the Middle

Passage across the Atlantic often surpassed 13 percent. The sale of slaves was a cruel and degrading process, frequently separating families and spouses. Slaves were subject to every abuse, and often found freedom only through death or escape.

Many Europeans objected to slavery on ethical and moral grounds. English author Aphra Behn addressed the wrongs of slavery in her novel *Oronooko, or, The Royal Slave* (1688), and slavery was made illegal inside of Portugal in 1761. Protests against slavery found stronger expression in the eighteenth century, and abolition efforts focused first on stopping the enslavement and transport of Africans. Denmark banned the slave trade in 1803, and leaders in Great Britain, who did so in 1807, pressured Spain, Brazil, Portugal, and France to end the trade as well. Abolition campaigns continued, with Great Britain, Sweden, France, and Denmark all officially abolishing slavery and freeing the slaves in their colonies during the 1830s and 1840s. Portuguese and Dutch colonies followed suit in 1858 and 1861.

See also: Exploration.

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Social Welfare State

State in which the government takes responsibility for the social and economic security or welfare of its citizens. Social welfare states typically make efforts to provide and maintain basic public education, health care, and in some cases housing. Welfare states generally offer social insurance programs that provide financial assistance in cases of age, disability, loss of household income, or other forms of need.

Many European countries engage social welfare programs to some degree and institute policies designed to increase job opportunities, provide protection for children, and offer affordable food, clothing, and housing. While the types of programs available and the means of welfare distribution vary by country, France, Germany, Denmark, Norway, Finland, Sweden, and Great Britain all can be considered social welfare states in the sense that they offer extensive social insurance benefits to protect citizens from poverty.

Welfare policies began to develop in Europe in the late nineteenth century. In France during the Second Empire, Emperor Napoleon III (r. 1852–1870) granted workers the right to organize trade unions (which allowed workers to demand better pay) and extended public education. In Germany between 1871 and 1890, Chancellor Otto von Bismarck introduced laws to provide health and accident insurance and guarantee pensions for the working class. In the face of historic rates of poverty and unemployment during the Great Depression of the 1930s, several European governments offered relief programs that provided opportunities for food and work. These initiatives were modeled in part after the New Deal programs implemented in the United States by President Franklin D. Roosevelt during the 1930s. Following World War II, leaders in Great Britain took the concept of the welfare state a step further, committing the government to care for its citizens at all stages of life, from “the cradle to the grave.” In 1948, the British National Health Service was created to

provide free medical service to anyone in need.

During the later twentieth century, Sweden offered its citizens the most comprehensive economic security, at the cost of the highest tax rate in Europe. Critics point to high taxes as a disadvantage of the social welfare state and claim that government support creates dependency, making people less inclined to work and thereby weakening the country’s economy. The Scandinavian countries—Norway, Sweden, Finland, and Denmark—have some of the highest tax rates in the world, but the revenues are used to fund schools, pensions, and social programs as well as support jobs in child care, health services, and aid for the elderly or disabled. These countries also experience less poverty and a more equal distribution of wealth than countries such as Ireland or Great Britain, where governments try to provide welfare programs while keeping taxes low.

Most of the nations of Europe today provide basic welfare services such as public education, government-subsidized housing, and insurance for injury or illness, unemployment, and old age. For social welfare states such as Britain and Sweden, however, the cost of funding economic security remains an ongoing concern.

See also: Economic Development and Trade; Germany; World War II.

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Scientific Revolution

See Technology and Invention.

Socialism

See Communism.

Society

European society—the shared culture and institutions that provide a common identity—has changed dramatically over the past several centuries, mirroring rapidly shifting economic, scientific, technological, and intellectual trends. For 1,000 years after the fall of the Western Roman Empire in the late fifth century C.E., Europe was an overwhelmingly rural continent in which a relative handful of local **aristocrats** exercised power in the various regions. The Roman Catholic Church was Europe's strongest social and political force, and its **doctrines** and representatives strongly influenced virtually every aspect of daily life.

The sixteenth century Protestant Reformation marked a major turning point in European society by challenging the power of the Church and weakening its influence on social practices. This trend toward an increasingly **secular** European society accelerated from the seventeenth through nineteenth centuries partly as a result of advances in science and technology.

The nineteenth and twentieth centuries brought profound changes to European society, as rapid industrialization and urbanization transformed Europe from a continent of farmers to one of factory workers in just a few generations. This dramatic change in work and life patterns marked another major shift in European social attitudes. As agriculture became less important to Europe's economy, the rural nobility that had once controlled society lost much of their former power. Privileges based on class distinction began to evaporate, and with them traditional ideas about such matters as the role of women, society's treatment of the poor, and the importance of organized religion.

MEDIEVAL EUROPEAN SOCIETY

Historians typically identify three separate stages, or periods, of the Middle Ages: the Early Middle Ages (or **Dark Ages**), the High Middle Ages, and the Late Middle Ages.

This **periodization** reflects changing social conditions as Europe moved from an almost completely rural society permeated by the religious attitudes of the Roman Catholic Church to one in which growing urban areas served as centers for the spread of the Protestant faith.

Feudal Society

European life in the Early Middle Ages featured a mix of existing Roman customs and those of the Germanic tribes who had occupied and settled in formerly Roman lands. Roman society, for example, was based on arrangements in which a powerful **patron** would provide protection and support to clients, who in turn, owed loyalty and service to the patron. German society also featured leaders who controlled and distributed land and wealth as a reward for individual loyalty. These types of arrangements evolved into a system called feudalism, which came to govern life and society in **medieval** Europe.

Under feudalism, local landholders pledged loyalty and military support to a more powerful noble in return for gifts of land, called fiefs. The peasants who lived on a fief were obliged to farm the land for its owner. Most of the peasants were **serfs**, who were legally bound to the land and rendered service by farming the fields or performing other labor. Other peasants

paid rent to the owner in the form of crops or livestock. The system was made possible in large part because of the social disorder that accompanied the fall of the Western Roman Empire. Without the Roman army to keep the peace and discourage banditry, peasants were compelled to place themselves under the protection of powerful lords. Serfdom was the price they paid for this protection.

The feudal social system was rigidly fixed. Peasant families were fated to serve their landlords forever, tied to the same the same plot of ground for generations on end. The vast majority of Europeans lived a bare subsistence existence in isolated rural communities, with little contact with or knowledge of the larger world. The small minority of nobles lived in much greater luxury than their subjects, but even most nobles rarely traveled far from their own lands.

Catholic Influences

By the eleventh century, Christian missionaries had converted almost all of Europe's formerly pagan peoples, and Christianity provided a common cultural thread for most Europeans. The Roman Catholic Church, which claimed to be the instrument of God's will on earth, emerged as the most influential institution on the continent. The Church's leaders and policies legitimized and reinforced the existing social structure. For example, because kings claimed to rule by "divine right," they sought the Church's blessing to prove that they had God's support. As a result, the mere threat of excommunication, or banishment from the Church, often was sufficient to compel a ruler to obey the pope.

The Church not only affected European politics, it also legislated over the family by providing a set of ethics that medieval Europeans accepted almost universally. According to the Church, men should exercise

authority in the household and women should defer to their decisions; children were expected to obey their parents without question. Catholic doctrine asserted that only men were properly suited for pursuing trades, professions, or higher education. A woman's proper role was to serve as a wife and mother, and to perform domestic duties.

Medieval European society's devaluation of women was reflected in marriage customs such as the practice of offering a dowry, or bride-price, as part of a marriage agreement. A dowry is a payment made by a bride's family to the groom's family for taking financial responsibility for the bride. Europeans saw unmarried women as a financial burden on their families; the dowry was an acknowledgment that the groom was doing the bride's family a favor by marrying her. Parents often selected their daughters' spouses and married female children off at a young age. Catholic doctrine forbade both divorce and adultery, but civil law typically favored husbands over wives. Women usually had a more difficult time initiating divorces than did men, and officials often quietly condoned extra-marital affairs by men while severely punishing women guilty of the same offense.

Late Middle Ages

Changes in the European economy from the fourteenth to the sixteenth centuries helped set in motion a societal evolution that undermined feudalism and weakened the influence of the Catholic Church. The lawlessness and chaos that had helped promote the feudal system had considerably abated by the Late Middle Ages, leading to a recovery in trade as communities reestablished commercial ties with one another. This increased commerce spawned urban growth, as local trading centers grew into important towns and cities. Residents

of these cities, while often still ruled by a local feudal lord, were not peasants or serfs. Many of them formed the core of a new and increasingly powerful middle class of merchants, **artisans**, lawyers, and bankers.

As cities grew in size and importance, they often managed to free themselves from their former feudal masters. Free cities, such as Hamburg in northern Germany, and Italian **city-states** including Venice and Florence, began to challenge the previous social dominance of rural aristocrats. The Black Death, an epidemic of bubonic plague that swept through Europe in the mid-fourteenth century and killed at least a third of the population, accelerated this process. With fewer people to do the work, peasants made new demands on their landlords, such as requiring pay for their labor. Many were able to purchase their freedom from serfdom, although it would still be centuries before most countries abolished the institution.

In the early fourteenth century, an artistic and philosophic movement that came to be known as the Renaissance (“rebirth”) began to take shape in Italy. By the early sixteenth century, it had spread throughout Europe, bringing with it a new philosophy called **humanism**. Humanism celebrated the value of human experience and endeavor, and the importance of the creative individual. This stood at odds with the prevailing social belief, fostered by the Church, that worldly achievements were less important than matters of faith, and that individuals should be humble and submit themselves to their masters. The spread of humanistic ideas, coupled with the changes wrought by economic developments, produced a backlash against the existing social and religious order.

Protest against the established order took several forms. In 1358, French peasants

staged an uprising called the Jacquerie, after Jacques Bonhomme, the nickname of its leader, Guillaume Cale. In 1381, peasants in England rebelled against their masters, calling for reforms to the feudal system and greater rights for peasants. The most noted protest, however, occurred in 1517, when German monk and theologian Martin Luther published a treatise condemning various Church practices. Luther particularly attacked the selling of indulgences, documents that forgave the purchaser of sins. He argued that the Church leadership had corrupted the faith and he called for thorough reform. Although it was not his original intent, Luther’s treatise marked the beginning of the Protestant Reformation, which gave rise to breakaway Christian sects that shattered the Catholic Church’s previously unchallenged political and social dominance.

MODERN EUROPEAN SOCIETY

Despite the social upheaval of the High Middle Ages, daily life for most Europeans changed relatively little into the early modern **era**. While more peasants enjoyed greater rights and were free to move as they chose, rural life was still difficult. Rural households often had large families, since children could help with the manual labor. Childbirth was difficult and sometimes fatal for women, and child mortality was high at all levels of society. A lack of understanding about the causes of disease meant that people died from illnesses easily prevented or cured today, such as measles, influenza, and cholera. Urban-dwellers were particularly susceptible to epidemics that spread rapidly in the crowded and unsanitary conditions in most medieval European cities. The prevailing social structure in most places was still heavily **patriarchal**, and women still played a secondary role in European social and political life.

Intellectual and Economic Changes, 1600–1800

During the sixteenth and early seventeenth centuries, European rulers engaged in a series of religiously-based conflicts as the Church attempted to reestablish its control over Protestant states in northern and western Europe. This culminated in the Thirty Years' War (1618–1648), which involved most of Europe's major powers: France, Sweden, Denmark, England, the United Provinces (now the Netherlands), and the Holy Roman Empire. The treaty that ended the war, the 1648 **Peace of Westphalia**, acknowledged the **sovereignty** of European princes and their independence from the political dictates of the Church. In the wake of the Reformation, many European rulers argued that there should be no check at all on their authority—from either outside institutions such as the Church, or domestic rivals such as lesser nobles or local city governments. The principle of absolute monarchy supplanted feudalism as the organizing principle of European states.

During the Enlightenment of the late seventeenth and eighteenth centuries, philosophers like John Locke in England and Jean-Jacques Rousseau in France challenged the idea of absolute monarchy. They formulated theories on the ideal nature of governments, which they believed should be balanced by a separation of powers and should rest on the consent of the governed. In *The Spirit of the Laws* (1748), the French philosopher Montesquieu argued that government authority is legitimate only when expressed in written, public laws and exercised according to standard procedures. Along with the philosophy of **liberalism**, which maintained that governments must strive to protect the basic rights of the individual, these ideals inspired the democratic movements of the late eighteenth and nineteenth centuries. Beginning with the French

Revolution (1789–1799), groups across Europe rebelled against the absolute authority of monarchs and fought to institute the rule of law.

The slogan of French revolutionaries—Liberty, Equality, Fraternity—expressed a new spirit of social consciousness among average Europeans. The revolutionary governments that ruled France abolished titles of nobility and laws that enforced social distinctions or discrimination against certain classes. They also gave new freedoms to women and to previously oppressed groups; for example, France was the first European country to grant civil rights to Jews. Although France eventually accepted the rule of the dictator Napoleon Bonaparte (r. 1799–1814; 1815), he preserved many of the reforms enacted during the Revolution. A series of short-lived social revolutions that rocked Europe in 1848 offered further proof that the centuries-old social order was in irreversible decline.

The Industrial Revolution that began in the late eighteenth century in England added to and accelerated the social upheaval of the early modern era. Mechanical inventions such as the reaper and the cotton gin dramatically reduced the number of people needed to harvest and process crops. Many agricultural workers sought work in the towns and cities that were growing because of these same economic changes. Urban workshops and factories drew countless unemployed laborers at low wages, swelling the ranks of the urban poor. By the mid-eighteenth century, many observers bitterly criticized the dangerous, exhausting, and impersonal conditions in factories, where even small children worked 12-hour days under unimaginably harsh conditions. Abuses of the industrial system fostered movements such as Socialism and Communism, which called for deposing the wealthy owners of capital, redistributing

societal resources, and placing power in the hands of the common people.

Modern Europe

Liberal democratic ideals concerning the rights of citizens and justice for all made steady progress in Europe throughout the nineteenth century. By 1861, for example, every country in Europe except Bosnia and Herzegovina had outlawed serfdom. This era also saw women gain more and more rights relative to men. In Sweden, for instance, the practice of sons inheriting twice as much as daughters was finally ended in the nineteenth century. Throughout Western Europe, women won the right to represent themselves in court and to sign legal documents without a husband's approval or cosignature, and gained greater freedom to initiate divorce proceedings and to gain custody of children. In 1906, Finland became the first European nation to grant its women the vote, a change instituted by virtually all European states by 1930. These rights came much later in parts of Eastern Europe, where more conservative regimes still imposed many of the doctrines of the Eastern Orthodox Church on their subjects.

By the early twentieth century, organized opposition to poor labor conditions led to reforms that transformed the face of the European family. Laws restricting and abolishing child labor made large families a financial liability for urban residents. As a result, family size began to decrease significantly in the industrial countries of Western Europe. Shorter workdays and work weeks provided workers with newfound leisure time that they spent in pursuits such as traveling, attending plays and other public entertainments, participating in sports, and organizing various societies and civic organizations. By the early-twentieth century, the five-day, 40-hour week was becoming common throughout Europe and many

urban residents enjoyed the expectation of leisure time, a luxury to all but a handful of Europeans only a few generations previously. In general, Europeans felt that social and technological advances were leading inevitably to a better future in which conflict and poverty would become obsolete.

World Wars and Aftermath

Notions of a trouble-free future crashed in the carnage of the First World War (1914–1918) that claimed more than 10 million dead, 21 million wounded, and 7 million missing in just four years of fighting. Just 25 years later, the Second World War (1939–1945) took nearly twice as many soldiers' lives in addition to an estimated 40 million civilian casualties. Among the dead were over 6 million Jews and other political prisoners killed by Nazi Germany in an infamous **genocide** known as the Holocaust. These events were fundamental in shaping modern European society.

The slaughter of the world wars, and especially the Holocaust, accelerated a trend of religious doubt in Europe that had been on the rise since the early Enlightenment period. In the wake of the world wars, many formerly religious people began to question the existence of God and the notion of divine justice. Existentialism, a philosophical movement that arose in the previous century, gained widespread popularity after World War II with its message that there was no ultimate plan or order in the universe. Instead, it claimed that human beings are responsible for creating meaning in their own lives. Nihilism, a related concept that argued human existence is essentially meaningless, also gained popularity after World War II. Church attendance throughout Europe dropped significantly, and by the start of the twenty-first century, fewer than one in five Europeans attended religious services regularly.

The physical devastation of Europe during the world wars had two positive consequences: they increased calls for greater cultural and political understanding to avoid future conflicts, and they eliminated much of Europe's aging industrial infrastructure. These consequences led to the 1957 founding of the European Economic Community (EEC), a continent-wide organization that worked for the free movement of goods, labor, and capital, the abolition of business monopolies, and the development of common policies on labor, social welfare, trade, and transportation. The EEC also worked to increase and protect women's rights. As a result of these efforts, modern European workers enjoy numerous job protections and benefits that are often much more generous than those of their counterparts in the United States. These policies also have helped European women reach an equal social footing with men in most areas of public and private life. In the past 40 years, women have served as presidents, prime ministers, and in other important public roles in most Western European countries.

Today, Europeans live in one of the most densely-populated, highly urbanized, and technologically sophisticated continents on Earth. From a civilization that huddled together in isolated and often mutually hostile agricultural communities, it has evolved into a highly mobile marketplace for goods and ideas from around the world. The patriarchy that once characterized the continent has given way to a society in which women enjoy equal opportunity and prestige with men in all areas of endeavor. The rapid

change that has characterized post-war Europe, however, also presents perhaps its greatest challenge. For instance, the growth of large Muslim communities within many European states has caused social friction in recent years. Largely secular, worldly Europeans can find their values and attitudes in conflict with their religiously devout and often insular Muslim neighbors. For a continent torn in the past by religious war, the specter of Islamic fundamentalism is a source of intense concern that often unfortunately expresses itself in violence and discrimination against European Muslims. How the continent adjusts to and accommodates new influences such as Islam will determine the future shape of European society.

See also: Cities and Urbanization; Culture and Traditions; Democracy and Democratic Movements; Economic Trade and Development; Industrialization; Reformation; Social Welfare State.

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Spain

Located on the Iberian peninsula in southwestern Europe, country that has played a central role in modern European affairs. Since the fall of the Western Roman Empire in c.E. 476, Spain has been ruled successively by Germanic chieftains, Muslim caliphs, Christian monarchs, a fascist dictator, and popularly elected governments. During the sixteenth century, Spain influenced the world through a far-flung colonial empire. Modern Spain continues to display a mixture of religions, including Catholicism and Islam, and a number of peoples, including the Roma, Catalans, and Basques.

A Germanic tribe called the Visigoths began to settle Spain in the fifth century, gradually wresting the province from the former Roman Empire. In 711, the Muslim general Tariq ibn Ziyad led an army into Spain, defeating the Visigothic king, Roderic. At its height in the early eighth century, Andalusia, the area of Spain under Muslim rule, covered most of present-day Spain except for a small region in the north.

Medieval Christian rulers of northern Spain and Portugal immediately launched the Reconquista (“Reconquest”) to reclaim the peninsula from its Muslim conquerors. The conflict raged for centuries, starting in 722 with the Battle of Covadonga. In 1236, King Ferdinand III of Castile (r. 1217–1252) conquered the Andalusian kingdom of Córdoba, and by 1243 the only remaining Muslim ruler in Spain was a **vassal** to the Spanish throne.

In 1469, the marriage of Ferdinand V and Isabella I united the powerful kingdoms of Aragon and Castile, and the expulsion of the last Muslim ruler from the southern kingdom of Granada in 1492 brought most of modern-day Spain under the rule of a central monarchy. Ferdinand and Isabella financed voyages of exploration beginning with Christopher Columbus’s pioneering expedition to the Americas in 1492. Spanish conquest of the wealthy Aztec and Inca civilizations of North and South America in the

early sixteenth century launched a growing colonial empire.

After King Charles I of Spain became Holy Roman Emperor Charles V in 1516, Spain reached its pinnacle of world power and cultural influence. The Golden Age of Spanish art and literature found expression in the works of sixteenth-century painter El Greco and the novel *Don Quixote* by Miguel de Cervantes, published in 1605. In the seventeenth century, however, Spain’s maritime power began to suffer from rivalries with the United Provinces (or Dutch Republic, now the Netherlands) and Great Britain.

Charles II died in 1701, leaving his throne to Philip of Anjou, a grandson of France’s King Louis XIV (r. 1643–1715). Both Louis and Holy Roman Emperor Leopold I (r. 1658–1705), however, challenged Philip for the Spanish throne. The resulting War of Spanish Succession ended with the Peace of Utrecht (1713), which endorsed Philip’s claims. However, Spain’s chief ally in the war, Great Britain, ultimately appropriated much of Spain’s colonial and commercial power and replaced Spain as a leader in world trade.

Spain was occupied by the French emperor Napoleon Bonaparte between 1804 and 1814. Civil wars recurred during the following decades as growing nationalism led revolutionary groups to establish republican governments in 1873 and again in 1931.

The latter effort ended in the Spanish Civil War, which lasted from 1936 to 1939, after which nationalist factions set up a fascist dictatorship under General Francisco Franco. Franco's Spain remained neutral during World War II, seeking domestic stability and economic expansion. Upon Franco's death in 1975, King Juan Carlos I took power and governed the transition to a democratic constitutional monarchy. Under Juan Carlos's rule, the country rejoined the international community, becoming a

member of the North Atlantic Treaty Organization (NATO) in 1982 and the European Community (now the European Union, or EU) in 1986.

See also: Andalusia; Exploration; Nationalism.

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Technology and Invention

The growth of technology and the rate of invention in Europe during the **Middle Ages** was slow compared to the speed with which technological advancement accelerated after the invention of the moveable type printing press around 1450. In the sixteenth and seventeenth centuries, there occurred a scientific revolution during which European thinkers vastly increased their knowledge of the physical world. In the late eighteenth and nineteenth centuries, the technologies that launched the Industrial Revolution transformed Europe from a rural agricultural society to a largely urban one based on manufacturing.

By the early twentieth century, advances in transportation and communication technologies connected European nations to one another and to the outside world as never before. Since then, advances in electronics, culminating in the development of computer technology, have wrought another fundamental change. At the beginning of the twenty-first century, Europe is shifting rapidly from an industrial society to one whose economies are built on the ability to process and analyze information.

MIDDLE AGES

Medieval inventors largely focused on improving such ancient inventions as the plow and metalworking. The Middle Ages also witnessed the first forms of mechanization, the introduction of items such as gunpowder and paper, and the invention of the printing press.

Early Middle Ages

While farmers in Roman times used a light plow to break the soil, farmers in Central Europe in the eighth century began using a heavy plow, better at breaking the thicker soil in Central and Northern Europe. To increase the efficiency of the horses or oxen that pulled the plow, farmers in Germany during the sixth century designed a harness called a breast strap that allowed a horse to pull a heavy load without putting strain on its neck. In the eighth and ninth centuries, the horse collar, perhaps adopted from the East, allowed the horse to pull a heavier load for longer periods. By the tenth century, horse owners routinely protected their animals' hooves by nailing on heavy iron shoes, which protected the hoof from injury as well as disease. Those who could not afford horses for activities such as farming, transportation, and construction might in-

INVENTIONS IN EUROPE, 700–2000

ca. 700 Heavy plow, horse shoes, and stirrup in use in Central Europe

ca. 1000 First European paper mill built in Spain

ca. 1400 German engineers design the matchlock pistol

1455 German printer Johannes Gutenberg publishes a Latin Bible using a moveable type printing press

1608 Dutch optician Hans Lippershey applies for a patent on the telescope

1683 Dutch businessman Anton van Leeuwenhoek uses the microscope to discover the existence of bacteria

1712 Thomas Newcomen demonstrates the use of his new steam engine

1769 James Watt unveils an improved steam engine, more powerful than Newcomen's

1798 Edward Jenner performs first successful inoculation against smallpox

1799 English inventor Sir Humphry Davy suggests using nitrous oxide or "laughing gas" in medical procedures to eliminate pain

1800 Italian inventor Alessandro Volta builds the first electric battery

1825 English inventor George Stephenson's *Locomotion*, the first working steam locomotive, makes its maiden voyage

1831 English physicist Michael Faraday builds the first electric generator

1837 English physicists Charles Wheatstone and W.F. Cooke patent the electric telegraph

1876 German engineer Nikolaus Otto builds the first practical internal combustion engine

1889 German mechanical engineers Karl Benz and Gottlieb Daimler, working independently, build the first gasoline-powered automobiles

1895 Italian physicist Guglielmo Marconi patents the wireless telegraph, or radio

1936 Regular television broadcasts commence in Europe

1943 British engineer Tommy Flowers builds the first digital, programmable, electronic computer, called Colossus, later used to break German military codes during World War II

1989 Timothy Berners-Lee develops the World Wide Web for use on the Internet, an American invention of the 1970s

1999 SubPop record company distributes MP3 file-format audio device developed by Fraunhofer Institute, Germany

stead use the wheelbarrow, which first appeared in Europe in the early Middle Ages.

Horse stirrups, introduced into Western Europe in the eighth century, provided stability for a rider and made the horse easier to mount. Frankish armies found it more effective to fight on horseback when they could use stirrups to help retain their seat, and the success of the Frankish cav-

alry led to the development of a special class of mounted warrior, the knight.

Later Middle Ages

The **textile** industry advanced in the eleventh century when the horizontal loom came into use for weaving cloth, and later inventors mechanized the loom by adding foot pedals that raised different sets of

threads, through which the weaver would draw a shuttle spooled with thread to weave a tight, durable cloth.

Iron-making techniques improved from earlier practices. Smiths traditionally made tools and implements of wrought iron by heating the iron ore in a furnace and then shaping the iron using a hammer and anvil. In the mid-fourteenth century, with the invention of the blast furnace, smiths could produce a stronger cast iron. When heated properly, cast iron melted into steel, a harder substance suitable for weapons.

Both the cloth and iron industries benefited from the medieval inventions of the waterwheel and the windmill. Waterwheels could operate the bellows used to heat blast furnaces or the silk works operating in Italy from the thirteenth century on. Waterwheels provided power using the currents of rivers, or the flow of the tides for those waterwheels built by the sea. These waterwheels then powered mills that ground grain into flour. Water, wind, and the burning of wood or coal remained the major sources of power in Europe until the introduction of electricity.

Europeans adopted papermaking technology from Asia. The first paper mill in Europe appeared in Andalusia or Muslim Spain around 1000. European conquerors adopted the technology and, by the early fifteenth century, water-powered mills throughout Western Europe manufactured paper first from cloth fibers, then later from wood pulp.

Gunpowder, also imported from Asia, came into use in Europe in the thirteenth century, and the first European handguns appeared at the end of the fourteenth century. The first crude “hand cannons” were difficult to operate and inefficient as weapons of war. European gunsmiths, however, continually improved the loading and firing mechanisms, and by the late sixteenth century fire-

arms had become the main battlefield weapon for most European armies.

The invention that most significantly transformed European culture was the moveable type printing press, developed by the German printer Johannes Gutenberg around 1450. Previously, books were manufactured using woodcuts that were inked and impressed upon paper one sheet at a time by hand. Gutenberg’s press used small iron letters that could be variously arranged and could quickly make many copies. The printing press made literacy available to more segments of the European population. It also facilitated the dissemination of knowledge, supporting the intellectual movements of the Renaissance and Enlightenment and helping educate the thinkers and inventors who contributed to the scientific and industrial revolutions in Europe.

RENAISSANCE TO THE PRESENT

By 1500, with the widespread use of printing and the discoveries of the new continents of the Americas, Europe entered the modern era. Crucial to the modern era’s advancements in technology were the discoveries in physical science and mathematics made by thinkers such as Copernicus in the sixteenth century, and Johannes Kepler and Isaac Newton in the seventeenth century.

Sixteenth to Nineteenth Centuries

During the sixteenth- and seventeenth-century Scientific Revolution, Europeans developed devices to measure and study the world in greater detail than had previously been possible. Around 1595, a Dutch lenscrafter named Zacharias Jansenn built the first microscope. In 1608, Dutch optician Hans Lippershey attempted to patent the first working telescope. Both of these instruments allowed the Italian mathematician and physicist Galileo Galilei to make observations of the natural world, including



TURNING POINT

The Factory System

The factory system, which developed in Great Britain during the eighteenth century, entailed the use of large-scale production that depended on mechanized equipment, specialization of tasks, and cheap labor to produce the greatest possible number of goods. The technological advances of the Industrial Revolution led to increases in production that employed greater numbers of people in large factory environments. The factory system completely replaced the domestic or in-home modes of production used previously and contributed to the growing urbanization of Europe as the system was adopted elsewhere. The first factories depended on water- or steam-powered machinery to weave cloth, but other factories developed that specialized in mass producing household items, guns, and other goods.

After 1750, the switch from wool to cotton as the favored material for clothing led to a demand for cotton fabric that could no longer be met by small cottage industries. Inventions such as James Hargreaves's spinning jenny and Samuel Compton's spinning mule helped mechanize the process of spinning fibers into thread, but investors looked for ways to maximize production. In 1769, Richard Arkwright patented his waterframe, a loom run by water, and constructed his first mill in Derbyshire, England, in 1772. The

mill employed around 800 workers. Arkwright licensed his waterframe to others planning large-scale production practices, and the factory system was born. In 1783, Arkwright began to use the steam engine to power his machines, a practice soon adopted elsewhere. By 1800, there were 900 cotton factories in England alone.

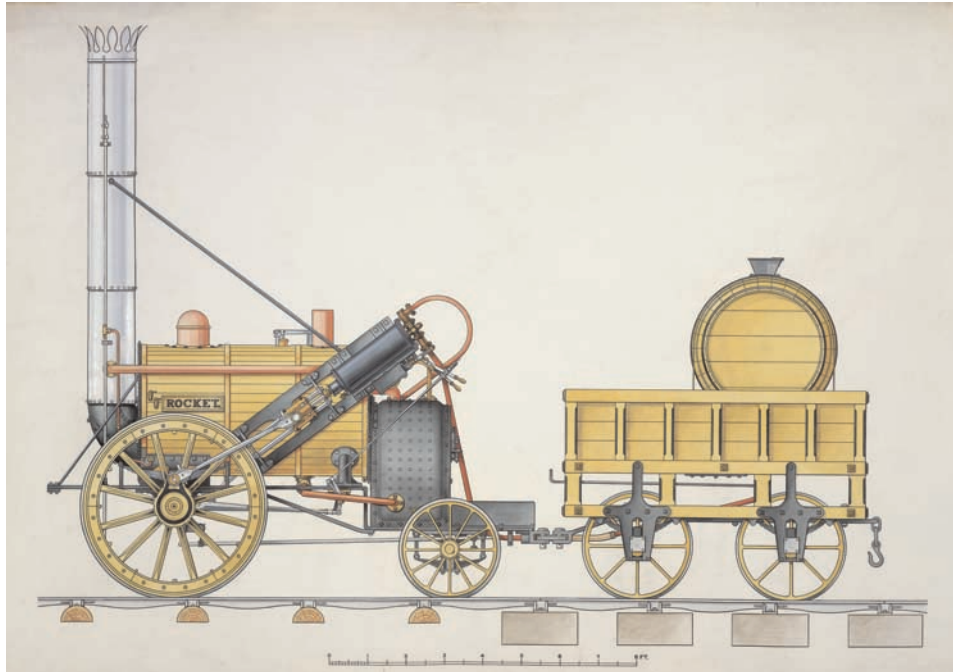
After 1830, factories became even larger due to two improvements: a larger steam engine, which provided more power, and iron building construction, which resisted fire. As the factory system expanded throughout Europe, drawing workers from the surrounding countryside, pockets of industry grew around sources of power such as rivers. Cities grew around the textile factories as people sought housing near their place of employment.

Factories organized tasks for maximum efficiency and often specialized in one type of fabric or market. Factory owners hired women and small children at lower salaries to maximize profits and provided no health care or insurance against accidents, which were common among the machines with their exposed moving parts. While the factory system enabled enormous productivity, it also led to social ills such as child labor and exploited factory workers by demanding long hours of work for very low pay.

his pioneering use of the telescope in astronomy in 1609. In 1683, another Dutch innovator, Anton van Leeuwenhoek, used the microscope to make the first recorded observation of bacteria.

In the eighteenth century, the speed of invention accelerated, and machines that

served to improve the speed and efficiency of work proliferated. In 1712, Thomas Newcomen introduced the first commercial steam engine, which was used mainly to pump water from coal mines. Improvements by James Watt in 1769 made the steam engine practical for powering machinery, such



The “Rocket,” built by Robert Stephenson and his son George Stephenson in 1829, won an early competition to establish the most efficient locomotive for haulage on England’s Liverpool and Manchester Railway. The development of railroads proved instrumental in spreading and accelerating the pace of the Industrial Revolution throughout both England and continental Europe in the 1800s. (Erich Lessing/Art Resource, NY)

as the spinning equipment and looms used in the textile industry, which benefited enormously from the new technology.

While industrialists worked to increase production, other researchers looked for ways to improve quality of life. Medical technology advanced greatly when English physician Edward Jenner introduced smallpox vaccinations in 1798. The next year, Sir Humphry Davy suggested using nitrous oxide or “laughing gas” during surgery to numb patients from pain.

During the nineteenth century in Europe, there were enormous leaps in transportation and energy technologies. In 1800, Alessandro Volta built the first electric battery. Within the next few years, various inventors built prototypes for the locomotive, the steamboat, the submarine, the refrigerator, and the gas stove. Steam technologies continued to improve, as George Stephenson demonstrated with his first working steam-powered locomotive in 1825. In 1831, English physicist Michael Faraday harnessed another powerful form of energy when he built the first electric generator.

The use of electricity fundamentally transformed European society. It enabled many other inventions, but it also introduced new modes of communication that had as deep an impact on culture and traditions as the new means of transportation and systems of production. In 1837, improving on devices built earlier, the English physicists Charles Wheatstone and W.F. Cooke patented an electric telegraph that quickly came into public use in England. In 1858, the first transatlantic telegraph cable connected Europe and North America, and in 1879 the first telephone exchange was built in London, England. In 1878, the English chemist Sir Joseph Swan built the incandescent light bulb, later perfected by Thomas Edison.

Another invention that significantly changed lifestyles in industrialized Europe was the internal combustion engine. Many engineers worked on building a gasoline engine, but in 1876 the German engineer Nikolaus Otto invented the type of engine that would be used in the decades to follow. Twelve years later, Serbian-born engineer Nikola Tesla designed a system for generating

alternating current (AC) electric power. The electric generator and the internal combustion engine made possible many technologies of the twentieth century that ushered in a truly modern way of life.

Modern Technologies

The internal combustion engine found its greatest market in the invention of the automobile. In the 1880s, German engineers Gottlieb Daimler and Karl Benz began independently building automobiles, and both built a working gasoline powered automobile in 1889. The internal combustion engine also improved industrial and agricultural equipment that had previously run on steam. The oil that was refined to produce gasoline also yielded a wealth of other substances that are indispensable to modern life. These include such varied things as plastics, soap, rubber, fertilizers, pesticides, pharmaceuticals, and explosives.

Great leaps forward were also taken in electronics and communication technologies in the twentieth century. Italian physicist Guglielmo Marconi developed the wireless telegraph, the first practical radio-signaling system, in 1895. Four years later, he sent a radio message across the English Channel and, in 1901, transmitted the first message across the ocean. Radio technologies quickly developed, while inventors worked to send pictures along with the sound. Several minds contributed to the invention of television, and in 1936, the Olympic Games held in Berlin, Germany, became the first televised international event. Later, the Hungarian-born inventor Louis Parker introduced a system for rendering television pictures in color.

In 1943, British engineer Tommy Flowers designed the first digital, programmable, electric computer, named Colossus, which

the British government used for code-breaking during World War II. The desktop computer appeared in the 1980s. In 1983, a virtual network to connect computers called the Internet, which was developed in the United States in the 1970s, became available worldwide. The World Wide Web, designed by the English computer scientist Timothy Berners-Lee in 1989, made it possible to store and access information on the Internet. This invention revolutionized knowledge distribution in much the same way as Gutenberg's press had, by making knowledge instantly accessible at all levels of society. In 1999, the record company SubPop began distributing MP3 players. Scientific developments of the twenty-first century, especially digital and wireless technologies that have revolutionized television, radio, and the telephone, continue to improve the quality of life for European citizens.

See also: Agriculture; Culture and Traditions; Enlightenment; Exploration; Franks; Industrialization; Renaissance; Society; Tools and Weapons.

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Tools and Weapons

Throughout Europe's history, the increasing sophistication of tools and implements has supported the growth and development of agriculture, exploration, industrialization, and economic trade, while modern weapons gave European nations the advantage in armed conflicts. Improvements in ironworking and the use of gunpowder in the **medieval** period supported such wars as the Crusades, while guns played a key role in European colonization and conflicts worldwide during the fifteenth through nineteenth centuries. In the twentieth century, modern automatic weapons, planes, tanks, and gases led to unparalleled loss of life during the world wars.

MIDDLE AGES

Between 500 and 1500 C.E., the tools used in European daily life remained primitive. Shovels and spades were made of wood; heavier instruments like the axe and the adze, used for cutting and smoothing wood, were made of iron. Woodworkers had hammers, handsaws, and augurs for drilling holes and fitting pieces already smoothed using the plane or the lathe. Architects had the square, compass, and measuring rod, while stonemasons used mallets, crowbars, trowels, and chisels to cut, shape, lay, and decorate the stones for the great cathedrals and castles of medieval Europe. Metalworkers employed tools such as wire cutters, tongs, and hammers to shape iron implements as well as weapons. Leather workers used many sizes of awls and needles to piece together clothing, harnesses, and other items.

Farmers harnessed horses or oxen to the heavy iron plow that turned the soil for planting, followed by a harrow to soften the plowed ground. Harvesters used a long-handled cutting tool called a scythe to cut hay and grains and the shorter sickle for harvesting corn. Wooden flails separated the grains from the harvested sheaves, after which workers with winnowing baskets separated the kernel from the chaff. The basic tools for food preparation included a

mortar and pestle for grinding grain into flour, a cauldron or kettle that could be suspended over the fire, spits for turning meat, and frying pans. Bellows helped keep the fire alive. Most people in **medieval** times bought or made pottery for storing food, wooden bowls for eating, and utensils made of wood or iron. Stoves and ovens made of brick ran on peat or charcoal fires, and gears and pulleys allowed the cook to regulate a pot's placement over the fire and thus control cooking times.

The tools used for making cloth also remained the same for much of the **Middle Ages**. After carding the wool and spinning it into thread, weavers made cloth on large timber-framed looms. Other **textile** artists employed a variety of needles to knit hose and stockings, make lace and fine embroidery, or weave tapestries.

Both men and women in medieval Europe carried daggers, used mainly for eating. Christian warriors in the early Middle Ages used the same types of weapons used in Roman times: the spear, sword, ax, bow, and arrow. Medieval knights carried a lance, a steel sword, and shields decorated with identifying symbols. For protection they wore a long-sleeved mail shirt made of small interlocking iron rings, called a *hauberk*, *chausses* of cloth or leather to cover their legs, and a *coif*, or mail hood. Horses wore



MODERN WEAPONS

The Longbow

Named for its length—from five to seven feet (1.5 to 2.1 m)—the longbow was the weapon principally responsible for English defeats of French armies during the Hundred Years' War (1337–1453). King Edward I (r. 1272–1307) borrowed the longbow from local archers he encountered in his campaigns to conquer Wales. Longbows were made of the wood of the yew tree, making them extremely strong and flexible. The longbow used extremely long arrows, measuring from about the tip of the bowman's nose to the tip of his middle finger—a distance called a “cloth yard” (about three feet, or one meter). Bowstrings were made of hemp, flax, or silk. An arrow fired from a longbow could fly up to 200 yards (190 m). The average archer could shoot 6 to 7 arrows per minute; a skilled archer could fire 10 to 12 arrows per minute.

The longbow was inexpensive, but not easy to make. Crafting the bow occurred in

several stages, sometimes over a span of three to four years. Cut tree boles were left to dry for a year or two. Bowmakers cut the stave to preserve a layer of strong, flexible sapwood from the middle of the tree bole, and archers rubbed their bows with wax or resin to protect the wood. Some carried their bows in cases of canvas or wool.

The killing capability of the longbow made the traditional knight ineffective in battle, giving the advantage to common foot soldiers. The speed and range of English arrows devastated French knights during the battles of the Hundred Year's War (1357–1453). At the Battle of Agincourt in 1415, 5,000 English archers killed as many French soldiers, while English losses numbered only about 250. The longbow remained the standard weapon of English soldiers until replaced by firearms in the middle of the sixteenth century.

armor, too. In the thirteenth century, the use of steel instead of wood improved the efficiency of the crossbow, but the most deadly weapon was the longbow.

Arab warriors in Andalusia (Muslim Spain) fought with many of the same weapons as their Christian counterparts, including bows and crossbows, spears, axes, lances, and the double-edge sword. During the fourteenth century, swords acquired a curved shape, and in the fifteenth century, the favored weapon of a Muslim warrior was the scimitar. Arabic smiths in Toledo, Spain, were famous for their high-quality, artistic weapons.

Byzantine warriors in the Eastern Roman Empire also adopted Roman-style weapons; in addition, they employed maces, slings,

and archers mounted on horses in warfare. A mysterious, combustible substance called Greek fire became legendary when Byzantine armies used it to repel invaders attacking Constantinople between the eighth and thirteenth centuries.

Also in the thirteenth century, Christian Europeans learned the secret of another powerful combustible: gunpowder. Cannon, followed by handguns, appeared in the fourteenth century when German designers developed the matchlock, a gun that self-ignited using a match cord attached to a trigger. Gunpowder changed the nature of European warfare and became responsible for European conquest of native populations in Africa, Asia, and the Americas during the

era of exploration beginning in the fifteenth century.

RENAISSANCE AND BEYOND

Until the eighteenth century, navigators relied on the astrolabe, an astronomical tool known in the Islamic world and introduced in Europe through Andalusia in the eleventh century. In the mid-fifteenth century, the invention of the moveable type printing press changed the culture of Europe, leading to higher literacy and expanding areas of knowledge. In the seventeenth century, the telescope and the microscope revolutionized science, while new measuring tools such as the clock and the thermometer also came into use.

In the eighteenth century, inventions that facilitated the cloth and ironworking industries spawned the Industrial Revolution that began in Great Britain and swept across Europe. New sources of energy such as gas and electricity powered all sorts of machines that reduced manual labor in homes and industry, while improvements in steel manufacturing made it possible to design and make increasingly precise tools.

In the mid-sixteenth century, the matchlock replaced the longbow on the European battlefield. Types of matchlocks included the harquebus or arquebus, the caliver, and the musket, which might weigh up to 20 pounds (9 kg). Some guns had a wheellock or flintlock ignition. During the eighteenth century, while soldiers fought wars with rifles, grenades, bayonets, and cannon, fencing or fighting with swords developed into an art form. Duelers disputing over a matter of honor fought with swords until, in the eighteenth century, they began to use pistols.

Around 1840, new ignition devices made firearms more accurate and reliable, able to be fired more quickly and over a longer range. Automatic weapons, rockets, torpedoes, and land and naval mines came into use later in the century. Armies in World War I used machine guns, tanks, aircraft, aerial bombs, flamethrowers, and poison gas. During World War II, nations introduced the strategic missile and the atomic bomb, the most powerful weapon yet known. The buildup of nuclear weapons by the United States and Soviet Union during the Cold War concerned their European allies, and most European countries have now ratified international treaties such as the Non-Proliferation Treaty (reconfirmed in 1995) and the Comprehensive Test Ban Treaty (opened for signature in 1996), which limit the accumulation and testing of nuclear weapons.

See also: Agriculture; Cold War; Economic Trade and Development; Exploration; Industrialization; Technology and Inventions; World War I; World War II.

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Ukraine

In southeastern Europe, country bordered by Moldova, Romania, Hungary, Slovakia, Poland, Belarus, Russia, and the Black Sea. In the **Middle Ages**, the capital city of Kiev was the center of a powerful kingdom called Kievan Rus. In the twentieth century, Ukrainians struggled to establish independence, which they achieved in 1991.

MEDIEVAL PERIOD

In the eighth and ninth centuries, the Varangians, Norse tribes from Scandinavia, began to settle along the Baltic coast and near Novgorod. The Varangians also traded with the Islamic and Byzantine worlds and began to organize Eastern Slavs into the empire, with Kiev as its capital. A Varangian named Oleg became the first leader of Kievan Rus in 882.

In 980, the ruler of Novgorod, Vladimir I (r. 980–1015), conquered Kievan Rus and established it as one of the leading empires in Europe. Vladimir's conversion to Christianity in 988 made the Eastern Orthodox Church an institutional power in Kievan Rus, and his son and successor, Yaroslav I, also known as Yaroslav the Wise (r. 1019–1054), brought the empire to its peak of political power and cultural activity. Yaroslav extended the boundaries of his territory from the Gulf of Finland almost to the Black Sea, stretching from modern-day Poland to Bulgaria.

Internal dissension and flagging trade led to a decline in the fortunes of Kievan Rus in the twelfth and thirteenth centuries. In 1240, the Mongol Tatars invaded from the east and conquered much of Ukraine, and the once-great Kievan Empire dissolved into several principalities. Of these, the province of Galicia-Volhynia in western Ukraine flourished briefly in the thirteenth century. As the kingdoms of Poland and Lithuania fought with the Mongol hordes for possession of the Ukraine, however, Galicia fell to Poland and most of the rest of Ukraine, in-

cluding Volhynia and Kiev, became the feudal possessions of Lithuania.

In 1569, upon the formation of the Polish-Lithuanian Commonwealth, Poland gained control of Ukraine. In the decades that followed, Ukraine became home to the Cossacks, a band of free warriors, as well as to others dissatisfied with Polish rule or involved in religious disputes. In 1648, a Cossack named Bohdan Khmelnytsky began an uprising that drove the Polish nobility from Ukraine but also resulted in the deaths of many Jews who had helped administer the Polish government. In all, the uprising cost the lives of more than a million Commonwealth citizens. Khmelnytsky gained the support of the czar of Russia in 1654 to maintain the independence of the newly formed Hetmanate, but the new province became increasingly incorporated into the Russian Empire. While Austria gained Galicia in 1772, the czar abolished Ukrainian self-rule in 1764.

MODERN ERA

While Ukrainian language and culture thrived in Galicia during the nineteenth century, Russian nobility imposed their language and culture on the parts of Ukraine under their control. Nationalistic sentiment found its way into Ukrainian literature and art, which circulated despite the repression, but Russian leaders resisted parting with the rich farmland of the Central Plateau. After the Russian Revolution of 1917, Ukraine fell into civil war as several different factions fought for control of

the republic. The Bolsheviks managed to put down the rebellions and imposed Russian rule on the province. In 1922, the Ukraine, as it was known during the Soviet period, joined the Union of Soviet Socialist Republics, or Soviet Union (USSR), while Galicia and parts of Volhynia remained Polish territories. Czechoslovakia and Romania also laid claim to parts of the Ukraine.

The economic system of communism forced on the Soviet Republics caused many hardships for the Ukrainian people. While industrialization took place rapidly, the government took over agriculture and combined private farms into a state-run collective. Farmers who resisted the takeover of their land were sent to Soviet labor camps, and government seizure of grain supplies caused a widespread famine that, between 1932 and 1933, killed millions of people.

In addition, Soviet leaders tightly controlled all expressions of Ukrainian culture and nationalism. Periodic “purges” resulted in the execution or imprisonment of thousands of Ukrainian intellectuals, artists, and clergy. When German armies invaded in 1941, Ukrainian forces began fighting for independence. The Nazi occupation of the Ukraine resulted in the execution of millions of citizens, most of them Jews.

After World War II, Ukrainian lands that had belonged to Poland, Czechoslovakia,

and Romania were absorbed into the Soviet Union. During the 1960s, Ukrainians continued to protest Soviet rule. Ukraine suffered another disaster in 1986 when an explosion at the nuclear power plant at Chernobyl led to nuclear fallout that caused thousands of deaths in the surrounding countryside.

In the late 1980s, nationalist movements in the Ukraine led to movements to create a separate nation, and in 1991 the Ukrainian parliament declared Ukraine an independent republic. Economic and political difficulties beset the country in the late 1990s, but the economy entered a period of growth after 2000. In international affairs, the goals of Ukraine include membership in the North Atlantic Treaty Organization (NATO), the European Union (EU), and the World Trade Organization (WTO).

See also: Agriculture; Communism; Feudalism; Industrialization; Jews and Judaism; Nationalism; Russian Revolution and the Soviet Union; World War II.

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USSR See Cold War; Russian Revolution and the Soviet Union.

Velvet Revolution

Events taking place between November 17 and December 29, 1989, that brought about the end of the Communist regime in Czechoslovakia. The overthrow, which began with a student protest and ended with the reinstitution of democratic elections, was referred to as the “Velvet Revolution” because it took place without bloodshed.

The Soviet Union had imposed Communist governments on Czechoslovakia and the other nations of Eastern Europe in the years following World War II. By the mid-1980s, the faltering Soviet economy and dissatisfaction with central rule undermined the Soviets' control over Eastern Europe. In 1985, Soviet leader Mikhail Gorbachev introduced *perestroika*, an attempt to restructure the Soviet economic and political system. These efforts touched off democratic reforms in many countries neighboring Czechoslovakia.

On November 17, 1989, Czech students assembled in the capital city of Prague to commemorate Jan Opletal, a Czech student who died 50 years earlier while protesting the Nazi occupation of Czechoslovakia during World War II. The rally soon turned into a protest demanding democratic reforms. Riot police confronting the students met with no resistance, but later reports that the police had attacked and injured at least 167 students, reportedly beating one to death, enraged the populace. Mass demonstrations began on November 18 in cities throughout the country.

The following day a group called the Civic Forum organized under the leadership of playwright and dissident Václav Havel to protest the government's actions. On November 27, the group Public Against Violence organized a nationwide strike that paralyzed the country. As a result, Prime

Minister Ladislav Adamec agreed to meet with the Civic Forum and form a new coalition government. Half of the ministers in the new cabinet represented either the Civic Forum or Public Against Violence, and they pressed for further reforms.

On December 10, President Gustav Husak resigned, and the Czech parliament, the Federal Assembly, elected Václav Havel the new president of Czechoslovakia. Havel's government immediately set about reforming business law, reinstituting private ownership of property, and dismantling Communist controls on education and media. In June 1990, balloting to appoint local and parliamentary representatives constituted the first democratic elections held in Czechoslovakia since 1946.

The Velvet Revolution, known to Czechs as the Gentle Revolution or the November Events, proved that revolution did not require violence. Foreign journalists used the term Velvet Divorce to refer to the peaceful dissolution of Czechoslovakia into Slovakia and the Czech Republic in 1993.

See also: Cold War; Communism; World War II.

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Vikings See Culture and Traditions; Exploration.

World War I (1914–1918)

Early twentieth-century conflict, also known as the Great War, which ushered in the **era** of industrial, technological warfare. World War I was the bloodiest, most extensive, and most destructive war Europe had ever seen, claiming more than 10 million lives in battles

in Europe and elsewhere. The peace treaties concluded in 1919 reshaped the face of Europe; their consequences affected the fate of European nations throughout the century.

THE COURSE OF WAR

By 1900, six great powers prevailed in Europe: Great Britain, France, Italy, Germany, Russia, and Austria-Hungary. Rising nationalism in the Balkan states and shifting alliances created an uneasy balance of power; Germany and Austria-Hungary had formed

an alliance, later joined by Italy, while relations between Germany and Russia had begun to decay. Great Britain's navy ruled the seas, but German leaders were building up Germany's economy and defenses. Great Britain and France shared a growing entente, or agreement, and a mutual mistrust

MAJOR EVENTS OF WORLD WAR I, 1914–1919

June 28, 1914 Assassination of the Austrian Archduke Franz Ferdinand in Sarajevo, Bosnia, by a Serbian patriot

July 28, 1914 Austria-Hungary declares war on Serbia; Russian forces mobilize in Serbia's defense

August 1914 Germany declares war on Russia and France; Great Britain declares war on Germany

September 1914 Allied troops halt the German advance at the Battle of the Marne in France

October–November 1914 First Battle of Ypres, Belgium, where Allied troops halt German force moving toward the English Channel

May 1915 Italy declares war on Austria-Hungary

May 1915 German submarines sink the British ocean liner *Lusitania* off Irish coast; death of 128 Americans increases Allied sympathies in United States

February–July 1916 Battle of Verdun in France fought between French and German troops

July–September 1916 British troops introduce tanks into the Battle of the Somme in France

March 1917 Bolshevik Revolution begins in Russia; Czar Nicholas II abdicates and Russian soldiers mutiny

April 1917 United States enters the war on the side of the Allies

April–May 1917 French forces fail to break through the German defenses at Vimy Ridge, leading to revolt among French troops

July–November 1917 British forces use tanks to break through German defenses at the Battle of Passchendaele near Ypres, Belgium

July–August 1918 Second Battle of the Marne in France

November 8, 1918 German Kaiser Wilhelm II abdicates and flees to Holland; German republic forms

November 11, 1918 Armistice declared; World War I ends

June 18, 1919 Germany signs Treaty of Versailles, establishing terms of surrender



MODERN WEAPONS

Tanks

After the invention of the internal combustion engine in 1885, British and American engineers began designing armored cars with crawler tracks instead of wheels, making them more suitable for off-road use. In August 1915, the British navy built the first working tank, designed by British Colonel E.D. Swinton and nicknamed “Little Willie.” Little Willie weighed 18 tons (16.3 m tons), carried three people, and traveled no faster than 3 miles an hour (4.8 km/hr) over level ground. More importantly, Little Willie could not cross trenches, which was of no value to the Allied forces engaged in trench warfare against the Germans on the Western Front. British engineers developed a better model, the Mark I, and in 1916 began shipping the new machines to France. The British labeled the containers as water tanks to mislead German spies, and the name “tank” stuck.

On September 15, 1916, at the First Battle of the Somme, the Mark I made its debut. Of

the 49 tanks deployed, only 21 made it into battle. While these became bogged down in muddy fields, stuck in trenches, or disabled by shells, the tank had proven its potential as a weapon. Both French and British engineers continued to improve the tank, addressing the need for bulletproof plating and to control inside temperatures, which could reach over 90 degrees Fahrenheit (32 degrees Celsius).

The first large scale use of tanks occurred in November 1917, when the British deployed 400 Mark IVs in the Battle of Cambrai and managed to break through the main German defensive line. In response, German engineers developed their own tanks, and in April 1918 both sides engaged tanks in battle near Villers Bretonneux, France. At the end of World War I, British and French manufacturers had produced over 6,000 tanks; the German military had about 20. Increasingly powerful tanks remained in use in European warfare throughout the twentieth century.

of Germany. By 1914, Europe was one misstep away from a general war.

On June 28, 1914, a Serbian patriot assassinated Archduke Franz Ferdinand, heir to the Austria-Hungarian throne. With little delay, the Austria-Hungarian government declared war on Serbia, with Germany’s support. The Russian government, which had promised support to the Balkan states, began to mobilize its armies. In August, Germany declared war on Russia and then on Russia’s ally, France. Realizing that neutral Belgium would become the theater for Germany’s attack on France, Great Britain declared war on Germany.

Historians refer to Austria-Hungary and Germany as the Central Powers and Russia, Great Britain, and France as the Allied Powers. At the start of the war, both the Central and Allied Powers thought the fighting would be brief and decisive. Following the lead of the German Empire, the powers of Europe had been amassing military strength and building standing armies that had machine guns, poison gas, and aircraft at their disposal. The German military planned to cripple France and then face the Russian army, thus making moves on two fronts, the western and the eastern.



New weapons such as machine guns and long-range artillery caused horrific loss of lives on the battlefields of World War I. The war soon developed into a defensive struggle in which opposing armies dug in and faced one another in long lines of trenches, such as these excavated near Ypres, Belgium. (AFP/Stringer/Getty Images)

German troops experienced quick successes against the Russians on the eastern front but had less success on the western. Allied forces stopped the German advance at the First Battle of the Marne in France in early September 1914 and again checked German troops at the First Battle of Ypres in Belgium in October and November. Thereafter the western front settled into trench warfare, in which opposing troops dug earthen trenches protected by barbed wire and long-range artillery guns.

The western front remained deadlocked for most of the duration, with attempts to seize enemy trenches leading to very little gain and terrible casualties on both sides. The German attack on the French city of Verdun in 1916, for example, lasted from February until July and resulted in almost 600,000 casualties among the French and German troops. The Battle of the Somme, from July to September 1916, caused more than a million casualties but gained the Allies only 7 miles (11 km) of land. The year 1917 was particularly grueling for the Allies. Their troops suffered heavy losses at the battles of Vimy Ridge in France and Passchendaele in Belgium. Revolution in Russia pulled Russian troops away from the fighting.

New military technologies, including the airplane and submarine, made World War I the first conflict to be fought on land, at sea, under the sea, and in the air. The Germans used submarines to attack ships carrying supplies to Great Britain, a strategy that provoked neutral nations. In May 1915, a German submarine sank the *Lusitania*, a British ocean liner carrying several American passengers. The incident strained U.S.-German relations and helped turn American public opinion against Germany.

After several other provocations, the United States entered the war against the Central Powers in April 1917. The infusion of fresh soldiers and supplies finally tipped the balance. Although the Germans won a series of offensives in early 1918, German troops were exhausted and war-weary. After an Allied victory at the Second Battle of the Marne, in July and August 1918, the tide finally turned. The Allies began to advance on all fronts and Germany's allies surrendered. Starved by British blockades, German citizens, too, demanded peace. Germany's leader, Kaiser Wilhelm II, abdicated his throne and a new German government called for an armistice. Fighting on

the western front ended at 11:00 a.m. on November 11, 1918.

CREATING PEACE

Representatives from Britain, France, and the United States met in 1919 at Versailles, France, to sign a treaty to end the war. The 440 articles of the Treaty of Versailles redrew the map of Europe. They reassigned territories from Austria-Hungary, now separate republics, to Italy and Romania, created the new states of Czechoslovakia and Yugoslavia, and gave German territories to Russia and Poland. The treaty also led to the founding of the League of Nations, a precursor of the United Nations. The treaty limited the German military and presented Germany with a bill for reparations, or war damages. It also fostered the rise of the National Socialist (Nazi) Party after the war. Under Nazi rule, Germany would launch a second world war in 1939 to regain the power and territory it had lost after World War I.

World War I cost more than 10 million lives in Europe alone and brought an end

to the age of empires and to the monarchies of Russia, Germany, and Austria-Hungary. The devastated countries of Europe no longer possessed the unrivaled worldwide power and influence they had once known. Europeans shared a sense that the Great War had forever changed their society and civilization, signaling the start of a new **era** in the continent's history.

See also: Austria-Hungary; Balance of Power; Germany; Great Britain; Italy; Nationalism; Russian Revolution; Tools and Weapons.

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World War II (1939–1945)

The bloodiest war in Europe's history, which left more than 50 million people dead and changed the global balance of power. Prior to the war, European nations such as Great Britain, France, and Germany dominated international affairs. The United States and the Soviet Union, although growing in power, still played secondary roles in the world. However, the devastation of Europe caused by the war left those two nations as the world's foremost powers for the next half-century.

The war involved most of the countries of Europe and was fought across the globe. The Allied Powers—principally Great Britain, France, the United States, and the Soviet Union (USSR)—fought to check the aggressive expansion of the Axis Powers, which included Germany, Italy, and Japan. They also fought to end the mistreatment

and even **genocide** perpetrated by Axis nations on their victims, including the Holocaust in which the Nazis systematically murdered millions of Jews and members of other targeted groups.

AXIS VICTORIES

The loss of territory, military restrictions,

MAJOR EVENTS OF WORLD WAR II, 1939–1945

September 1939 Hitler's German army invades Poland; Great Britain and France declare war on Germany

April 1940 German armies invade Denmark and Norway

May 1940 German *Blitzkrieg*, or "lightning war," begins as German aircraft target Belgium, France, and the Netherlands

June 1940 German military captures Paris; Vichy government forms to administer parts of France not under German military control

September 1940 British air force succeeds in preventing invasion of German Luftwaffe in the Battle of Britain

April 1941 German forces invade Greece and Yugoslavia

June 1941 Hitler invades Russia

December 7, 1941 Japanese planes attack the U.S. naval base at Pearl Harbor, Hawaii; the United States enters the war

June 1942 U.S. naval forces win Battle of Midway against Japan

February 1943 Germans defeated at Stalingrad

July 1943 Italy surrenders to Allied forces

June 6, 1944 D-Day: Allied troops invade Normandy, France

August 1944 Allied forces liberate Paris

December 1944 Battle of the Bulge fought in the Ardennes, Belgium; German forces resist Allied advance

January 1945 Soviet troops liberate Auschwitz, the Nazi concentration camp in Poland

April 21, 1945 Soviet troops arrive in Berlin

April 30, 1945 Hitler commits suicide

May 7, 1945 Germany surrenders

May 8, 1945 VE (Victory in Europe) Day

August 14, 1945 Japan surrenders after American planes drop atomic bombs on the cities of Hiroshima and Nagasaki

September 2, 1945 VJ (Victory in Japan) Day: Japan signs armistice; World War II officially ends

and war reparations imposed on Germany at the end of World War I by the Treaty of Versailles led to growing popular support for ultra-nationalist groups such as the Nazi Party, led by Adolf Hitler. In 1933, soon after he was elected chancellor of Germany, Hitler seized control of the government and began rebuilding the military with plans to expand German territory.

Hitler signed treaties with the Italian dictator Benito Mussolini and the Japanese emperor Hirohito, both of whom had expansion-

ist agendas of their own. In March 1938, Hitler deployed German troops to **annex** Austria, and by March 1939, German forces had possession of Czechoslovakia. When Hitler sent German troops into Poland on September 1, 1939, Great Britain and France declared war.

German forces were highly trained and constituted perhaps the world's most modern and powerful military machine. In the six months that followed the invasion of Poland, a time referred to as the Phony War, France and Britain made no move to attack Germany.

MAJOR BATTLE SITES OF WORLD WAR II

By the winter of 1942-1943, Axis fortunes in World War II began to decline. A British victory at El Alamein and the Soviet destruction of a German army at Stalingrad marked the end of German

expansion. Invasions at Salerno and Anzio helped hasten Italy's surrender in 1943, leaving Germany alone to face the Allied armies. The invasion of Normandy on June 6, 1944, marked the beginning of

Germany's final collapse, although German troops struck one final offensive blow at the Battle of the Bulge late that year.



Meanwhile, the Soviet Union (USSR) invaded Finland and split parts of Poland with Germany. In April 1940, German forces renewed their offensive, invading Denmark and Norway. Coordinated attacks by land and air—a tactic called the *Blitzkrieg*, or “lightning war,” for its speed and deadliness—battered Belgium, the Netherlands, and France beginning in May 1940. In June, Paris fell to German

troops. The civilian government surrendered control to French military commander Philippe Pétain, who collaborated with the Nazi troops occupying France in what was known as the Vichy regime.

Between July and September 1940, the German air force, or *Luftwaffe*, battled the British Royal Air Force (RAF) over the British Isles, preparing for an invasion. In the



Between September 1939 and June 1940, Nazi Germany swept to a series of surprisingly easy victories over Poland, Denmark, Norway, Belgium, Netherlands, Luxembourg, and France. By the time this 1943 photo of German troops was taken in Paris, Nazi armies occupied virtually all of continental Europe as well as much of North Africa. (Keystone/Stringer/Hulton Archive/Getty Images)

so-called Battle of Britain, the RAF held off the Luftwaffe, retaining control of the skies and preventing a German landing in Britain. His English invasion thwarted, Hitler focused his attention on other European countries. Hungary, Romania, and Bulgaria joined the Axis Powers, and German troops invaded Greece and Yugoslavia in April 1941. In June of that year, Hitler violated Germany's nonaggression pact with the Soviet Union and launched an invasion that nearly captured the Soviet capital, Moscow.

At the same time, Germany's allies moved to expand their territories; Italian troops invaded North Africa in 1940, and the Japanese military waged war on China and other parts of East Asia. On December 7, 1941, hoping to preclude American intervention, Japanese planes carried out a surprise attack against the U.S. naval base at Pearl Harbor, Hawaii. In response, the United States declared war on the Axis Powers.

In 1942, the tide of war began to turn in favor of the Allies. While Hitler resumed air attacks on Britain, Allied planes responded with bombing raids on Germany. Allied forces defeated German and Italian troops in North Africa, and the United States defeated Japan in the Battle of Midway, gaining the advantage in the Pacific arena. The French Resistance, made up of soldiers and citizens in occupied France, increased their efforts to end German rule. Also in 1942, reports began to reach the Allies of Nazi-run concentration camps designed for the wholesale murder of Jews and other cultural minorities in German territories. Accounts of the atrocities increased Allied resolve to end the war.

ALLIED VICTORIES

In February 1943, Soviet troops checked the German invasion at the Battle of Stalingrad and began to push back the German troops, slowly reclaiming Poland,



TURNING POINT

Weimar Republic

The Weimar Republic governed Germany between 1919 and 1933, offering a brief period of democratic government between the end of the German Empire in 1918 and the rise of the Nazi regime under Adolf Hitler. In the final months of World War I, food shortages and death tolls from the war had provoked a series of worker strikes, military mutinies, and other uprisings called the German Revolution, which forced the abdication and exile of the Kaiser or emperor, Wilhelm II. In the chaos that followed, supporters for a parliamentary republic vied with groups calling for a Communist revolution such as that taking place in Russia. In early 1919, the parliament or Reichstag moved to Weimar, in southern Germany, while Communist agitators seized major cities like Berlin and Munich. Anticommunist paramilitary troops retook these cities, however, and the Weimar government established a new Constitution in August 1919.

This was not the end of troubles for the young republic, however. In addition to continued Communist uprisings in 1920 and 1921, it faced the task of paying a reparations bill of billions of dollars. The burden of debt ruined the German economy and the occupation angered many citizens. The years between 1923 and 1929 were relatively peaceful as Republican officials attempted to rebuild, but the stock market crash of 1929 and the subsequent Great Depression of the 1930s led many distressed citizens to support the growing National Socialist (Nazi) party. In January 1933, Adolf Hitler, a leading figure in the Nazi party, became chancellor of the Weimar Republic under President Paul von Hindenburg. In March 1933, the Reichstag passed the Enabling Act giving Hitler dictatorial powers, at which point the democratic Weimar Republic gave way to the **totalitarian** state of the Third Reich.

Czechoslovakia, Hungary, and Romania. In July 1943, Allied forces invaded Italy and brought an end to Mussolini's Fascist regime. Italian freedom fighters later intercepted Mussolini in his attempt to flee the country and executed him in April 1945.

On June 6, 1944, or D-Day, a combination of British, French, American, and Canadian troops launched a crucial offensive against German-occupied France. After a successful amphibious invasion of Normandy in northern France, Allied troops advanced steadily and recaptured Paris in August 1944. The German forces staged a last resistance in the Battle of the Bulge in the Ardennes region of Belgium in December 1944, but the Allied

powers continued to advance on Germany from the west. Soviet troops pressed forward from the east, freeing prisoners at Nazi concentration camps such as Auschwitz in Poland, which was liberated in January 1945. Hitler withdrew to Berlin, the capital of Germany. Shortly after Soviet forces entered the city, he committed suicide on April 30, 1945.

SURRENDER

Germany's unconditional surrender to the combined Allied forces on May 7, 1945, marked the end of the war in Europe, and the next day millions of people around the world celebrated VE (Victory in Europe) Day. Meanwhile, war still raged in the Pacific.



TURNING POINT

Hitler Elected Chancellor of Germany

The democratic Weimar Republic was established in Germany in 1919, the same year that Austrian-born Adolf Hitler, who had fought for Germany during World War I, joined the National Socialist (Nazi) party. The Nazi party gained increasing support in the later 1920s from citizens hoping Nazi policies would mend Germany's economic woes and restore the country's former glory. Hitler, who had become head of the Nazi Party in 1921, quickly began to attract supporters and was briefly jailed for his opposition to the Weimar Republic. The political autobiography he began during that time, *Mein Kampf* ("My Struggle"), clearly outlines his racist, anti-Semitic views. Despite this, Hitler gained wide popularity and, when he ran for the presidency in 1932, he lost by a narrow margin to Paul von Hindenburg. Hoping to win support from Nazi sympathizers, Hindenburg appointed Hitler the chancellor of the Weimar Republic on January 30, 1933.

Hitler immediately urged the president to dissolve the Reichstag, Germany's legislative assembly, and call for new elections. After a fire on February 27, 1933, destroyed part of the Reichstag building, Hindenburg issued the Reichstag Fire Decree, which suspended civil liberties such as the right to assembly and freedom of speech, and authorized imprisonment of Nazi opponents. The Reichstag Fire Decree became the first step toward a totalitarian state in post-World War I Germany. With the Enabling Act passed on March 23, 1933, Hitler gained full dictatorial power. Using Nazi militia or stormtroopers to intimidate or silence dissenters, he created a highly centralized, armed state that came to be called the Third Reich. His program of military expansion and his campaign of genocide against the Jews and other cultural minorities continued unchecked until the German defeat in World War II.

In August 1945, U.S. bombers attacked the Japanese cities of Nagasaki and Hiroshima with the most devastating weapon known at the time, the atomic bomb. A crippled Japan quickly surrendered and on September 2, 1945, signed terms of surrender, bringing World War II to an end.

European countries would feel the consequences of World War II for decades to

come. The Allied powers jointly occupied Germany, partitioning the country into eastern and western nations. Tensions between the countries of Western Europe and the increasingly powerful Soviet Union led to the military rivalry known as the Cold War. Summit meetings between the leaders of Great Britain, the United States, and the Soviet Union led to the formation of the global



peacekeeping initiative called the United Nations in 1945.

See also: Cold War; Fascism/National Socialism; Germany; Holocaust; Jews and Judaism; World War I.

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Ceremony commemorating the 40th Anniversary of D-Day, June 6, 1944, the date of the Allied invasion of Nazi-occupied Europe during World War II. Code-named Operation Overlord, the D-Day invasion was the largest amphibious assault in history. Its success ensured the Allies' ultimate victory over Nazi Germany. (Dirck Halstead/Time & Life Pictures/Getty Images)

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Glossary

THE HISTORIAN'S TOOLS

These terms and concepts are commonly used or referred to by historians and other researchers and writers to analyze the past.

cause-and-effect relationships A paradigm for understanding historical events in which one result or condition is the direct consequence of a preceding event or condition

chronological thinking Developing a clear sense of historical time—past, present, and future

cultural history See history, cultural

economic history See history, economic

era A period of time usually marked by a characteristic circumstance or event

historical inquiry A methodical approach to historical understanding that involves asking a question, gathering information, exploring hypotheses, and establishing conclusions

historical interpretations/analysis An approach to studying history that involves applying a set of questions to a set of data in order to understand how things change over time

historical research The investigation into an era or event using primary sources (records made during the period in question) and secondary sources (information gathered after the period in question)

historical understanding Knowledge of a moment, person, event, or pattern in history that links that information to a larger context

history of science and technology Study of the evolution of scientific discoveries and technological advancements

history, cultural An analysis of history in terms of a people's culture, or way of life, including investigating patterns of human work and thought

history, economic An analysis of history in terms of the production, distribution, and consumption of goods

history, political An analysis of history in terms of the methods used to govern a group of people

history, social An analysis of history in terms of the personal relationships between people and groups

patterns of continuity and change A paradigm for understanding historical events in terms of institutions, culture, or other social behavior that either remain consistent or show marked differences over time

periodization The division of history into distinct eras

political history See history, political

social history See history, political

KEY TERMS FOUND IN A TO Z ENTRIES

The following words and terms appear in context in **boldface** throughout this volume.

antiquity Ancient times, especially the centuries preceding the Middle Ages (roughly 500–1500 in Europe)

apprentice One learning a skill or trade from another, usually involving a legal agreement specifying length of service

aristocracy The upper or ruling class of a society, usually exclusive to a hereditary nobility where status is granted by birth

aristocrat A member of the aristocracy, usually born into the nobility

artisan A skilled worker who practices an art or handicraft

autocratic Having or exercising complete and unchallenged control, as in the case of an absolute ruler

capitalism An economic system that relies on the exchange of goods in a free or unregulated market and allows individuals or corporations to privately own business, industry, resources, and means of production

city-state A political, self-governing entity consisting of a city and the surrounding territory that belongs to it

classical Relating to the ancient civilizations of Greece and Rome, specifically to the Classical Age in Greece (500–323 B.C.E.) and to the Roman Empire (27 B.C.E.–C.E. 476)

clergy Religious officials

coup, coup d'état Violent overthrow of a government

Dark Ages Period between the fall of the Western Roman Empire in C.E. 476 and the conversion of the Norse to Christianity in about 1000

doctrine The official principles taught and adhered to by a political or religious entity or institution

egalitarian Characterized by the belief that equal rights should be provided to all people

genocide The systematic execution or destruction of a group of people because of their race, nationality, or ethnicity

guild In medieval times, an association of people in the same trade, such as merchants or artisans, formed to enforce standards and protect mutual interests

heresy In religion, support of a belief or opinion that goes against established doctrine (defined above)

heretic Person accused by the Church of practicing heresy

hierarchical Describing a structure organized in levels where higher levels have control over the lower

humanism A philosophical or literary movement that celebrates the worth and potential of the human individual; specifically, an intellectual movement originating in the Renaissance that emphasizes nonreligious or secular concerns

ideology A set of beliefs or doctrines (defined above) that constitute an economic, political,

or social system; often, a set of religious beliefs

imperialism The practice of expanding a nation's influence through acquisition of territories or by exerting political or economic control over other nations

liberalism A political philosophy specifying that government should seek to protect the rights of the individual and laws should involve the consent of the governed

medieval Describing the customs, institutions, and modes of thought characteristic of the Middle Ages

Middle Ages Period of European history that lasted from the end of the Dark Ages to the Renaissance, roughly C.E. 1000–1500

Neolithic or New Stone Age Era characterized by the use of stone tools and the introduction of agriculture, beginning around 6000 B.C.E. in Southern Europe and ending with the Iron Age around 850 B.C.E.

patron One who sponsors an event, cause, or person

Romance languages Group of European languages that evolved from vulgar or spoken Latin, the language of the Roman Empire; major Romance languages include French, Spanish, Portuguese, Italian, and Romanian

romanticism An artistic and intellectual movement beginning in Europe in the late eighteenth century marked by a heightened attention to individual emotion, interest in

nature, and rebellion against established conventions

secular Relating to worldly concerns as opposed to religious or spiritual ones

serf A member of the lowest class, legally bound to the estate of a feudal lord and required to provide labor in return for limited rights or privileges

socialism A political system in which a centralized government or other group controls the economy, specifically through owning the means of production and distributing goods; in the theories proposed by nineteenth-century economic philosopher Karl Marx, the intermediate stage between capitalism and communism

sovereignty The power of government; monarchies give sovereignty to a king or queen (called the sovereign), but democratic principles define sovereignty as the right of a people to establish their preferred form of government

textiles Cloth or fabric, usually made by weaving

totalitarian A form of government in which a single authority exercises control over all aspects of life

vassal A person who pledges loyalty and service to a feudal lord in return for protection and a grant of land

vernacular The native, spoken language of a people, as distinct from the literary language

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The Modern World

Civilizations of the Americas

VOLUME 3

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Volume 3

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GENERAL EDITOR

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Topic Finder

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Civilizations and Peoples

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Illegal Aliens
Immigrants and Immigration
Inuit
Missionaries
Native Americans
Russian Settlements
Slavery and Slave Trade

Culture and Language

Art and Architecture
Culture and Traditions
Economic Development and Trade
Environmental Issues
First Nations
Immigrants and Immigration
Inuit
Language
Literature and Writing
Missionaries
Society

General Topics

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Government
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Literature and Writing
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Technology and Inventions
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Benito Juárez (see Mexican Revolutions)
Fidel Castro (see Cuba)
Harriet Tubman (see Slavery and Slave Trade)
Jane Addams (see Immigrants and Immigration)
Marcus and Narcissa Whitman (see
Missionaries)
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Mexican Revolutions
North American Free Trade Agreement
(NAFTA)
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Panama Canal
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Society, Religion, and Way of Life

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War and Military Affairs

American Revolution
Communist Movements
Cuban Missile Crisis
French and Indian War
Latin American Revolutions
Mexican Revolutions
Quebec Separatist Movement
Tools and Weapons

Preface

In ancient times, barriers such as mountain ranges and great bodies of water slowed the cultural interaction between peoples. The modern era, however, is defined by the shrinking of frontiers as revolutions in transportation and technology closed distances.

Around the turn of the sixteenth century, European nautical technology allowed the transport of people and goods over distances never before fathomed. The Age of Exploration had begun and with it came the Modern Age. The groundwork for this age had been set in the preceding centuries by the conflicts between two religions, Christianity and Islam. The Crusades, armed Christian campaigns against various Muslim groups from the eleventh century through the fifteenth century, sought to wrest the holy city of Jerusalem from Islamic control. The mustering and marching of crusaders across Europe helped develop trade routes throughout the continent. The interactions in the Middle East, born in conflict, brought to the European market a taste for the products of the Middle East and the Far East. Advances in mathematics, astronomy, and other sciences were also imported from the Middle East to Europe. These advances and an increased economic interest in regions outside Europe led to the explosion of trade and exploration that ushered in the Modern Age.

From the sixteenth through the nineteenth centuries, European commercial powers became colonial powers. The Spanish, Portuguese, French, Dutch, and British established colonies across the globe in order to assure ownership of trade routes. Trading posts guaranteed the continual supply of goods and natural resources, such as spices and precious metals. During this period, the cultures of the colonizers and the colonized would greatly influence each other. Such mutual influences and blending can be seen,

for example, in gastronomy; modern Indian cuisine was created when chilies from South America arrived in India and then influenced the tastes of British colonists.

In the twentieth century, former colonies became independent. The struggle for independence was often fierce and the creation of democratic governments hard fought. The endurance and spirit of Nelson Mandela, for example, helped South Africa overcome apartheid. The last century also saw two World Wars, as well as devastating regional conflicts and civil wars. While technological advances have made it possible to explore space, the same advances also have the capability of destroying property and life.

Articles in the five volumes of *The Modern World: Civilizations of Africa, the Americas, Asia and the Pacific, Europe, and the Middle East and Southwest Asia* are arranged alphabetically with time lines and cross-references that provide the reader a greater historical context in which to understand each topic. Features expand the coverage: “Turning Points” describe cultural, political, and technological changes that have had a lasting effect upon society; “Great Lives” profile individuals whose deeds shaped a people’s history and culture; “Modern Weapons” delivers hard facts on modern warfare; and “Into the 21st Century” provides an introduction to topics that are important for understanding recent dramatic developments in world history. Each volume will be your guide in helping you to explore the rich and varied history of the modern world and participate in its future. May this journey offer you not only facts and data but also a deeper appreciation of the changes throughout history that have helped to form the modern world.

Sarolta A. Takács

The New Continents

The countries that occupy the continents of North America and South America have unique histories. Europeans colonized areas that had been occupied for thousands of years by diverse societies and cultures, which, in turn, gave way to an array of countries with their own specific historical development.

THE LAND

North America, which includes the United States, Canada, Mexico, and Central America, as well as the West Indies, the Caribbean Islands, and Greenland, is the third-largest continent, covering an area of about 9,110,000 square miles (23,600,000 sq km). North America is surrounded by three oceans—the Arctic to the north, the Atlantic to the north and east, and the Pacific to the west. The total population of North America is more than 400 million.

South America is the world's fourth-largest continent. It covers an area of about 6,878,000 square miles (17,814,000 sq km) and has a total population of approximately 375 million. The Caribbean Sea to the north, the Pacific Ocean to the west, and the Atlantic Ocean to the east abut the continent. South America is divided roughly into three regions; the Andean region, consisting of Venezuela, Colombia, Ecuador, Peru, and Bolivia in the north and west; the Southern region, consisting of Argentina, Chile, and Uruguay; and Brazil, which occupies almost half of the continent's land surface. The Amazon is the continent's largest river.

EXPLORATION AND COLONIZATION

The Americas had been home to many indigenous societies long before the first Europeans arrived. In North America, many were nomadic peoples who followed animal migrations to sustain themselves. In Central

and South America, urban centers had developed. The Aztec, who occupied much of present-day Mexico for centuries before the arrival of the Europeans, had developed an economic and political system of interdependent city-states. In South America, the Inca had extended their empire along the west coast from present-day Colombia to Chile in the south.

During the fifteenth century, advances in European seafaring technology brought the native population of the Americas into contact with foreign peoples. The results of these meetings would prove catastrophic for indigenous societies. A combination of non-native diseases and European military aggression quickly brought the great societies of Central and South America to an end. By the end of the sixteenth century, neither the Inca nor the Aztec civilization was intact.

The Spanish were the first to explore and claim lands of the new continents. Christopher Columbus, an Italian seaman on a commission by the Spanish royalty, arrived in 1492 and claimed an island he would name San Salvador (in the present-day Bahamas) for the crown. On subsequent voyages, he took other islands, such as Cuba and Hispaniola, for Spain.

Those who followed Columbus were called **conquistadors**, or conquerors. In 1521, Hernán Cortés and his men subjugated the Aztecs of present-day Mexico, who were already weakened by civil war. Francisco Pizarro soon oversaw the dismantling of the Incan Empire in South America. Other parts of North America not claimed by Spain were explored by the French and English during this early period. Sailing for France, Giovanni da Verrazzano traveled the eastern seaboard, from Florida to Newfoundland, and Jacques Cartier explored the Gulf of St. Lawrence.

Merchants and missionaries followed the explorers to the new continents. In the north, French missionaries lived with the native peoples, seeking to convert them to Roman Catholicism. In western North America and South America, a vast system of missions was established by Spanish and Portuguese missionaries. Many missionaries not only sought converts in the native population, but also attempted to protect them from violence and exploitation at the hand of colonists.

The British were latecomers to colonization. In 1607, Jamestown in Virginia became the first permanent British settlement in North America. By the middle of the eighteenth century, the British claimed more than one-half of the North American continent. The thirteen original British colonies, which would become the first thirteen states of the United States of America, proved profitable holdings.

AMERICAN REVOLUTION

During the mid-eighteenth century, the British colonies participated in the North American theater of the Seven Years' War against both French and Native American forces (the French and Indian War). Following their victory in 1763, the British sought to refill their depleted coffers by imposing increased taxes upon the colonists. This move angered many in the colonies, which had no vote in Parliament, and led to the revolutionary rallying cry of "no taxation without representation." The most famous reaction to this taxation, and the act that is generally portrayed as the immediate precursor to the revolutionary war, was the Boston Tea Party, during which colonists flung crates of highly-taxed tea into Boston Harbor.

The American Revolution began in New England in 1775, and the rebel forces, which were made up of militias mustered from throughout the colonies, were outmanned

and suffered many early losses. Still, the militias were often able to regroup and redeploy against the British. This determination was rewarded in 1777 by the outcome of the Battle of Saratoga, New York, a major turning point in the revolution. The British sought to cut off New England from the other colonies, but an expected force of troops failed to show up and the colonists defeated the troops of General Burgoyne at Saratoga. This victory convinced the French and other European allies to join the colonists in their war for independence.

Though the colonists' forces had been augmented by foreign aid, the British continued to make advances. The southern front seemed vulnerable, as the British won important battles in the Deep South. With a victory at Cowpens in South Carolina, however, momentum finally swung to the colonists. The surrender of General Charles Cornwallis at Yorktown, Virginia, in 1781, brought the American Revolution to an end. The thirteen British colonies were the first European colonies to successfully revolt. In 1783, Great Britain acknowledged their sovereignty.

RISE OF THE UNITED STATES

The newly formed nation was full of national fervor. Its first governing document, the Articles of Confederation, which had been adopted during the War of Independence, established a federal government that was too weak to impose any economic or governmental order on the various state governments. The Constitutional Convention of 1787 and the ratification of the Constitution by the states the following year established the basic tenets and structure of the government that exists today.

In 1803, the area of the United States was more than doubled by the Louisiana Purchase. Settlers began moving west and new states were added to the union through the

nineteenth century. As settlers expanded the country's frontiers, countless Native Americans were displaced and killed by war and disease. This was the era of "Manifest Destiny," the belief that the United States was destined to extend from the Atlantic Ocean to the Pacific.

In the late nineteenth century, conflict stalled the growth of the country. Political differences between northern and southern states, primarily over the question of slavery, led to the secession of eleven southern states to form the Confederate States of America. The central government reacted, and the Civil War, from 1861 until 1865, was fought between the northern and southern states, claiming countless lives. In its aftermath, slavery was abolished, but the South was economically devastated.

CENTRAL AND SOUTH AMERICAN INDEPENDENCE MOVEMENTS

Mexico was the second major European colony to gain its independence. Miguel Hidalgo, a priest who sought to improve the conditions of the poor in his region by casting off **colonial** rule, inspired the Mexican independence movement. Hidalgo's initial efforts and those of his close successors did not achieve their ultimate goal, and the independence movement remained fractured until Agustín Iturbide was able to form a cohesive rebellion. In 1821, Mexico finally gained its sovereignty.

In the same year, Venezuela and Peru secured their independence, and Spain recognized the sovereignty of Argentina. Many other South American nations struggled for independence throughout the nineteenth century, and some, such as Guyana, were not freed from foreign rule until the twentieth century.

TWENTIETH CENTURY AND TODAY

Following World War II, socialist movements

gained strength and popularity in many Latin American countries. The Cold War with the Soviet Union caused the United States to take a more active role in the politics of the region.

In the United States, a cultural revolution occurred in the 1950s and 1960s. African Americans, who had faced **segregation** and general discrimination in many quarters since the days of slavery and its abolition in 1865, made many strides toward obtaining the equal rights guaranteed by the Declaration of Independence and Constitution, although many people believe full equality has yet to occur. The feminist movement of the 1960s and 1970s sought to redefine the role of women in modern society.

The 1960s and 1970s were marked by the coming-of-age of the "baby boom" generation (those born from about 1946 to 1964). As a group, they defined themselves by opposition to the conservative generation preceding them. College students and professors were very much involved in political, social, and cultural debates. During this period, the exploration of space highlighted the achievements of technology but also began to put into perspective the increased exploitation of our environment. In addition, a deep discontent with the Vietnam War fueled convulsive changes in U.S. society and culture. Many countercultural ideas of the 1960s became mainstream activities in the 1970s. The 1980s saw the emergence of the "me generation" and a shying away from active involvement in social and political affairs.

With the fall of the Berlin Wall in 1989 and the collapse of the Soviet Union in 1991, the Cold War—a period of intense rivalry between the United States and the Soviet Union—came to an end, and the United States emerged as the world's sole superpower. Throughout the 1990s and early 2000s, the United States sought to develop

stronger relationships with its neighbors in the Americas. The United States, Canada, and Mexico signed the North American Free Trade Agreement (NAFTA) in 1994. Other nations in the Americas also established agreements to increase free trade in the Western Hemisphere.

On September 11, 2001, al-Qaeda terrorists attacked the United States, hijacking four airplanes—crashing two into the World Trade Center in New York City and one into the Pentagon in Washington, D.C. The fourth plane crashed in a field in Pennsylvania. In an attempt to root out terrorism, American troops entered Afghanistan in October 2001 to crush the Islamic fundamentalist Taliban regime said to be harboring al-Qaeda. In March 2003, the United States led an invasion of Iraq, toppling the

brutal dictatorship of Saddam Hussein but embarking on what became an increasing unpopular war.

In Latin America, several nations, including Venezuela, Bolivia, and Brazil, elected left-leaning governments. The United States grew concerned that these nations would ally themselves with Communist Cuba and thwart the ongoing movement to democracy that had begun in the late 1990s.

Modern lives in the early part of the twenty-first century are marked by the innovations and consequences of the preceding decades. An examination of the events that brought us here is a necessary key to understanding the future.

Sarolta Takács

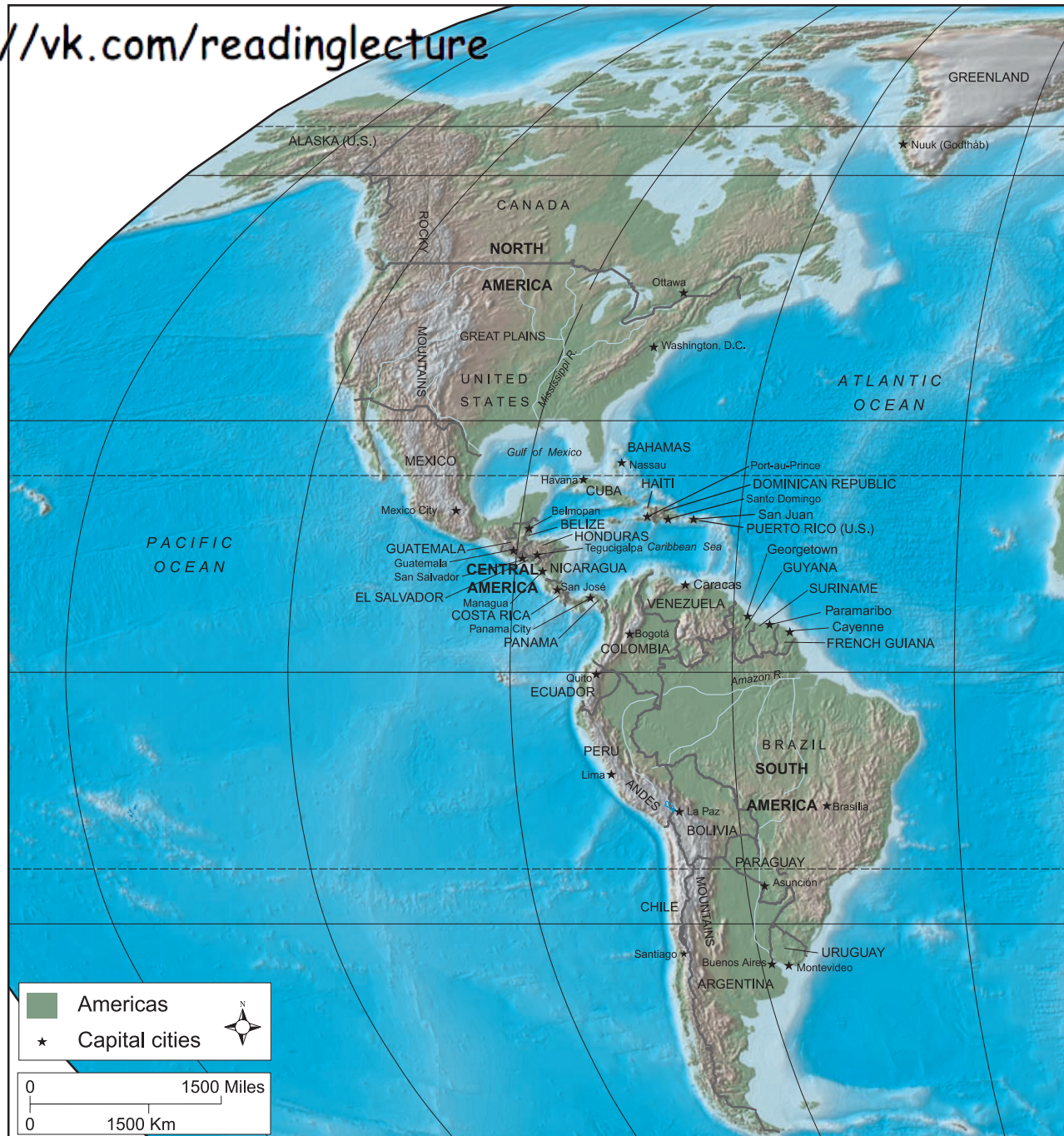
Map of the Modern Americas

The geography of the American continents varies greatly. It includes towering mountain ranges, such as the Rockies in North America and the Andes in South America, as well as two of the world's longest rivers—the

Mississippi in North America and the Amazon in South America. The Amazon River basin is home to one of the world's largest remaining tropical rainforests, where new animal species are continually being discovered. The

central part of the North American continent, known as the Great Plains, contains some of the richest soil in the world. The region produces huge quantities of wheat, corn, and other crops, much of which is exported.

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Agriculture

Agriculture in the Americas comprises an enormously diverse set of practices and crops, especially in tropical regions. Several native plants—tobacco, maize, tomatoes, potatoes, and cocoa (cacao) among them—have revolutionized not only world cuisine but also social and economic relations. On the other hand, imported crops such as sugarcane and coffee played pivotal roles in the history of the Americas, shaping whole economies and cultures. Today, although the economies of the United States, Canada, and several other nations rely relatively little on agriculture, these **cash crops** continue to dominate the domestic output of many Latin American nations.

EARLY CROPS AND PRACTICES

Early agriculture in the Americas consisted of Native American subsistence practices. Agriculture itself was widespread before the European arrival, and as European colonies spread through the Americas, native crops such as maize, potatoes, and cacao were adapted for export economies. The regimentation of agriculture turned the Americas into a major zone of production while displacing, disrupting, and even destroying native societies.

Native American Agriculture

Precolonial Native American achievements in agriculture were numerous and varied. The most complex civilizations in the Americas, the Aztec and the Inca, overcame the problem of meeting the food needs of dense populations with innovative techniques, including irrigation to cultivate semiarid lands. Other native South Americans relied upon **horticulture** systems to ensure a steady food supply.

The extremely steep mountainsides of the Andes posed a serious challenge to Incan cultivators. Incan agriculture focused on small, intensely cultivated terraces worked with a variety of manual tools, including the *chaquita*, a tall foot plow, and several types of excavating sticks for unearthing

tubers. Guano from seagull colonies and intricate stone irrigation systems helped improve the rocky Andean soils. By 1500 C.E., the Incan diet consisted primarily of maize, potatoes, a limited mix of other vegetables and nuts, fish from the recently conquered coastal regions, and meat from llamas and alpacas.

In Mesoamerica, the Aztecs inherited a millennia-long practice of growing squash, beans, and maize together. In combination, these three crops, widely known as the “three sisters,” provide a majority of the proteins, vitamins, and minerals humans need to survive. Many other crops, including tomatoes, avocados, cacao, vanilla beans, cassava, and chicle, were widely cultivated as well. In tropical areas, fruits such as pineapples, papayas, and guavas were favored, while cotton plants and rubber trees produced fiber and latex, respectively. The most significant innovation of the Aztecs were *chinampas*, artificial islands raised out of lakebeds by a slow process of layering organic materials and mud inside a fenced-off section of water. With these “floating gardens” (a misnomer, as *chinampas* resembled broad-topped pillars more than islands), the Aztecs were able to greatly increase food production around their capital, Tenochtitlán.



Maize has been a staple throughout the Americas for thousands of years. Maize, beans, and squash, known as the “three sisters,” have provided the basic nutrients to sustain native peoples in many areas. (Craig Pulsifer/Aurora/Getty Images)

Maize was the staple crop of most native North American societies. Some, like the Hopi and Zuni of the Southwest, elevated it to a central position in their religions because of its nutritional importance. The favored varieties of maize, beans, and squash differed from tribe to tribe, but the means of cultivation remained largely the same. Groups in the Atlantic Northeast developed the technique of mixing fish or eel into the soil in order to enrich it.

North American Farms

In general, North American agriculture from the sixteenth through the nineteenth centuries took place on small family farms in the

North and large plantations worked by slaves in the South. This was largely a result of climate and topography. In the North, the hilly terrain did not allow large plots of arable land. Also, cash crops such as tobacco and cotton did not fare as well in the colder North. Large plantations became the norm in the South, but they were profitable mainly because they relied on massive inputs of slave labor.

During the seventeenth century, European colonies in North America became agriculturally self-sufficient and exported raw agricultural products for processing in Britain, France, and the Netherlands. The self-sufficiency of North American farms owed



TURNING POINT

Cultivation of Maize

The cultivation of maize, which came to be known as corn in North America during the seventeenth century, furnished early Mesoamericans with a highly nutritious, portable, and storable food. Moreover, maize was suited perfectly to the arid and semiarid lands that comprise most of what is now Mexico and Guatemala.

Exactly when Native Americans began cultivating maize is uncertain. The oldest known cobs, discovered in caves in Tehuacán, Mexico, seem to date from around 2800 B.C.E. Genetic testing has revealed that maize is descended from an annual plant known as *teosinte*. Beginning in about 1500 B.C.E., maize spread rapidly throughout the region, utterly transforming the peoples who adopted it. It soon grew so important to the Mesoamerican diet that it occupied a central place in religious ceremonies and social customs.

Maize provides a number of essential nutrients, but it does not contain all the amino acids necessary for protein synthesis in the

human body. To overcome this insufficiency, the cultivation of maize soon became inseparable from the cultivation of beans and squash. Together, these “three sisters” provide a completely balanced range of nutrients. A traditional method of growing these three complementary plants involves planting corn first on small raised mounds, then, when it is approximately 6 inches (15 cm) high, planting alternating squash seeds and beans around the stalks. The bean runners climb the cornstalks, while the broad squash leaves block potential weeds from sunlight.

Over time, Native Americans selectively bred maize to produce varieties of different colors and sizes. Prior to the European arrival, maize had spread throughout the Americas, and once Europeans had learned how to cultivate it successfully, it began to spread throughout the world. Today, maize forms part of the basis of the Latin American diet and is widely used as livestock feed.

nearly everything to Native American crops and techniques. For example, natives in the Atlantic Northeast taught early English settlers how to plant and harvest maize as well as how to hunt turkey. Such knowledge was critical to the survival of the fledgling European communities.

Encomiendas and Haciendas

In Latin America, a different agricultural model prevailed. The Spanish Crown created the **encomienda**, which consisted of the grant of a specified number of natives to a Spanish grantee, or *encomendero*. Although *encomiendas* were ostensibly es-

tablished in order to protect native societies, the Native Americans were forced into essentially slave-like conditions under the control of European-born colonists or their descendants. In Brazil, there was no legal equivalent to the *encomienda*, but the territory was divided into hereditary captaincies, and natives were forced into labor for the benefit of the Portuguese.

This *encomienda* system had largely self-destructed before the beginning of the seventeenth century, due in part to the death of large numbers of Native Americans in Spanish and Portuguese colonies. Workers were replaced by importing African

slaves or by raiding the surrounding native societies, but because the original intent of the *encomienda* system had been so thoroughly corrupted, the Spanish Crown abolished it in the eighteenth century.

The *hacienda* system replaced it. *Haciendas* were large, landed estates. In many respects, *haciendas* simply made official the practices of the *encomiendas*: Native Americans worked as virtual slaves for wealthy landowners (*hacendados*) who controlled local politics. Most agricultural work in Latin America took place on *haciendas* well into the twentieth century.

COLONIAL AND POSTCOLONIAL DEVELOPMENTS

Agriculture came to prominence in the economies of American colonies from the seventeenth to the nineteenth centuries. In Latin America, new systems of production developed in order to meet the demand for cash crops such as sugar and coffee, while in North America, the mechanization of agriculture opened up vast new lands to production.

The Sugar Boom

By the late 1600s, Portugal was ready to take full advantage of its vast, largely undeveloped American territory in Brazil. Although agricultural activity had been under way there since the 1500s in the form of brazilwood harvesting, it had never promised the same level of profit Portugal enjoyed from its Indian spice trade.

Sugar plantations did not arise in Brazil until the Portuguese followed Spain's lead by establishing *fazendas*, the equivalent of *haciendas*, on which Native Americans provided slave labor. Unlike the workers in Spain's colonies, most natives in Brazil soon fled to the interior. The Portuguese imported massive numbers of African slaves to take their place.

The relatively low cost of labor and high return on investment attracted increasing numbers of Portuguese settlers to Brazil. As a result, the northeast coast experienced a sugar boom during the seventeenth century. The boom spread first to Caribbean islands controlled by Spain, then to islands such as Jamaica and Martinique, controlled by Britain and France, respectively. Despite this competition, Portugal remained predominant in the industry.

Mechanization

By the end of the eighteenth century, North America was producing small but steady surpluses of crops such as maize (commonly called corn) and wheat. As U.S. settlers pushed westward, they converted increasing amounts of forested land into pasturage for beef cows. Many of the earliest settlers in the Midwest raised cattle both for the domestic market and for an expanding overseas trade.

However, as settlers moved over the Appalachian Mountains and into the broad, grass-covered reaches of the Great Plains, they faced a new agricultural challenge. The soils of the American Midwest are rich with organic material, making them ideal for raising crops but also very difficult to break up with a plow. Cast-iron plows of the kind most farmers used broke too easily or could not turn the soil deeply enough to make large-scale farming practical.

This changed in 1838 when John Deere, a blacksmith from Vermont who had settled in Illinois, invented a plow made entirely of steel. By the 1850s, Deere was selling up to 10,000 plows a year, primarily to farmers in the Midwest. However, the Midwest did not become an agricultural powerhouse until another technological breakthrough that further mechanized farming.

In 1847, Cyrus Hall McCormick opened a factory in Chicago, then a swampy back-

water, to manufacture his mechanical reaper. This horse-drawn machine allowed a farmer to rapidly harvest wheat over large cultivated areas. After years of failed designs and fine-tuning, the McCormick reaper revolutionized wheat cultivation in both the United States and Europe during the mid to late 1850s.

Together, the steel plow and the mechanical reaper were responsible for the transformation of the Great Plains into North America's **breadbasket**. Grain surpluses spurred population growth as well as overseas trade, putting the United States in a crucial position in the global economy. This position was further solidified with the completion of the transcontinental railroads in the late 1860s and early 1870s and the large areas they opened to cattle grazing in the West and Southwest.

Several decades earlier, Eli Whitney's 1793 invention of the cotton gin resulted in a cotton boom, as the hand-cranked machine could separate unwanted material (primarily seeds and leaves) from cotton fibers much faster than slaves working manually. As a result, cotton plantations expanded dramatically in both size and number during the first decades of the nineteenth century.

MODERN AGRICULTURE

Modern agriculture in the Americas features a remarkably low number of workers but an incredibly high rate of production. These two features are the result of the application of science and technology to agricultural techniques. Today, fully modernized agriculture relies heavily on repeated applications of synthetic fertilizers and pesticides as well as numerous machines powered by fossil fuels. **Biotechnology**, advanced soil analysis, and topographical studies that rely on a satellite-based global positioning system play increasingly vital roles as well. However, the resulting pollu-

tion and questionable long-term consequences of such practices have led to a growing reliance on **organic farming** that uses little to no artificial additives.

Canada and the United States

The invention of the internal combustion engine in the early nineteenth century heralded a new wave of industrialization in North American agriculture. Mechanized tractors and other vehicles greatly increased production. Also, the expanding chemical industry continued to provide more effective synthetic additives such as fertilizers and pesticides. Modern, fully industrial farming came into its own by World War I (1914–1918).

Agriculture in the United States and Canada is now highly industrialized and integrated with the larger economy. Both countries are enormously productive, especially in timber, fish, soybeans, wheat, maize, cotton, beef, pork, and chicken. The disparity between the percentage of the workforce engaged in agriculture and this massive output demonstrates the power of industrial farming. For example, in the United States, less than 1 percent of the labor force is directly involved in agricultural production, yet more than two-fifths of total land area is devoted to farming. Industrial farming practices in North America include advanced irrigation techniques, specialized plant-breeding programs, and the widespread and regular use of synthetic fertilizers, pesticides, and herbicides.

Biotechnology has come to play a central role in North American production as well. This activity has taken two primary forms: plant breeding and genetic engineering. Plant breeding is a practice with a millennia-long history, though its modern incarnation is more precise and effective due to scientific methods. Genetic engineering involves the direct manipulation

of genetic material in order to produce desired breeding effects. **Genetically modified organisms (GMOs)** are now in widespread use in agriculture across the Americas. These GMOs are usually crops that have been engineered to be more drought- or pest-resistant, or to tolerate higher amounts of salt or other pollutants in the soil.

The Caribbean

The economies of Caribbean island nations rely almost exclusively on export crops. This was the historical pattern established by European colonizers, and attempts by countries such as Cuba and Jamaica to diversify their economies in order to attain greater self-sufficiency have generally failed. Today, these nations are trapped by debt from foreign lenders, on whom they rely for many basic necessities because their economies are too narrowly focused to produce everything they need. Tropical fruits, sugar, cotton, tobacco, and coffee are important cash crops for these nations.

Mexico

The Mexican Revolution that began in 1910 resulted in a precipitous decline in agricultural output. Fields went unharvested because of widespread fighting and social turmoil. This decline continued through the Great Depression of 1929 and only began to turn around with what became known as the Green Revolution.

The Green Revolution was a period of dramatic progress in agricultural productivity lasting from the 1940s to the 1960s. In order to solve looming food shortages among the rapidly growing populations of developing nations, the scientific methods behind industrial agriculture were applied to traditional agriculture in these areas. Mexico was the first country to benefit from the Green Revolution.

In 1943, the New York-based Rockefeller Foundation established the Office of Special Studies in cooperation with the Mexican government. Scientists from both countries worked together to produce high-yield varieties of maize and wheat. A scarce eight years later, Mexico had achieved self-sufficiency in wheat production and even began exporting wheat. Population growth in the last decades of the twentieth century, however, turned the country into a net importer of grains.

Today, the staple crops of Mexico are unchanged: tomatoes, maize, beans, and coffee predominate. Coffee is the most valuable export crop, while sugar, maize, and tropical fruits are produced primarily for domestic consumption. Livestock ranching has been concentrated largely in the northern regions, where railroads can cheaply transport stock into the United States and Canada.

South America

The economies of South America rely heavily on agriculture, although the process of mechanization there has not kept pace with North America. Much of this agriculture consists of cattle ranching, since very little of the landmass of the continent is truly arable. Peasants living on the edge of the rainforest often resort to a slash-and-burn type of farming, cutting down great swaths of forest, burning them to release their nutrients into the soil, and raising crops for one or two years before moving to a new area and repeating the process. This is because the rainforest soil does not retain nutrients well; most nutrients are instead located in the biomass, or body of living organisms, of the forest.

Globally important South American crops include cashews, Brazil nuts, cacao, and cassava, a starchy root pounded into flour and baked into a flatbread. Rubber tree plantations provide latex, from which

rubber is made. The development of these plantations led to a rubber boom in Brazil in the late 1800s. Tropical fruits of all kinds are also chief exports.

See also: Brazil; Canada; Colonization; Cuba; Economic Development and Trade; Environmental Issues; Haiti; Mexican Revolutions; North American Free Trade Agreement (NAFTA); Slavery and Slave Trade; Technology and Inventions; United States.

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American Revolution

The war of independence fought by settlers in the thirteen colonies of British North America from 1775 to 1781. The American Revolution resulted in the formation of the United States of America as a sovereign, democratic nation. It also inspired democratic movements and revolutions around the world, such as the French Revolution.

THE ROAD TO REVOLUTION

The French and Indian War, fought in North America between France and Britain and their respective colonies, lasted from 1754 to 1763. Once the war ended in Britain's favor, the crown looked for ways to replenish its treasury and fund its soldiers stationed in the colonies. Starting in 1765, the British Parliament passed a series of laws that the colonists found burdensome, including the Quartering Act, which forced colonists to house and feed British soldiers, and the Stamp Act, which levied a tax on documents and printed materials in the form of a stamp they were required to carry.

The most telling action, the 1773 Tea Act, allowed the British East India Company to sell tea tax-free in the colonies, effectively undercutting the prices offered by colonial merchants. In response to this law, an act of protest later known as the Boston Tea Party was held in December 1773. Colonists dressed as Native Americans boarded three East India Company ships anchored in Bos-

ton Harbor and tossed 342 crates of tea overboard.

Parliament retaliated by passing further laws. Called the Intolerable Acts, these 1774 laws closed Boston Harbor and took away the rights of colonists in Massachusetts to hold town meetings, choose representatives, name judges, and select juries. The colonists felt it was unfair that Parliament taxed them while not allowing a colonial representative to participate in parliamentary proceedings. "No taxation without representation," a popular slogan at the time, encapsulated the colonists' sense of outrage and injustice.

FIRST BATTLES

In response to the new British legal restrictions, revolutionaries in Massachusetts set up armed picket lines throughout the state. The first open battle of the American Revolution was fought at Lexington and Concord, outside Boston, in April 1775, when British troops arrived to confiscate arms

MAJOR BATTLES OF THE AMERICAN REVOLUTION, 1775-1781

The colonial military force that confronted the British Army during the American Revolution consisted of a poorly organized and underfunded Continental Army that relied heavily on assistance

from irregular units such as militias. As a result, the more disciplined and experienced British troops won most of the major engagements in the war. However, Britain's inability to destroy the

elusive American forces—combined with key colonial victories including battles at Saratoga and Yorktown—secured U.S. independence.



and supplies. Colonial troops called Minutemen, with no uniforms and little training, lost the battle.

The war began in earnest after this battle, when revolutionaries besieged Boston, trapping British troops there. Though the British were victorious at the Battle of Bunker Hill on June 17, 1775, a long stalemate ended when they were ultimately forced to withdraw from Boston in March 1776.

AMERICAN REVOLUTIONARY WAR

The Continental Army faced formidable challenges during the course of the American Revolution. The British had more money and more professional soldiers with better training; in addition, Britain hired additional German troops known as Hessians (since most of them hailed from the German principality of Hesse-Kassel). The British were also supported by colonists who remained loyal to the crown, known as Loyalists. In open confrontations, the British had little trouble overcoming the Continental Army, which had little money or training.

After losing Long Island and New York City in October 1776, Washington slipped into New Jersey, then Pennsylvania. On the night of December 25, he and a small group of militiamen crossed the icy Delaware River and made a successful surprise attack on Hessians in Trenton, New Jersey. Over 1,000 Hessians surrendered. The next week, Washington defeated the British in Princeton, New Jersey. These victories gave the Continental Army hope at a critical time.

Foreign Support

In late 1777, two battles near Saratoga, New York, further strengthened the revolutionaries' position. The British army, commanded by General John Burgoyne, was defeated; these victories convinced France to become an open ally of the colonists. The Marquis de Lafayette became a major general in the

Continental Army, and France sent ships to form a naval blockade against the British.

Other Europeans helped as well. Baron von Steuben came from Germany to help Washington train the Continental Army, Count Kasimierz Pulaski came from Poland and died fighting with the colonists in the south, and Tadeusz Kosciuszko, also from Poland, helped build the defenses at West Point.

Later Developments

After their defeat at Saratoga, the British won battles at Brandywine, Philadelphia, and Germantown in Pennsylvania in 1777. Meanwhile, fighting continued in the southern colonies. In December 1778, the British army captured Savannah, Georgia, and in May and August 1780, they captured Charleston and Camden in South Carolina.

The tide finally turned in the revolutionaries' favor in October 1780, when American forces won the Battle of Kings Mountain and the Battle of Cowpens in South Carolina, followed by a victory at the Battle of Guilford Courthouse in North Carolina. In 1781, Washington and a French army led by General Jean Baptiste Rochambeau won the final battle of the war in Yorktown, Virginia; Lord Cornwallis, the British commander, surrendered on October 19. The American Revolution was over and the colonies were free of British rule.

IMPACT

The American Revolution inspired revolutions in Europe and the Americas, particularly the French and Haitian revolutions (in 1789 and 1791, respectively) and the early nineteenth-century Latin American revolutions that established independent nations in South America and Mexico. It also established the United States of America as an independent nation, setting the stage for its critical influence on the Americas and the world at large.

See also: Colonization; Democracy; French and Indian War; Government; Latin American Revolutions; United States.

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Argentina

The southernmost country in eastern South America, a democratic republic 1.1 million square miles (2.8 million sq km) in size bordered on the north by Uruguay, Brazil, Paraguay, and Bolivia, and on the west by Chile. By area, Argentina is the second-largest country in South America and the eighth-largest in the world. It stretches south from the Tropic of Capricorn almost to the Antarctic Circle and consists of twenty-three provinces and one federal district. Most of the nation's 40 million people live in the cities of central Argentina, the largest of which is the capital, Buenos Aires, with a population of 12 million.

GEOGRAPHY

In the north is the Gran Chaco, a subtropical woodland of rivers and small, thorny trees. In the northeastern part between the Paraná and Uruguay rivers lies the Mesopotamia ("between two rivers"). Many cattle and sheep ranches, called *estancias*, are found here. Both rivers empty into the Río de la Plata, a huge estuary, or bay, of the Atlantic Ocean; it is the second-largest estuary in South America after that of the Amazon River.

In the center of the country lie plains and low hills called *pampas*. Once covered by tall grasses, this area is now good pastureland for cattle and sheep, which are raised by cowboys called *gauchos*.

The high cool desert of Patagonia covers southern Argentina. Much of it is barren wasteland, and heavy settlement did not begin until the nineteenth century. The Falkland Islands (Islas Malvinas in Spanish) lie off the shore of Patagonia and are claimed by both the United Kingdom and Argentina.

Argentina's Chilean border lies in the Andes Mountains, which are snow-covered year round. The highest mountain in South America, Mount Aconcagua, is in Argentina and rises 22,834 feet (6960 m) above sea level. Popular ski resorts stretch along the Andes from San Carlos de Bariloche to Tierra del Fuego, the southernmost tip of the country.

HISTORY

The Spanish claimed Argentina as a colony in 1516, when Juan Díaz de Solís sailed into the Río de la Plata. They did not begin settling there, however, until 1580. For the next 200 years, the lands that became the present-day nations of Argentina, Paraguay, and Uruguay all were parts of the Spanish Viceroyalty of Peru. The Europeans who settled there raised mules, herded cattle, and raised crops such as cotton, wheat, and rice.

In 1776, Spain made the area comprising these three countries a separate viceroyalty



The National Congress building (Congreso Nacional) is a major landmark in Buenos Aires, the capital and largest city in Argentina. The massive building, featuring a dome and portal in the neoclassical style, was inaugurated in 1906 as the seat of the national legislature. (Bertrand Gardel/Getty Images)

called La Plata, with Buenos Aires as its capital. The British tried to take over these colonies in 1806 and 1807, but the colonists fought them off with no help from Spain, spurring the realization that they did not need the parent country for protection. Following a wave of similar revolutionary movements throughout Latin America, a group of Argentineans declared independence in 1810, but it took six years of fighting under the leadership of José de San Martín, an Argentine general, before Argentina achieved full independence. On July 9, 1816, Argentina's first Congress issued the nation's declaration of independence at Tucumán.

The first years of independence in Argentina were marked by feuds among **caudillos**—charismatic populist leaders of local militias. One of these, Juan Manuel de Rosas, gained control of Buenos Aires in 1829 and proceeded to unite the country through brute force, killing his opponents and enforcing his rule with violence. During the twenty-three years of Rosas's rule, Argentina's economy boomed and many immigrants moved there. By the early 1900s, it was the richest country in South America; between the 1850s and the 1930s, some

three and a half million immigrants arrived in Argentina, the majority of them Italian and Spanish. Also during this period, Argentina waged wars of expansion against the indigenous peoples who inhabited Patagonia; many immigrants subsequently settled there.

Between World War I and World War II, however, Argentina's economic and social stability crumbled. Wealth was concentrated in the hands of a few, while the majority of Argentineans were poverty stricken. Popular unrest led to a military coup in May 1943, in part led by the colonel Juan Domingo Perón. Married to radio actor Eva ("Evita") Duarte in 1945, Perón became a hero to the working classes and was elected president the following year. Although Perón and his wife were well loved by the poor for their support of economic reforms, he was widely criticized as a dictator, as well as for sheltering Nazi war criminals after World War II. During his second term in the early 1950s, Argentina faced an economic crisis, and when Perón outlawed political parties other than his own and openly criticized the Catholic Church (a powerful political force in the country), other military officers forced him to resign in 1955. After

living in exile in Europe, Perón returned to a politically unstable Argentina and was re-elected president in 1973. His second wife, Isabel Perón, was elected vice president; when he died in 1974, she succeeded him as president. Her government lasted barely two years, as the military seized power again in 1976.

The period of military rule in Argentina (1976–1983) was a dark one. A Dirty War was waged against political opponents of the regime, so called because more than 30,000 Argentines disappeared, secretly arrested and executed by the government. The 1982 Falklands (Malvinas) War with the United Kingdom, which Argentina lost, undermined the regime and paved the way for a return to democracy in October 1983. Argentina's subsequent social and economic recovery was interrupted by an economic crisis in 2001–2002, when the peso experienced a precipitous decline in value.

Today, Argentina has a diverse economy and exports cooking oils, fuel, cereals, feed, and motor vehicles. Its population is well educated in comparison with those of other South American nations. Although it continues to face considerable economic problems, its participation in the Mercosur regional trade agreement has helped stabilize Argentina's economy.

See also: Colonization; Falkland Islands; Latin American Revolutions.

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Art and Architecture

The art and architecture of the Americas synthesizes several rich traditions: European, African, and Native American. During the **colonial** period of the 1500s through the early 1800s, trends in both forms closely followed developments in Europe. At that same time, unique folk traditions began to emerge as colonial societies grew more complex.

By the middle of the nineteenth century, native traditions predominated, although these often still took their cues from Europe. Then, in the twentieth century, the transformation of modern technology provoked a number of radical movements whose diversity was unprecedented. Most of these movements originated in Europe but took on distinct characteristics after spreading to the Americas.

NATIVE AMERICAN ARTS

The range of styles, materials, and techniques in use among Native Americans in

the sixteenth century was extremely broad. Unlike much European art, Native American artworks typically have religious or social functions beyond the purely aesthetic. Such artworks might symbolize spiritual beings, warding them off or welcoming them to offer protection to their owners, or they might serve as a record of individual or family achievements. Native American arts underwent a slow but dramatic transformation as manufactured articles were incorporated into traditional artworks. Native American artists today often combine traditional themes, figures, and symbols with

techniques from the European and American traditions.

Many of the most recognizable Native American art styles still flourish today. In North America, the Inuit carve masks and elaborately decorated hunting tools out of ivory from walruses, or engrave scenes from daily life on whalebone. In the Pacific Northwest, a number of tribes, such as the Haida, Salish, Kwakiutl, and Tlingit, carve family crests depicting stylized animals and spirits; they also carve great totem poles out of tree trunks for the same purpose, as well as large wooden animal masks used in religious ceremonies. The Hopi and Zuni of the Southwest make *kachina* dolls representing various spirits, as well as painted pottery, while the Apache are famous for their basketry and the Navajo for their turquoise and silver jewelry and sand paintings. The beadwork of Plains peoples such as the Lakota and Ojibwa decorates dance costumes made from cotton, hide, and leather.

In Central and South America, where indigenous populations are much larger, native art traditions have been preserved as part of everyday life, whereas many native North American arts have become commodities in the tourist trade. Native Central and South American art is known for its vibrant colors and patterns; pottery and textiles woven from alpaca wool best demonstrate this style.

EARLY COLONIAL ART

In Latin America, art was dominated by the European Renaissance traditions imported by Spanish and Portuguese colonists. Soon after early colonization, however, indigenous peoples adapted fresco painting, a Renaissance technique of applying water-based colors to fresh plaster, by adding traditional themes and motifs. These frescoes were painted inside colonial churches and missions.

As Latin American societies increased in complexity and sophistication, they attracted more and more professional artists from Europe, who brought with them the latest trends in art. The late sixteenth century was dominated by mannerism, which featured a superficial focus on elegance and fantastic distortions of the human body, while the seventeenth century saw the arrival of the baroque style, characterized by its detailed, realistic portrayals, rigid symmetry, and rich, varied light. Although a large number of **mestizo** artists continued to include elements of their native traditions, the majority of their work portrayed themes and figures important to the Catholic Church. The first genuinely Latin American style, *mestizo*, emerged during this time. *Mestizo* style is characterized by the richness and attention to detail of the baroque, as well as a two-dimensional quality inherited from native painting styles.

The ultrabaroque style followed the baroque. This style increased the density of detail of the baroque to a fantastic degree, resulting in a visual mass of complicated forms. In the eighteenth century, the rococo style supplanted the ultrabaroque in Latin America. This was a reaction to the density of the baroque style in Europe, featuring cleaner, more elegant lines and natural, curving forms, many of them intertwining floral patterns that broke up the baroque symmetry.

In the United States and Canada, painting generally followed the same progression of European movements, although there was more of an emphasis on realism and romanticism, and ultrabaroque was never adopted.

NINETEENTH-CENTURY MOVEMENTS IN ART

At the end of the eighteenth century, Spain and Portugal had grown increasingly estranged from their American colonies. One

way in which Spain attempted to bridge this gap was through the arts; in 1783, the Royal Academy of San Carlos was established in Mexico City in order to teach Spanish art styles, thereby asserting the dominance of Spanish culture over that of the Americas. This style was neoclassical, combining Greco-Roman elements with contemporary figures such as the Iberian monarchs and their generals in a conscious effort to lend them an air of authority and command. Portugal made the same attempt in Brazil, but both colonial powers failed in their aims.

The neoclassical style took root, however. Many Latin American academies promoted it, and **creole** and mestizo artists used it to portray indigenous figures and scenes, thus granting native history the air of authority and dignity sought by the Iberians who had introduced neoclassicism. Folk painters and other native artists adapted a flattened, simplified neoclassical style to depict their subjects, usually scenes of everyday life or Native American leaders from the past. After independence, the ruling elite turned to neoclassicism in order to legitimize their governments, lending an air of courageousness, strength, and even mythical power to themselves and their struggles.

The next major movement to sweep through Latin America was romanticism, which primarily features a transcendent or exotic depiction of its subjects, emphasizing asymmetrical, natural beauty and lush, bright colors. Typical subjects of Latin American paintings were landscapes, flora, and fauna of Central and South America. The sweeping majesty of the Andes was particularly inspiring to Latin American Romantic painters, called *costumbristas*, meaning those who document local customs. Some well-known *costumbristas* were the Argentinean Prilidiano Pueyrredón, the

Ecuadorian Joaquín Pinto, and the Mexican Augustín Arrieta.

The academies of Mexico began to promote realism in the 1840s. This style did not have the transcendent or exotic air of romanticism, and its subjects were most often the same as those of academic neoclassicism: leading figures and glorified scenes from the history of the independence movements. In this regard, realism was another attempt by the ruling elite to legitimize its authority. This aspect was further revealed by the preference at the academies for artists who were European born and trained; native painters were still regarded as inferior.

In the early nineteenth century, art in the United States began to differentiate itself from its European models. The Hudson River School was a major example of this process. Named for the river running through the Catskill region in southeastern New York, where most of its early practitioners lived and painted, this landscape movement drew heavily on romanticism. It portrayed U.S. landscapes very lushly and vividly, giving a sense of the grandeur of the continent while diminishing the human element. Highly lyrical and dramatic, these paintings became iconic of art in the United States during this century.

Another notable style in sculpture and painting, though not a movement, was developed in the late 1800s by Frederic Remington, whose highly detailed and realistic works of life on the Great Plains captured the beauty, tension, violence, and drama of the conflicts between settlers, cowhands, and Native Americans.

TWENTIETH-CENTURY MOVEMENTS IN ART

Modernismo, the Latin American version of modernism, began in the late nineteenth century with the adoption of impressionism



Diego Rivera's murals are prominent examples of modern Latin American art. This detail from *Market at Tenochtitlán* (1945), a fresco in the National Palace in Mexico City, depicts with characteristic vividness a scene from Mexico's Aztec history. (DEA Picture Library/Getty Images)

from French painters. This style eschews precise detail and favors imagistic, evocative brushstrokes and vague forms, lending an air of intense emotionality. An associated style, expressionism, also influenced *modernismo* with its exaggerated and distorted forms.

Other avant-garde European movements such as cubism had a major impact on Latin American art. Diego Rivera, an iconic Mexican painter, studied with Pablo Picasso in Paris, mastering the cubist style of presenting multiple perspectives together on a flat plane, so that, for instance, all sides of a guitar can be seen at once, blending into one another in a startling way. After the Mexican Revolution of the 1910s, Rivera became a key figure in establishing a style that reflected the new national identity, painting large public murals that expressed Mexico's fundamentally Native American culture. José Clemente Orozco (*The Epic of American Civilization*) and David Alfaro Siqueiros (*The March of Humanity*) were other influential mural painters.

Surrealism also became a predominant

style in Latin American art. Founded by the French poet André Breton (among others), this style emphasizes the irrational, the emotional, and the subconscious. Surrealist paintings are often violently or erotically dreamlike—a style that suited Latin American artists particularly well. Important Surrealist painters were Cuban Wifredo Lam, who incorporated African elements into his work; Roberto Matta, a Chilean artist whose work was largely abstract; and Mexican Frida Kahlo, who painted intensely personal scenes of herself that combined native flora and fauna and dreamlike snatches of Native American motifs.

Modernism and its associated movements were relatively slow to take root in the United States and Canada. Abstract expressionism was born from these in New York City in the 1940s and was the first style unique to the United States to gain an international following. In this style, representation is avoided in favor of abstract patterns or shapes. The most famous American painters in this style were Jackson Pollock, who splattered and dripped paint on his canvases;

Mark Rothko, who painted large fields of solid colors; and Willem de Kooning, whose style changed several times over the course of his career.

The 1950s and 1960s saw the rise of pop art, or art that took common objects or figures from popular culture as its subject. Famous pop artists in the United States were Andy Warhol, famous for his depiction of such things as Campbell's soup cans and shoes, and Roy Lichtenstein, who produced large paintings of panels from comic books. Pop art is regarded as a reaction to abstract expressionism, which was highly esoteric and personal. By depicting universal subject matter using the same techniques of mass production that produced such items as soup cans and shoes, these artists hoped to return art to a wider, more public forum.

In the 1980s, postmodernism gained a widespread following among painters in the United States. Combined with the two other great traditions of modernism and abstract expressionism, art in the United States and Canada today has never been more diverse in media or motifs. New York City, Los Angeles, and San Francisco are global centers of artistic production and reception.

COLONIAL ARCHITECTURE

In Latin America, early colonial architecture borrowed much from Spanish and Italian Renaissance models. The enormous wealth Spain extracted from the Americas in the form of gold and silver was reflected in lavish, elaborate churches and governmental buildings. These buildings were very important to colonial rule, as their scope and grandeur helped create an air of power, dignity, and authority around the colonial masters. Spanish cities in the Americas were generally laid out around a central plaza, or square, where the main church stood. Individual houses followed this plan as well, including a central patio, usually with a fountain.

The hot, arid climate of Mexico was quite similar to that of Spain, resulting in the building of wooden-timber stucco churches and homes. Because of the relative lack of precipitation, roofs were flat in Mexico but sloped elsewhere in tropical regions. Spanish architecture at the time had absorbed complex geometrical patterns from the Muslim Moors who had ruled Spain for centuries; these Moorish elements appeared in colonial architecture as well.

As urban centers grew in the seventeenth century, new buildings were constructed in the baroque style, featuring numerous sculptures and other decorations of Christian scenes and figures. Early on, however, the baroque style was applied only to the exteriors of buildings, while their interiors remained clean and austere. The *mestizo* style quickly became predominant in architecture, starting in southern Peru and Bolivia in the mid-seventeenth century.

In the eighteenth century, the ultrabaroque style was adapted in architecture as much as in visual arts. One distinctive feature of this style is the replacement of classical columns with *estípites*, or elaborate, upward-flaring pedestals. The intricate patterns of this style also helped create a sense of activity within buildings. Vibrantly colored glazed tiles were also a chief feature of this style in Mexico.

The early colonial architecture of Canada and the United States was highly diverse, since the various immigrant groups who settled there brought their own styles with them. At first, buildings were very modest and austere, built entirely for pragmatic reasons because the early colonists faced severe challenges to survival. Examples of this basic style include log cabins and New England wooden houses with timber frames and clapboard siding. In the South, brick was preferred to wood, and houses tended to be larger. Spanish communities in

Florida and the Southwest followed the Latin American tradition, elements of which were adopted by Americans after these territories came under their control.

The pioneer style predominated until the eighteenth century, when the Georgian style developed. This style is fundamentally baroque, emphasizing symmetry, clean, strong lines, and a certain grandiosity. A typical Georgian house has red brick, white wood trim, elaborate balustrades on interior stairs, and white plaster ceilings. This style was particularly favored in the north-eastern states.

After independence, the United States began to favor a form of neoclassicism for many of the same reasons as Latin American republics; this grand, sweeping, and austere style was intended to endow the new federal government with a kind of majesty. One of the most prominent founders of the republic, Thomas Jefferson, was also an innovative and celebrated neoclassical architect, designing the Virginia State Capitol as well as his Virginia home, Monticello, which imitated ancient Roman villas.

NINETEENTH-CENTURY DEVELOPMENTS

In Latin America, the neoclassical style overtook the ultrabaroque after about 1780. The newborn republics of the first decades of the nineteenth century sponsored this style heavily, as it contributed to a sense of their majesty and power, much like neoclassical painting and sculpture. This style remained predominant until the modernist movement of the late nineteenth and early twenty-first centuries. Since then, many Latin American buildings have followed similar design principles of modernism and postmodernism.

The Gothic Revival reached the United States in force in the 1830s. This style re-introduced many elements of medieval

architecture such as turrets, battlement-like roof structures, spires, and heavy, brooding foundations and façades. Although this style was closely associated with romanticism in Europe, in the United States it was championed by churches, notably the Episcopalian. Numerous churches throughout the Atlantic states, and later, the Midwest, were built in the Gothic style, as were plantation buildings in the South. The Gothic trend was particularly long lasting in the United States, gaining momentum in the 1860s and only declining with the rise of modernism at the turn of the twentieth century.

Art nouveau, an international movement that featured undulating, dynamic, curved shapes and floral motifs, greatly influenced U.S. architecture from the 1890s. This style combined the organic forms of the baroque movement with industrial materials such as steel and glass. Art nouveau images were chiefly characterized by a two-dimensional look richly patterned with scenes from the natural world.

TWENTIETH-CENTURY DEVELOPMENTS

By the 1900s, art nouveau had helped spur the modernist turn in American architecture. Chicago became the leading center of architectural design in the United States. It was there that Frank Lloyd Wright, who in time would become one of the most influential American architects, began developing his innovative modernist style. Wright emphasized organic designs, in which a building's plan and materials would harmonize with its natural surroundings. The interiors of these buildings derived their beauty from a basic focus on functionality, rather than the purely aesthetic or decorative features of prior movements.

Advances in industrial technologies allowed the building of towering skyscrapers, which soon transformed the cityscapes of



TURNING POINT

Skyscrapers

Today, skyscrapers are so commonplace that they may seem almost like natural features of the landscape rather than artificial structures. They have dominated cityscapes for little more than a century, however, attesting to the rapid and often disorienting social and technological changes of the twentieth century.

Skyscrapers are technically buildings of at least ten to twenty stories, or those whose vertical dimensions greatly exceed their horizontal ones. These towering structures were made possible by a number of mutually supportive technological developments. The Industrial Revolution of the eighteenth century furnished architects with one of these: iron. Throughout the nineteenth century, iron frames were used to help support buildings, though none of these placed its weight entirely on internal iron frames until the early 1880s in New York City.

Iron skeletons were very heavy, however, and could only support a limited weight. Steel was a superior building material in both regards, but was too expensive before the 1860s to be used in large construction projects. The perfection of the Bessemer process in the 1860s allowed mass production of steel,

lowering its cost to the point at which steel frames could replace iron ones.

The first skyscraper with an entirely steel frame was the ten-story Home Insurance Company Building in Chicago, built in 1885. After the turn of the century, skyscrapers of increasingly dizzying heights began to spring up in New York City, each project setting a new record and furthering the prestige of its company. The 55-story Woolworth Building (1913), the 77-story Chrysler Building (1930), and the iconic 86-story (later 102) Empire State Building (1931) changed the economic and visual landscape of the city before World War II (1941–1945).

Skyscrapers were not only the result of key technological and economic developments; they quickly became such a development themselves. An enormous amount of living and working space was added to cities because of them, spurring further urbanization and economic growth.

In the 1920s, skyscrapers began spreading to Central and South America as well. Since then, they have become ubiquitous in cities worldwide, and many stylistic variations have diversified their basic plan.

most American urban centers. These reflected the utilitarian emphasis of modernism, whose characteristic form was a glass-and-metal box. Architects drew on a number of foreign traditions in ornamenting these buildings, including Mayan, Chinese, and Italian. In general, modernism signaled a shift toward simpler, more functional forms.

By the 1960s, the tide had turned against modernism, which had populated North

American cities with numerous structures that monotonously resembled one another. However, businesses still favored this style as it was the most cost-effective and functional. The 1970s saw the birth of postmodern architecture, which playfully mixed styles to produce novel, engaging buildings that cleverly referenced previous historical periods. Postmodern architects sought to reinvest architecture with a sense of unique cultural identity, which

they felt modernism was attempting to wipe out. Since the 1980s, however, more functional, cost-effective modernist architecture came to predominate in Canada and the United States.

See also: American Revolution; Civil Rights Movement; Government; Religion; Society; United States.

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Bolívar, Simón

See Latin American Revolutions.

Brazil

The largest country in South America and the fifth-largest in the world, both by population and by area. Brazil covers almost half the continent and borders every country in South America except Chile and Ecuador. Brazil has an area of 3.29 million square miles (5.29 million sq km) and a population of 190 million. It consists of 26 states and 1 federal district.

GEOGRAPHY

Brazil stretches from just above the equator in the north to below the Tropic of Capricorn in the south. Northern and central Brazil have a hot, humid tropical climate while southern Brazil has a seasonally variable temperate one. Most of Brazil is highlands, with the exception of the Amazon Basin and coastal lowlands. Mountain ranges are found along its coast and in the south; the highest point in Brazil is Pico de Neblina with an elevation of 9,735 feet (2,967 m).

The Amazon River flows across northern Brazil to the Atlantic Ocean. It is the largest river in the world by volume and the second longest in the world after the Nile. Three large rivers drain southern Brazil: the Paraná, the Paraguay, and the Uruguay. As the Paraná makes its way down from the highlands to the Atlantic Ocean, it forms Iguaçu Falls, which are 2.5 miles (4 km) wide. Itaipu Dam on the Paraná River is the

largest in the world, supplying 26 percent of Brazil's electricity.

The Amazon Basin in northern Brazil is covered by the largest rainforest in the world. Many thousands of unique plant and animal species thrive in this rainforest, which produces 20 percent of the world's oxygen. The rainforest has been under increasing threat, however, as trees continue to be cut down for timber or to make way for farms and ranches. The Pantanal, the largest freshwater wetlands in the world, lies south of the Amazon Basin. Southern Brazil is the agricultural heartland of the country, whose most important crops include cotton, rice, potatoes, coffee, sugarcane, beans, citrus, corn, soybeans, and wheat.

HISTORY AND GOVERNMENT

In 1500, Pedro Álvares Cabral, a Portuguese sea captain, became the first European to set foot on and claim Brazil as a colony. It

Brasília, the capital of Brazil since 1960, was built to help populate the country's interior. The downtown Ministries Esplanade, or Monumental Axis, is the site of several important buildings, including the modernist National Congress (center). A planned city, Brasília was laid out in the shape of an airplane. (Cassio Vasconcellos/SambaPhoto/Getty Images)



was a Portuguese colony for more than 300 years, and Portuguese remains its official language today.

During the 1530s, the Brazilian economy depended on only one or two major exports and went through cycles of boom and bust determined by European demands for its products. In the early 1500s, the first major export was brazilwood, followed by sugar beginning in the 1550s. Then, in 1695, prospectors and slave hunters called *bandeirantes* discovered gold in what is now the southeastern state of Minas Gerais, sparking a gold rush. The enormous amounts of money flowing into the area led the Brazilian government to transfer the capital from Salvador in the northeast to Rio de Janeiro. Gold prospectors discovered diamonds in the early 1700s as well, adding to Brazil's increasing wealth.

In 1808, the royal family of Portugal, along with a thousand servants and advisers, fled across the Atlantic to Brazil when Napoleon Bonaparte invaded Portugal. King João VI set up his court in Rio de Janeiro and introduced a number of legal and economic reforms that increased Brazil's in-

dependence from Portugal. João ruled Brazil until 1821, when revolts in Portugal forced him to return there, leaving his son Pedro to rule in his place. In 1822, Pedro responded to intensifying tensions between his Brazilian and Portuguese subjects by declaring Brazil independent. He was crowned Dom Pedro I, emperor of Brazil, but was forced to abdicate in 1831 in favor of his five-year-old son, Dom Pedro II, after an unstable and unpopular reign.

Assuming power in 1840, Dom Pedro II spent his nearly half-century of rule bringing Brazil to new heights of economic, military, and political power. This period came to an end when Brazil invaded Uruguay in 1864. Paraguay and Argentina were drawn into the conflict, which came to be known as the War of the Triple Alliance, the bloodiest in South American history. After it ended in 1870, young military officers challenged Dom Pedro II's rule; he was overthrown and Brazil became a federal republic in 1889. Brazil has remained a democratic republic for the most part, with two periods of military dictatorship, from 1930 to 1945, and from 1964 to 1985.

ECONOMY AND PEOPLE

In 1960, Brazil's capital was moved from Rio de Janeiro to Brasília, which is more centrally located. Founded in 1956, Brasília is a planned city known for its modern architecture. As of the early 2000s, Brazil's economy was the ninth-largest in the world and the largest in South America. It is highly diversified today and includes strong agricultural, mining, manufacturing, and service sectors.

Brazil's major exports include aircraft, cars and trucks, computers, coffee, electrical equipment, and soybeans. Brazil is a member of Mercosur, a regional trade organization that also includes Argentina, Paraguay, and Uruguay.

Brazilians come from many different backgrounds. Some are descended from Brazil's indigenous peoples, while the majority trace their ancestors to Portuguese settlers and the millions of enslaved Africans who were brought to work on sugar and coffee plantations.

Most Brazilians live in the southern part of the country or in the coastal cities. Although Brazil has a thriving economy, the inequality between its richest and poorest populations is among the worst in the world. This is a cause of some of its many severe social problems, including urban violence, homeless children, and the increasing spread of poorly serviced slums known as *favelas*.

See also: Colonization; Democracy; Economic Development and Trade; Environmental Issues; Immigrants and Immigration; Slavery and Slave Trade.

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Canada

Second-largest country in the world by area and the largest in the Americas. Canada stretches from the Atlantic Ocean in the east to the Pacific Ocean in the west. From north to south, it stretches almost as far, from Ellesmere Island in the Arctic to its border with the United States. Canadian territory covers 3.8 million square miles (10 million sq km) and consists of 10 provinces and 3 territories. With a population of only 33 million, Canada is one of the most sparsely inhabited nations in the world.

GEOGRAPHY

Canada's terrain varies from the Appalachian Mountains and thickly forested rolling hills in the east to wide grasslands in its interior and the Rocky Mountains in the west. To the north lies tundra, a low vegetation area that freezes in the winter. Northern Canada has a polar climate with a short, cold summer, while the winter temperature often stays below -40°F (-40°C) for weeks at a time. Southern Canada's climate

is temperate, with variable seasons that support agriculture and vast woodlands.

The nation's notable bodies of water include Hudson Bay, which connects to both the Arctic and Atlantic oceans, and the Great Lakes, which lie on the southern border with the United States and make up the largest freshwater system in the world. They are drained by the St. Lawrence River, which flows east and empties into the Atlantic Ocean. The largest of Canada's islands are

THE GROWTH OF CANADA, 1867-1999

In 1867, four eastern provinces formed the Dominion of Canada, a self-governing federation that was still a part of the British Empire. As the nation's population grew and spread westward, other provinces

were added. In 1931, the Statute of Westminster transformed Canada into a fully independent nation. Newfoundland was the last of Canada's ten provinces to join the nation. Today, the nation of Canada

also includes three sparsely populated territories in the far north: Yukon, Northwest Territories, and Nunavut.



Newfoundland and Nova Scotia off its east coast, Baffin Island to the north, and Vancouver Island to the west of British Columbia, the province in Canada's southwestern corner.

HISTORY

When the first European explorers arrived in the late fifteenth century, Native American peoples living in what would become Canada included the Algonquin, Iroquois, and

Huron in the east, the Haida, Tsimshian, and Nootka on the Pacific seaboard, and the Inuit in the sub-Arctic and Arctic regions.

Many of the European explorers who came to Canada were searching for the Northwest Passage, a water route around North America to Asia and the East Indies. John Cabot, an Italian explorer sailing for England, was the first of these to land in Canada, exploring the coasts of



Set between the beautiful Strait of Georgia and the majestic Coast Mountains, Vancouver, British Columbia, was founded as a lumber mill town in the 1860s. Today, it is the largest city in western Canada and consistently ranked among the top ten cities in the world for quality of life. (Louis Schwartzberg/Photographer's Choice/Getty Images)

Newfoundland and Labrador in 1497 and 1498. These voyages formed the basis of England's later claim on Canada. Next, the French sea captain Jacques Cartier made three voyages between 1534 and 1541. He sailed into the Gulf of St. Lawrence and up the St. Lawrence River as far as the site of present-day Montreal. In 1604, the French navigator Samuel de Champlain, later known as the Father of Canada, started the first European settlement in Canada, Port Royal.

Along with Pierre du Gua, Sieur de Monts, who had been granted the exclusive right to colonize northern lands by the French king Henry IV, Champlain also founded the city of Quebec on the St. Lawrence River in 1608. Quebec soon became the center of New France, as France's colonies in North America were known. Fur traders, missionaries, and explorers continued to move westward, although eastern Canada remained the area of heaviest French settlement. France concentrated on building a commercial network of Native American traders and French trappers that extended far into the Canadian wilds.

English Rule

As England's colonies in North America prospered, tensions between French and English colonists in North America increased. These tensions, along with the rivalry between France and England elsewhere in the world, culminated in the French and Indian War (1754–1763). Although New France was sorely outclassed by its more numerous and wealthy southern neighbors, its alliances with Native American tribes such as the Algonquin helped it stave off defeat for many years. Eventually, however, France was forced to concede its Canadian territories (save for a few islands) to England in the 1763 Treaty of Paris.

During the American Revolutionary War (1775–1783), the provinces of Canada remained loyal to Britain, sheltering thousands of Loyalists who fled from the rebellious colonies that would become the United States of America. Consequently, they remained under British rule for the following two centuries. The primarily French-speaking province of Quebec settled into an uneasy peace with the surrounding British settlements.

In 1867, the British Parliament passed the North America Act, making Canada a confederation with Ottawa, Ontario, as its capital. The construction of the transcontinental Canadian Pacific Railway (1881–1885) extended settlement all the way to the Pacific Ocean by 1914. Over the next seventy years, Canada grew increasingly independent from Great Britain, although it continued to recognize the authority of the British monarch. It became formally independent in 1982 when Queen Elizabeth II signed the Constitution Act, granting Canada the right to alter its own constitution (among other rights).

Today, Canada is a constitutional monarchy that recognizes the British monarch as the head of state and a parliamentary democracy. A federal government shares power with provincial governments. The federal legislative body, Parliament, is comprised of the House of Commons and the Senate.

ECONOMY AND PEOPLE

Ninety percent of Canada's 33 million people live in the southern part of the country, within 100 miles (160 km) of the U.S. border. The majority of Canadians are of European descent, while 6 percent are Asian, African, or Arab, and another 2 percent Native American. Canada's standard of living is one of the highest in the Americas, compar-

able to that of the United States, its chief trading partner. With the exception of Quebec, where many French traditions prevail, Canada's pop culture and general lifestyle are similar to those of the United States.

The nation has rich mineral resources, including gold, silver, nickel, uranium, and petroleum. Major agricultural exports include wheat, barley, fruit, and vegetables; industrial exports include transportation equipment, chemicals, minerals, food products, oil, and natural gas. Much of its electricity comes from hydroelectric dams built on Canada's numerous river systems.

See also: American Revolution; Colonization; First Nations; French and Indian War; Government; Inuit; Quebec Separatist Movement; St. Lawrence Seaway; United States.

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Castro, Fidel See Cuba.

Civil Rights Movement

The social and political movement that aimed to secure the civil rights for African Americans guaranteed by the U.S. Constitution but often denied in practice, particularly in the South. Although slavery had been abolished in 1865, African Americans still did not enjoy the same rights taken for granted by white citizens in the 1950s. In many southern states, **segregation**, or the official separation of facilities for whites and African Americans, was commonplace.

CLAIMING CIVIL RIGHTS

1954 U.S. Supreme Court rules in *Brown v. Board of Education of Topeka* that segregation in public schools is unconstitutional, paving the way for desegregation

1955 In Montgomery, Alabama, NAACP member Rosa Parks refuses to give up her bus seat to a white passenger; her arrest sparks a yearlong bus boycott and makes her an iconic figure in the civil rights movement

1957 Martin Luther King, Jr., helps establish and becomes president of the Southern Christian Leadership Conference (SCLC), a major organizing force in the civil rights movement

SEPTEMBER 1957 Arkansas' governor prevents nine African American students attending Little Rock's all-white Central High School; President Dwight D. Eisenhower sends federal troops and the National Guard to enforce integration

1960 Student Nonviolent Coordinating Committee (SNCC), an organization for young African Americans in the civil rights movement, is founded at Shaw University (Raleigh, North Carolina) and begins leading sit-ins, a form of nonviolent protest

1961 "Freedom riders," racially mixed groups of students, test new laws prohibiting

segregation in bus and train stations by riding together throughout the South; several groups are attacked by angry mobs

APRIL 1963 Martin Luther King, Jr., arrested and jailed during anti-segregation protests in Birmingham, Alabama; in jail, he writes his "Letter from Birmingham Jail," an important document advocating civil disobedience in the pursuit of civil rights

AUGUST 1963 More than 200,000 people join the March on Washington for Jobs and Freedom, a political rally in the nation's capital; King delivers his famous "I Have a Dream" speech

SEPTEMBER 1963 Four young girls killed when bomb explodes at the Sixteenth Street Baptist Church in Birmingham; riots erupt throughout city

1964 President Lyndon B. Johnson signs the Civil Rights Act, prohibiting all discrimination based on race, color, religion, or national origin

1965 Malcolm X, a radical black nationalist leader and iconic figure in the civil rights movement, is assassinated in Harlem, New York City; Congress passes the Voting Rights Act, making it easier for African Americans to register to vote

APRIL 4, 1968 King assassinated in Memphis, Tennessee

In 1954, Thurgood Marshall, an African American attorney working for the National Association for the Advancement of Colored People (NAACP), argued the U.S. Supreme Court case of *Brown v. the Board of Education of Topeka* (Kansas), in which the High

Court ruled that separate educational facilities were inherently unequal, meaning that segregation in public schools was illegal. This ruling sparked a widespread anti-segregationist campaign that developed into the civil rights movement.



GREAT LIVES

Martin Luther King, Jr.

Martin Luther King, Jr., is one of the most admired figures in the history of the United States. Because of his leadership and vision, he is the single person most closely associated with the civil rights movement. He was born on January 15, 1929, in Atlanta, Georgia, to a family of Baptist pastors. He earned a doctorate in systematic theology at Boston University's School of Theology in 1955. During his education, King came to see Christianity as a powerful force for **progressive** social change, and often used Christian images and ideas when making speeches. While in Boston, King met Coretta Scott, whom he married in 1953. They would have four children: Yolanda Denise, Martin Luther III, Dexter Scott, and Bernice Albertine.

The family moved to Montgomery, Alabama, in 1955, and King became pastor of the Dexter Avenue Baptist Church. His involvement with the civil rights movement began in 1955 when Rosa Parks was arrested; it was King who led the bus boycott over the following year that resulted in the legal desegregation of the municipal transportation system.

King then began expanding the movement beyond Montgomery and into the rest of the South. He traveled extensively and became a widely respected leader known for his powerful speeches as well as for his insistence on nonviolent means of protest such as sit-ins, hunger strikes, boycotts, and peaceful marches. These attracted the attention of the national media, spreading awareness of the movement's struggles.

In 1963, King helped organize and lead

massive civil rights protests in Birmingham. He deliberately allowed himself to be arrested on April 12, and while in jail, he wrote what would become one of the most influential texts of the civil rights movement, "Letter from Birmingham Jail." In this open letter, King argues for civil disobedience as a means of protesting injustice; he goes so far to say that "one has a moral responsibility to disobey unjust laws."

King's crowning achievement as a civil rights leader came in August of that year at the March on Washington for Jobs and Freedom, which he helped organize. More than 200,000 people of numerous racial backgrounds attended this political rally, the most massive of its kind at the time, to call for legislative and social change that would advance and protect the rights of African Americans. King's speech, popularly known as "I Have a Dream," is widely regarded as a masterpiece of rhetoric, drawing on sources such as the Christian Bible, the Declaration of Independence, and speeches by Abraham Lincoln to present King's stirring vision of an America free from prejudice of all kinds, particularly racial. As with all his speeches, King relied on his training as a Baptist preacher to deliver his ideas with passion and eloquence.

King won the 1964 Nobel Peace Prize. He continued to travel the country, supporting local civil rights cases. While helping with one of these, he was assassinated on April 4, 1968, in Memphis, Tennessee. His birthday, January 15, is now a national holiday in the United States.

Another landmark event for the movement was the 1955 arrest of Rosa Parks, a member of the NAACP who refused to surrender her bus seat to a white passenger in Montgomery, Alabama. This spurred a bus boycott that succeeded in desegregating the public transportation system in Birmingham in 1956.

Desegregation was enforced at times by the federal government, as in the 1957 case of the “Little Rock Nine,” a group of African American students who were barred by the governor from entering Central High School in Little Rock, Arkansas. President Dwight Eisenhower dispatched National Guard and federal troops to enforce their attendance.

Resistance to desegregation grew violent as the civil rights movement gained momentum in the late 1950s and early 1960s. Several prominent leaders were eventually assassinated, including Malcolm X, a black nationalist and Muslim (in 1965), and Martin Luther King, Jr., the Baptist minister who had become the movement’s most visible leader (in 1968). In September 1963, the Sixteenth Street Baptist Church in Birmingham was bombed, killing four young girls; the incident sparked riots throughout the city.

The same year was a critical one in the fight for civil rights. In August, King, who played a key role in building the movement into a national one, delivered his most memorable speech, “I Have a Dream,” at a massive demonstration in the nation’s capital called the March on Washington for Jobs

and Freedom. The demonstration marked a high point of the movement.

In 1964, the movement finally began to achieve its aims with passage of the Civil Rights Act, at the time the most far-reaching law in world history to forbid discrimination based on race, color, religious affiliation, or ethnicity. The Voting Rights Act, following in 1965, made practices that had been used to disenfranchise African American voters illegal. After King’s assassination in 1968, the civil rights movement fragmented into a number of elements with differing aims and strategies, but it had brought about the most important advances for African Americans (among other minorities) since the abolition of slavery more than a century before.

See also: Slavery and Slave Trade; Social Reform Movements; Society; United States.

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Colonization

The process of establishing settlements in foreign lands that retain significant economic, cultural, or political ties with the establishing society. Colonization often results in the political and cultural domination of peoples indigenous to **colonial** sites. Spain, Portugal, France, and England opened a new chapter in world history by colonizing most of the

Americas, as well as most of Africa, India, and Southeast Asia, from the sixteenth to the eighteenth centuries. While material wealth from their colonies transformed European society, European diseases, violence, and systems of forced labor for the extraction of natural resources devastated Native American civilizations.

SPANISH COLONIES

Spain was the first European power to employ a policy of **colonialism** in the Americas. Under the sponsorship of the Spanish monarchs Ferdinand and Isabella, the Italian navigator Christopher Columbus sailed west in 1492 in search of a sea route to the Indies, the source of the lucrative spice trade. He reached the Caribbean instead and claimed the islands he discovered for Spain.

The Treaty of Tordesillas, negotiated by the Spanish and Portuguese monarchs in 1494, drew an imaginary line in the Atlantic, as well as a portion of South America, that partitioned the non-Christian world into Spanish and Portuguese territories; Spain was to claim everything west of this line and Portugal everything east of it.

Spain immediately began exploring and colonizing the Caribbean islands. Hispaniola was completely colonized by 1500 and became the chief base for further Spanish exploration, which proceeded rapidly under the guidance of soldier-explorers known as **conquistadors**. Diego Velázquez de Cuéllar took control of Cuba in 1511, and Juan Ponce de León, who would later become famous for exploring Florida, conquered Puerto Rico in 1512. In 1510, Vasco Núñez de Balboa led the conquest and settlement of the Isthmus of Panama, establishing Darién, the first permanent European colony on the mainland, and then trekking all the way to Pacific Ocean in 1513. Hernán Cortés led an expedition to Mexico in 1519, taking only 600 men. There, he found the Aztecs and their magnificent capital, Tenochtitlán. Through alliances with native tribes that had been subjugated by the Aztecs, and the judicious use of guns and cavalry (both unknown in the Americas

at the time), Cortés destroyed the vast Aztec Empire within two years. Francisco Pizarro conquered the mighty Incan Empire in South America in a similar fashion in the 1530s.

The desire for personal glory and profit motivated the conquistadors, because the Spanish Crown would reward them for successful conquests with **encomiendas**, or control over groups of indigenous people, from whom they could extract labor and tax payments. Spanish law empowered the conquistadors to kill any natives who did not immediately accept Christianity and Spanish rule. The Native Americans who did convert worked virtually as slaves for their *encomenderos*.

PORTUGUESE COLONIES

At first, Portugal paid little attention to the New World territory granted to it by the Treaty of Tordesillas. It had established a sea route to India, whose products were much more profitable than any that had then been discovered in the Americas. Portugal built a few temporary trading posts in what would become Brazil, but permanent Portuguese settlements did not arise there until the 1530s, when the threat posed by expanding Spanish colonization in the Americas prompted Portugal to focus on fully colonizing the lands it had claimed three decades earlier.

The first of these colonies, São Vicente, was built in 1532 near the site of present-day São Paulo; the colony's capital, Salvador, was built at the Bay of All Saints (Bahia de Todos os Santos) in the present-day Brazilian state of Bahia in 1542. Many settlements developed in northern and northeastern Brazil as a sugar boom fueled its

EUROPEAN COLONIZATION OF THE AMERICAS, CA. 1700

European powers carved out general spheres of influence in the Americas, determined largely by their order of arrival. The earliest colonizers, Spain and Portugal, focused their efforts on what later became known as

Mexico, Central and South America, and the Caribbean, particularly after discovering the vast resources of gold and silver there. Latecomers Britain and France confined their colonizing activities largely to

eastern North America and the Caribbean, where they exploited cash crops such as sugarcane, tobacco, and indigo as well as natural resources including timber and furs.





TURNING POINT

Fall of Tenochtitlán

European colonization of the Americas passed into a new phase with the fall of Tenochtitlán in 1521. Built on an island in Lake Texcoco (present-day Mexico City), Tenochtitlán was the capital of the wealthy and powerful Aztec Empire. Founded by members of the Nahuatl tribe around 1325, it was one of the largest cities in the world by the time the Spaniards arrived. The city itself was an architectural wonder, incorporating an enormous temple and extensive canal, aqueduct, and irrigation systems.

When the Spanish conquistador Hernán Cortés arrived at Tenochtitlán on November 8, 1519, he and his substantial army, composed of several hundred armored cavalry, cannon, and 1,000 Tlaxcaltec allies, were received amicably by the Aztec ruler Moctezuma, who allowed himself and other Aztec nobles to be taken captive without struggle.

Tensions ran extremely high between the Aztecs and their “guests.” Cortés was forced to depart soon to counter another Spanish force that had been sent by the governor of Cuba to rein him in, since he had embarked on the conquest of Mexico without official sanction. In Cortés’s absence, second-in-command Pedro de Alvarado massacred thousands of Aztecs in May 1520, when he mistook a large, costumed gathering in the

main temple for a sign of impending revolt; it was merely the start of an important festival.

The situation continued to deteriorate after Cortés’s return in June. The Spaniards and Moctezuma were effectively besieged in the palace by the furious Aztecs; the Aztec leader was killed, though it is uncertain by whom. On July 1, 1520, the Spaniards tried to escape in the night, weighted down with treasures. They were discovered before leaving the city, however, and many were killed, though Cortés managed to escape. This night came to be known among the Spanish as *La Noche Triste*, the Sad Night.

A year later, Cortés returned with a force of thousands of Native Americans from tribes subjugated by the Aztecs as well as fresh Spanish reinforcements from Cuba. After a siege lasting several months, Cortés’s troops stormed into the city; the Aztecs surrendered on August 13. Their new ruler, Cuauhtémoc, was captured and executed, and Cortés’s troops slaughtered thousands of citizens.

Though Aztec resistance continued after the fall of Tenochtitlán, Cortés’s victory marked a sea change in power relations in Mesoamerica. It was not long before the Native Americans who had allied themselves with Spain found that they had accomplished little more than exchange one empire for another.

economy in the mid-1500s. Over the next three centuries, the exploration and settlement of Brazil became highly profitable, yielding gold, coffee, and sugarcane.

FRENCH COLONIES

In the early seventeenth century, France established two successful colonies in

present-day Canada: Port Royal in Nova Scotia (1605) and Quebec (1608). Samuel de Champlain, the founder of Quebec, is known as the “Father of New France” for his leadership in building the widely distributed trade network that was the hallmark of early French settlement in the Americas. New France (Canada) was sparsely settled

but profitable because of the fur trade between French trappers and Native Americans, mainly Algonquin and Ojibwa.

France also colonized a number of small Caribbean islands the Spanish had ignored. In 1697, Spain was forced to cede the western half of Hispaniola to France through the Treaty of Ryswick that ended the European War of the Grand Alliance. France's half of Hispaniola became the colony of Saint-Domingue, eventually Haiti. France's Caribbean holdings became very valuable because of **cash crops** raised with African slave labor. In addition, French Guiana was founded on the South American coast in 1624 and served primarily as a penal colony.

At the end of the seventeenth century, France also established a colony in present-day Louisiana and built forts along the Mississippi River, linking its two American empires. France remained in control of Louisiana, this territory's official name, until forced to cede it to Spain as part of the 1763 Treaty of Paris concluding the Seven Years' War. However, the secret Treaty of San Ildefonso returned Louisiana to French rule in 1800; Napoleon Bonaparte then sold it to the United States in 1803.

ENGLISH COLONIES

English colonies were established relatively late. In 1607, Jamestown, in present-day Virginia, became the first successful English colony on the North American mainland. Unlike Spanish and Portuguese colonies, all of which were the direct personal possessions of the monarch, not all English colonies were royal. Some, called charter colonies, operated on the basis of royal charters, or licenses granting the right to establish and operate colonies in exchange for a share of the profits. Others, known as proprietary colonies, were formed by a royal grant of land to a proprietor, one who owned the colony outright.

Many charter colonies were founded by religious groups seeking refuge from the violent struggles among Protestants, Anglicans, and Catholics at home. Examples of these were Plymouth (established 1620), Pennsylvania (1681), and Maryland (1632). On the other hand, the Carolinas (1663), Virginia (1607), and Georgia (1732) were established by proprietary grants.

England took control of other European colonies as well, largely as part of peace settlements for wars fought in Europe. These included France's Newfoundland and Acadia in 1714 (Quebec, New Brunswick, Nova Scotia, Prince Edward Island, and parts of New England, all won in the War of the Spanish Succession); New France in 1763 (Canada, won in the Seven Years' War); Spain's holdings in Georgia and Florida in 1763 (also from the Seven Years' War); and the Dutch colony of New Netherland in 1664 (from the Second Anglo-Dutch War).

England also maintained an economically vibrant series of colonies in the Caribbean, many of which did not gain their independence until the latter half of the twentieth century. These included St. Kitts (established 1624), Barbados (1627), Nevis (1628), the Bahamas (1666), and Jamaica, which it seized from Spain in 1655.

OTHER COLONIES

Russia, Sweden, and the Netherlands all established colonies in the Americas as well, though these were not as long-lived or as historically significant as those of the other European powers.

The first Russian colony in the Americas was founded in Alaska in 1784. Other colonies were established in the Aleutian Islands and as far south as Washington, Oregon, and northern California. These colonies engaged in a vigorous fur trade but were ultimately unprofitable because of transportation costs.

Sweden, which was a great European power in the mid-seventeenth century, established New Sweden, a colony of a few hundred settlers along the Delaware River, in 1638. New Sweden consisted of parts of present-day Delaware, New Jersey, and Pennsylvania. New Netherland took over New Sweden in 1655 after territorial disputes led to armed conflict between the two colonies.

The Dutch, who were some of the world's most prominent navigators and traders in the mid-seventeenth century, briefly seized control of northern Brazil from 1624 until 1654, when the Portuguese drove them out. The Dutch retained control of Guiana (present-day Suriname) as well as the island of Curaçao. In North America, the Dutch colony of New Netherland comprised the southeast portion of present-day New York State. Fort Orange (at present-day

Albany) and New Amsterdam (New York City) were founded in 1624; the latter became a site of bustling trade because of its excellent harbor. England took control of New Netherland in 1664.

See also: American Revolution; Brazil; Canada; Exploration; French and Indian War; Russian Settlements; Slavery and Slave Trade.

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Communist Movements

Organized groups supporting communism, a social and economic theory based on the writings of nineteenth-century German political philosopher Karl Marx and German **socialist** Friedrich Engels. Communist philosophy advocates a classless, stateless society in which the means of production are owned communally by all citizens and goods are produced and distributed equitably. Communism has traditionally been perceived as hostile to capitalism, which operates on the principle of private ownership, which communism proposes to abolish.

Communist parties were formed in the 1910s and 1920s in Mexico, Chile, Argentina, Guatemala, Brazil, Ecuador, and Peru. None of them exercised much political power (with the exception of Chile's party, which helped support worker's movements in the 1930s). All were outlawed in the late 1940s and early 1950s by pro-U.S. governments, though many were allowed to reconstitute in the 1970s and 1980s.

Cuba was a striking exception to the failure of communist movements in Latin

America. Although the Cuban Communist Party dated from 1925, it gained real power with the successful revolution led by Fidel Castro in the 1950s. Along with his supporters, including his brother Raúl and a doctor from Argentina named Che Guevara, Castro mounted a **guerrilla** campaign that finally toppled the government of Fulgencio Batista and established a communist regime in 1959. Since then, Cuba has been the only communist state in the Western Hemisphere.

Nicaragua also experienced a significant communist movement. In 1979, the Sandinista National Liberation Front, a communist organization founded by student activists, overthrew the corrupt Somoza dynasty and established a communist government. The Sandinista revolution received significant support from Cuba; the United States, in turn, began to support Contra rebels who fought the Sandinistas. Partly because they were unable to successfully address Nicaragua's dire economic problems, the Sandinistas lost the 1990 Nicaraguan election, ending the period of Marxist rule there.

Communist movements also appeared in the United States in the 1910s, but made little political headway because of two peri-

ods of intense anticommunist suppression, known as Red Scares, in the late 1910s and again in the 1950s. Communist parties in the United States were strong supporters of the civil rights movement of the late 1950s and 1960s, but have never gained popular support in elections.

See also: Cuba; Cuban Missile Crisis; Democracy; Latin American Revolutions.

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Cuba

At 42,000 square miles (110,000 sq km), the largest Caribbean island and home to the Republic of Cuba, the first communist state in the Americas. Historically one of the most important economic and cultural influences in the Caribbean, present-day Cuba struggles with numerous economic and social problems, some of which originate in the decades-long trade embargo imposed by the United States in response to the seizure of American property by Fidel Castro's communist government, established in 1959. Cuba's population is approximately 12 million; of these, 3 million live in the capital Havana, the largest city in the Caribbean.

GEOGRAPHY

The Republic of Cuba consists of an archipelago, the largest island of which is Cuba; this island consists mainly of flat and rolling plains. Located in the southeast are the Sierra Maestra Mountains, the site of large mineral deposits. The largest island after Cuba is Isla de la Juventud, off Cuba's southwest coast. Cuba has a tropical climate and suffers periodic damage from hurricanes.

HISTORY

Christopher Columbus claimed Cuba for Spain in 1492, but the first Spanish settle-

ment on Cuba was not established until 1511; it was at Baracoa on the northeastern coast, and was founded by the **conquistador** Diego Velázquez de Cuéllar. Spain used Cuba as a staging ground for mainland expeditions. The first fifty years of Spanish rule devastated Cuba's native population; by the end of the sixteenth century, imported African slaves had largely replaced native laborers of Spanish **encomiendas**.

Sugar revolutionized the Cuban economy in the 1760s, turning the island into one of Spain's most profitable colonies and earning it the nickname "Pearl of the Antilles." By 1860, Cuba was producing

about one-third of the world's sugar. Slavery was not abolished there until 1886, and while the rest of Cuban society benefited from the sugar trade through the development of thriving, diverse urban centers, real economic and political power still resided with plantation owners and, ultimately, Spain.

Independent Cuba

The inflexibility of Spanish rule led to its demise. In response to increased taxes and a denial of Cuban political independence, a planter named Carlos Manuel de Céspedes precipitated the Ten Years' War (1868–1878). Céspedes freed his own slaves in October 1868 and, with several other planters, published the decree *El Grito de Yara* (“The Cry of Yara”), in essence a declaration of independence for Cuba. Not all Cubans supported the rebellion, however, and the bitter war dragged on before ending at the Convention of Zanjón (1878), in which Spain promised to enact economic and political reforms.

Aside from the abolition of slavery in 1886, most of these reforms failed to materialize. Cuban exiles, including the poet José Martí, coordinated political activity from the United States that culminated in another rebellion in 1895. In September of that year, the Republic of Cuba was declared, though the rebels still had not won control of the entire island and in fact faced considerable resistance from entrenched Spanish forces.

The fight for independence ended with the Spanish-American War of 1898, when the United States invaded Cuba to fight Spain after its warship the USS *Maine* was sunk in Havana's harbor on February 15. Over the next three decades, as the U.S. Army improved Cuba's infrastructure by building schools, roads, and other facilities, the Cuban government remained hopelessly corrupt and subservient to American interests.

By the 1950s, Cuba's sugar-based economy was one of the most vigorous in Latin America, but the majority of Cubans lived in poverty while foreign investors owned some 75 percent of the island's arable land. The U.S.-backed leftist Revolution of 1933 put General Fulgencio Batista in power, but he quickly proved to be the most brutal and manipulative of Cuba's relatively short line of presidents.

The Revolution

A small group of dedicated revolutionaries, including Fidel Castro, his brother Raúl, and Che Guevara, an Argentinean revolutionary, began opposing Batista in the mid-1950s. All three were well-educated Marxists from wealthy backgrounds; Castro was a lawyer and Guevara a doctor. After several abortive attempts to spark a wider insurrection, they were pushed into the Sierra Maestra Mountains, where they began a guerrilla campaign. Rapidly gaining support among students and peasants over the next two years, they succeeded in forcing Batista from the country on January 1, 1959.

The Communist Party of Cuba played a leading role in the formation of the new government, modeled on the Soviet system. Castro dismantled the capitalist system by collectivizing farmland, creating a planned economy, and extending a number of social services throughout the country, especially to poor areas. Two steps in this process provoked retaliation by the United States: the establishment of close ties with the Soviet Union and the nationalization of hundreds of millions of dollars' worth of foreign businesses. The United States sponsored a failed invasion attempt by Cuban exiles at the Bay of Pigs in April 1961, and the following year placed Cuba under a trade embargo that has lasted to this day. An international crisis developed when the United States learned that the



GREAT LIVES

Fidel Castro (b. 1926)

A onetime revolutionary guerrilla fighter and the political leader of Cuba since 1959, Fidel Castro Ruz is one of the most iconic personages in American history. His fiery, hours-long speeches and stubborn tenacity in the face of persistent U.S. hostility have inspired millions of Latin Americans and alienated millions more. Angel or devil, he has forever marked Cuban society and offered a model of resistance to nations throughout the world who chafe under the domination of more powerful neighbors.

Born on August 13, 1926, near Birán, a small town in southeast Cuba, Castro attended Roman Catholic schools in Santiago de Cuba and Havana. From his earliest days in the School of Law of the University of Havana, he was deeply involved in politics, joining a 1947 attempt to invade the Dominican Republic and overthrow its dictator, General Rafael Trujillo. He also participated in anti-government riots in Bogotá, Colombia, in 1948.

Castro began to practice law in 1950, then planned to run for a seat in Cuba's House of Representatives. The elections were canceled by Fulgencio Batista, however, who seized power in March 1952. A year later, on July 26, 1953, Castro led a brazen guerrilla attack on military barracks in Moncada in which most of his men were killed. Castro was arrested, spent two years in jail, and was released along with his brother Raúl to Mexico under political amnesty. Castro named his subsequent guerrilla organization the 26th of July Movement in memory of this disastrous attack.

On December 2, 1956, Castro, Raúl, and Che Guevara, a Marxist revolutionary and doctor from Argentina, led eighty-one men on another attack, this time landing on the eastern coast of Cuba. All but the three leaders and nine others were killed; the survivors fled into the mountains to continue the fight. Three years later, Castro and his 800-man guerrilla force defeated Cuba's 30,000-man army.

Although Castro enjoyed widespread support for his revolution, many of his former supporters felt betrayed when he began his sweeping socialist reforms. Mass emigration to the United States, coupled with repeated U.S. efforts to remove Castro from power (allegedly including more than 600 planned assassination attempts, a strangulating trade embargo, and the 1961 Bay of Pigs invasion), eventually convinced Castro to liberalize certain sectors of the economy. When the Soviet Union began democratic reforms in the 1980s, Castro refused to abandon his orthodox, hard-line communism. This alienated more Cubans, however, and in the 1990s, he made additional concessions to internal critics.

In 2006, Castro underwent unspecified major surgery for a digestive problem, temporarily handing the reins of power to Raúl. In the aftermath, his public profile diminished considerably. On February 19, 2008, the ailing Fidel Castro resigned as the president of Cuba. Five days later, February 24, the Cuban National Assembly elected his brother Raúl as the new president.

Soviet Union was building nuclear missile bases in Cuba. After two tense weeks in October 1962 known as the Cuban Missile

Crisis, the superpowers reached an agreement and the Russians withdrew their nuclear weapons.

Thousands of Cubans fled the country during widespread economic and political instability in the 1960s, when material and financial aid from the Soviet Union became crucial to Cuban survival. Although the 1970s brought an improvement in material conditions, Cuba continued to lose thousands of its most skilled and educated citizens to emigration, primarily to the United States. A considerable exile community grew in Miami, which has worked to remove Castro from power for nearly five decades. From April to October 1980, the Mariel Boatlift carried tens of thousands of Cubans to Florida; this **mass movement** was the result of an economic recession that prompted upward of 10,000 Cubans to seek asylum in the Peruvian Embassy in Havana. Castro opened the port of Mariel, a city to the west of Havana, for emigration, and as many as 125,000 Cubans departed for the United States. Their numbers overwhelmed U.S. Coast Guard officials in Florida, causing a temporary logistical crisis.

CUBA TODAY

Since the 1980s, reforms by the Cuban government have led to the legalization of small businesses, the restoration of the right to worship publicly, and other liberal features of an otherwise **socialist** state. Cuba has also sent military forces, doctors, and teachers to numerous **nonaligned countries** in support of populist, democratic, and socialist movements.

See also: Agriculture; Argentina; Colonization; Communist Movements; Cuban Missile Crisis; Culture and Traditions; Economic Development and Trade; Exploration; Government; Latin American Revolutions; Slavery and Slave Trade; Society; United States.

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Cuban Missile Crisis

A critical confrontation between the United States and the Soviet Union (USSR) in October 1962 over the Soviet deployment of nuclear missiles in Cuba, which nearly resulted in war between them. Although the United States recognized Cuba's new communist government established in 1959 by Fidel Castro's revolution, it soon grew hostile toward its neighbor when Castro established close ties with the Soviet Union. This prompted Soviet premier Nikita Khrushchev to declare in 1960 that the USSR would arm Cuba with defensive missiles.

In July 1962, U.S. president John F. Kennedy learned that the Soviets were shipping missiles to Cuba and building launch facilities. High-altitude U-2 spy planes flying over Cuba delivered photographs of missile sites under construction; on October 14, Kennedy received pictures of a ballistic missile on a launching pad.

The implications of this development for the United States were grave; if the Soviet

Union deployed nuclear missiles in Cuba, it would be able to launch a strike on vital U.S. targets, including the capital, in a matter of minutes. This directly threatened American nuclear superiority.

Kennedy decided to declare a "quarantine," or naval blockade, of Cuba on October 22. U.S. warships proceeded to intercept incoming Soviet vessels transporting missiles and other materials, and tensions



MODERN WEAPONS

The U-2 and High-Altitude Reconnaissance

Aerial reconnaissance has long been a source of information in wartime. During World War II, for example, aerial photographs of enemy cities were used to pinpoint bombing targets. It was aerial photographs from a U-2 reconnaissance plane, a single-engine, high-altitude aircraft, that alerted the U.S. government to the Soviet construction of missile sites in Cuba in 1962. This information precipitated the Cuban Missile Crisis in October of that year.

The U-2 was developed by Lockheed Corporation in the 1950s to gather as much information as possible about nations hostile to the United States. It was designed to meet two specific requirements: it had to fly high enough not to be easily detected, but slow enough to take numerous photographs

of any areas of interest. The initial version, first flown in 1955, could fly at up to 475 miles (765 km) per hour at altitudes up to 70,000 feet (21,000 m). The U-2 is a single-passenger craft with very long wings—103 feet (31 m) long—which allow it to glide over a target area for several hours while taking photographs. The original U-2 was equipped with several cameras, radar, and other sensors. Over the years, the design of the plane itself remained basically the same, but the cameras and sensors were updated as rapidly changing technology allowed increasingly sophisticated designs. U-2s were used in virtually every major U.S. operation in subsequent years: Operation Desert Storm, Operation Desert Shield, over Bosnia and Kosovo, and in Afghanistan and Iraq.

between the two great powers reached an unprecedented level. The first global nuclear war seemed increasingly possible.

Then, on October 28, Khrushchev notified Kennedy that work on the missile sites would be stopped and all Soviet missiles in Cuba withdrawn. Kennedy promised not to invade Cuba in return, and also agreed to withdraw nuclear missiles the United States had deployed in Turkey. Both leaders fulfilled their promises by November.

See also: Cuba; Tools and Weapons; United States.

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Culture and Traditions

Cultural practices and traditions in the Americas are marked above all by a mixed heritage whose primary elements are **indigenous**, European, African, and East Asian in origin. Each tradition has undergone a significant transformation, leading to contemporary cultures unique in their own right rather than merely derivative or imitative.

Northern European, French, and British elements predominate in Canada and the United States, while Mexico, Central America, South America, and the Caribbean have absorbed many Spanish and Portuguese elements, including language. For this reason, the latter areas are referred to collectively as Latin America. (Because its native language is French, a Latin language, Haiti is also considered part of Latin America.) All Latin American cultures have integrated native traditions to varying degrees. In addition, a marked African influence pervades the cultures of former slave societies, notably Caribbean nations, Colombia, Venezuela, Brazil, and the United States. Over time, many minority communities have added to the American cultural landscape, making it one of the most diverse and dynamic in the world.

NATIVE CULTURES

Before European colonization, Native American cultural practices spanned an astonishing range. Many of these in the United States and Canada were lost along with their practitioners, but native traditions have fared much better in Latin America. The cultures of many of these countries exhibit a strong native influence today. For example, many dishes characteristic of Mesoamerican and South American cuisine are Native American in origin, including tacos, tamales, mole, tortillas, chile, and salsa. Native styles of music and dance (called *folklórico*) remain popular and appear regularly at local festivals. In nations such as Bolivia and Peru, where Native Americans constitute a majority of the population, colorful native dress predominates.

Gender roles are strongly delineated in native societies. Leadership positions are traditionally reserved for men, as are activities such as hunting, fishing, and trading. Manufacturing and food processing are

largely left to women, who make food, clothing, jewelry, and other nonweapon craft items. Early childcare is also left to women.

Food culture varies greatly among native peoples, although several staple crops are widespread. These include varieties of corn, beans, and squash (often planted together and referred to as the “Three Sisters”) in North America and Mexico, and plantain and palm species in the rest of Latin America. Supplementary fruits and vegetables such as berries and tubers differ according to local environments. Virtually all tribes incorporate meat or fish into their diets, although the amount consumed on a regular basis ranges from the Hopi in the American Southwest, who survive primarily on corn and beans, to the Inuit and other Arctic tribes in northern Canada, who derive an overwhelming majority of calories from meat and blubber. Meat animals include seal, whale, deer, bison, bear, elk, dog, turkey, and rabbit in North America and llama, tapir, and guinea pig in South America. Specialized agricultural products such as tobacco, *mate* (a caffeinated drink made from the herb yerba mate), and coca also play central roles in Native American cultures, often as part of religious ceremonies.

Colonization, Decline, Resurgence

Since the 1500s, the majority of Native American cultures have been radically transformed if not outright extinguished. In North America, many tribes were forced to relocate to **reservations**, or lands set aside for them by the government, during the nineteenth century. Such lands were in most cases agriculturally marginal in comparison with the original territories of each tribe, as the motivation behind such relocations could often be found in the desire of white colonists to take control of agriculturally or minerally rich Native American lands.

Conditions were different in Latin America.



Carnival in Rio de Janeiro, an annual event marking the start of Lent, is a world-famous celebration known for elaborate parades, electrifying music and dance, and colorful costumes. The city's largest samba schools compete for the most lavish floats and performances. (Antonio Scorza/AFP/Getty Images)

Caribbean tribes such as the Arawak and Caribs were largely exterminated by the end of the sixteenth century, and many Amazonian tribes, such as the Yanomamo, still lead traditional lives. Native Americans in Latin America outside these regions, notably the Aztec and Inca, were forced to labor on Spanish and Portuguese plantations and eventually became integrated into the predominant European culture. For this reason, many Latin Americans are **mestizos**, with a mixed European-Native American ancestry.

As a result of European domination, many native peoples in the Americas today lead lives that are materially similar to those of nonnatives. They watch television, play soccer, basketball, and baseball, wear mod-

ern clothing, work in all sectors of the economy, and use mass-produced products. However, native groups have also either resisted or co-opted mainstream cultures in ways that affirm their cultural heritage. For instance, the Hopi have maintained their traditional way of life, eschewing even electricity, while other tribes such as the Cherokee, Choctaw, and Arapaho operate profitable casinos whose profits are used to benefit their tribes.

EUROPEAN CULTURES

Starting with Spanish, Dutch, and English colonists in the early sixteenth century, the American cultural mosaic became increasingly European in outlook. As European

powers came to dominate the Western Hemisphere, European practices either supplanted or adapted native ones. Today, mainstream cultures across the Americas bear the heavy imprint of European traditions. In broad terms, European cultural influences can be divided into three classes: Latin, Continental, and British. Latin culture dominates Central and South America, while British and Continental have held sway in the north.

Iberian Influences

Spanish and Portuguese colonization of Central and South America as well as a large number of Caribbean islands resulted in the transmission of many **Iberian** cultural practices to the Americas. This mixture of Native American and European ancestry is known as *mestizo* culture, and is the hallmark of all Latin American societies today.

Closely knit extended families are the norm in Latin America, although there is less mainstream emphasis on communal childrearing than in native cultures. Gender roles are strongly defined, with men dominating the workplace as well as the home and with women in traditional domestic roles. In the twentieth century, however, a broad shift toward gender equality began in Latin America, bringing large numbers of women into the workforce and high political office. For example, in 1990, Nicaragua elected Violeta Barrios de Chamorro as the first female president in the Americas. Other prominent female politicians include Michelle Bachelet, president of Chile, and Cristina Fernández de Kirchner, who won the 2007 presidential election in Argentina.

Food culture in Latin America is dominated by native ingredients and traditional dishes. Beef, pork, chicken, and fish are common ingredients. Chief staples are corn, tomatoes, and potatoes. Corn is often ground into flour and used to prepare various kinds of bread, including the well-

known Mexican–Central American flatbreads called tortillas. Tropical fruits such as pineapple, guava, banana, and mango are popular as well. Since its introduction by Europeans, coffee has become ubiquitously cultivated and consumed, although in Argentina, Uruguay, Paraguay, and southern Brazil another caffeinated drink made from the leaves of an evergreen called yerba mate is more popular. Latin American food is known for its spiciness and strong flavors, primarily derived from chilies.

Three prominent characteristics of Iberian culture found in Latin America are hot-weather practices, Latinate languages, and a predominance of Roman Catholicism. Since most of Iberia is subject to hot, dry weather, it is customary not to work during the noon hours, resting or even napping instead. Work is carried out in the cooler mornings and evenings, and it is common for families to eat dinner as late as ten or eleven o'clock at night. The afternoon rest period is called a *siesta*, and the tropical or subtropical Latin American cultures have readily adopted it.

Although Latin America has become home to a large variety of immigrant communities, the dominant languages are still Spanish and Portuguese. These have developed regional variations, each of which has often been influenced by native languages such as Quechua or Aymari. The exceptions to this are Haiti, French Guiana, and several other Caribbean nations, where French is the main language, and Belize and the Falkland Islands, where English is primarily spoken.

Roman Catholicism continues to dominate many aspects of Latin American life, particularly education, dating, and marriage, although a shift has occurred in recent decades away from the traditional Catholic faith and toward **evangelical** strains such as Pentecostalism.

A strong Latin American influence can be found in many urban centers across the United States and Canada as well, due to great numbers of Latin Americans who have immigrated there in search of better-paying jobs or greater political stability. This influence is heavily Mexican in character, although Puerto Rican and Cuban elements are also considerable in New York City and Miami, respectively.

Northern European Influences

Northern European influences predominate in the cultures of the United States and Canada. These include a focus on nuclear families, the regimentation of many aspects of daily life, and an emphasis on the **secular** rule of law.

Mainstream American culture in the early nineteenth century was agrarian, enterprising, industrious, and inventive, less bound by the deep **social conservatism**, or resistant attitude toward social change, that marked its European forebears. As immigrants began to pour into the country from around the world during the mid and late nineteenth century, they contributed elements of their native cultures to the open, constantly changing American society.

The Canadian identity also underwent a dramatic shift, as the region now comprising Canada was under French rule until 1763. The imposition of British rule, as well as an influx of British loyalists from the American colonies around the time of the American Revolution, provoked tensions between French-speaking Canadians, primarily in Quebec, and British settlers. However, a slower pace of economic development and better relations with native groups largely allowed Canadian culture to avoid serious internal conflict. The exception to this has been Quebec separatists, who continue to demand independence from Canada.

Apart from the French-speaking elements, Canadian popular culture resembles that of the United States. However, Canadians were more reluctant to abandon classic British cultural elements such as afternoon tea and British games like cricket and soccer. Canada's government is also modeled on the British parliamentary system. As a means of actively promoting Canada's traditions in the face of the overwhelming and influential media output of the United States, Canadian radio and television broadcasts are required to carry a certain minimum percentage of domestically produced shows or shows that address Canadian subjects.

French Influences

French culture has had a lasting impact on several scattered areas of the Americas: French Canada (Quebec), northern Maine, New Orleans and the area surrounding it, and a number of Caribbean nations (Haiti, French Guiana). This influence is most clearly seen in language, food culture, music, and special celebrations.

French has spawned a number of dialects, collectively known as Creole, in these areas. Creole culture is a mixture of African, French, and indigenous traditions. Around New Orleans, an even more specialized form of Creole culture, known as Cajun, is dominant.

French Canadian culture is one of the most influential in the **francophone**, or French-speaking, world. A number of internationally famous musicians, especially singers, hail from Quebec, where the awareness of French ancestry is so strong that a powerful separatist movement has been active for decades seeking the establishment of Quebec as a sovereign nation.

The other axis of French culture in the Americas centers on Haiti, where African slaves established the world's first black

state in 1804 after a decade-long revolt against their French masters. The French legacy in Haitian culture lies primarily in its language (Haitian Creole, one of its national languages, is derived from French), religion (Roman Catholicism), and music (Kompa, a Haitian genre, combines French and Spanish elements with African drumming).

AFRICAN CULTURES

The Americas have become home to people from virtually every nation on earth. After European immigrants, whose cultures and languages formed the basis of American societies, Africans have had the largest impact on the cultures of the Americas. Starting in the sixteenth century, the importation of millions of Africans as slaves permanently changed American, Brazilian, and Caribbean culture. In the United States, slaves were forced to adopt the culture and language of the dominant whites. Consequently, ties to their original cultures were largely severed. Yet African music, especially rhythms, and some words from African languages nevertheless survived and became part of an emergent African American culture, which has differed significantly from mainstream American culture in key attitudes and practices.

African Americans have contributed heavily to American culture, especially in music and literature. Jazz, rhythm-and-blues, soul, and hip-hop are all musical genres that originated in the United States through the efforts of black musicians and performers. Rock and roll and its offshoot, pop, are themselves offshoots of the blues, which has its roots in African American folk and work songs. The roll of legendary African American musicians is quite lengthy; some of the best known include Louis Armstrong, Charlie Parker, Thelonious Monk, Ella Fitzgerald, and John Coltrane.

African American literature is a major component of the national literary heritage, addressing issues of slavery, racial prejudice, struggles with poverty, and black nationalism, among many others. Prominent African American writers include James Baldwin, Ralph Ellison, Langston Hughes, Zora Neale Hurston, Rita Dove, Alice Walker, and Toni Morrison, who won the Nobel Prize in 1993.

African cultural elements are more dominant in Caribbean nations and Brazil, where a larger portion of the population is either black or **mulatto**—of mixed African and European or African and Native American ancestry. Slaves in these nations were more successful in preserving their cultural heritage, and as a result, African influences are more apparent in these cultures today, especially in musical rhythms and languages such as Creole (the French-derived language spoken in Haiti). Approximately 95 percent of Haitians and nearly 50 percent of Brazil's population can claim African ancestry.

African slaves brought their indigenous religions with them. Many of these were fused with beliefs drawn from Christianity, particularly Roman Catholicism, to become new **syncretic** faiths. These religions are still practiced in the Americas, especially in Brazil, the Caribbean, and on the southern seaboard of the United States. Santería (Caribbean) or Candomblé (Brazil) is based on traditional beliefs of the Yoruba (from Nigeria), which include worship of deities known as *orishas* or *orixás* and the spirits of ancestors (*egun*). Animal sacrifice, spiritual trances, and ritual drumming are all practices in Santería and Candomblé. Voodoo (also Vodou or Vodun), a traditional West African religion, is also widely practiced in the Caribbean and parts of the American South. In Voodoo, the Loa—spirits who act as messengers between the human world

and God (called Bondye or Bon Dieu)—are summoned in rituals and appeased with offerings in attempts to persuade them to help the ritual participants in some way.

ASIAN INFLUENCES

Starting in the nineteenth century, large numbers of Asian immigrants, primarily Chinese, began to settle in the United States and Canada. Large numbers of Japanese immigrants also traveled to South America, particularly Brazil. Beginning in the latter decades of the twentieth century, Koreans, Vietnamese, Hmong, Thai, and Filipinos have established themselves in North America in considerable numbers.

Although significantly smaller in number than African-descended people, Asian Americans have nevertheless made their presence felt in American culture. Asian music and languages have not achieved a broad appeal, but Asian cuisine has become ubiquitous across the Americas. Chinese, Korean, Thai, and Vietnamese restaurants can be found in every large city, while traditional Asian beverages such as green tea have become staples in cafés as much as supermarkets. Asian martial arts have

also become a familiar part of American culture. Since Asian calendars do not synchronize with the Western calendar, many Asian Americans celebrate seasonal holidays, including the New Year, according to their culture's calendar, in addition to celebrating seasonal holidays of mainstream American culture.

See also: Brazil; Canada; First Nations; Haiti; Language; Literature and Writing; Native Americans; Quebec Separatist Movement; Religion; Slavery and Slave Trade; Society; Technology and Inventions; Tools and Weapons; United States.

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Democracy

Form of government characterized by free elections, the political equality of all citizens, due process of law, and majority rule. Modern democracies owe much to the founders of the United States, who formulated many of the defining features of democracy and established a model of democratic government that has been widely emulated. Some form of democracy governs most nations of the Americas today.

ORIGINS

American forms of democracy have a long and distinguished pedigree, starting with several ancient Greek city-states, particularly Athens. The word “democracy,” from the Greek term meaning “rule by the people,” was coined in the mid-fifth century B.C.E. to describe the Greek political system, in which all eligible citizens voted directly on proposed laws and policies. This system is known as direct democracy.

The republic, a form of government that has become synonymous with democracy, originated with the Romans at approximately the same time. “Republic” comes from the Latin *res publica*, or “a public thing.” This refers to the idea, central to modern democracies, that the government belongs to its people and is subordinate to them; while representatives are elected to government, sovereignty ultimately rests with the people.

The next significant development in the history of democracy was the establishment of the English Parliament. Initially a series of councils called by kings to address grievances, Parliament had evolved into a robust legislative system by the start of the sixteenth century. It was **bicameral**, or consisting of two houses, the House of Lords and the House of Commons. Offices in the former were hereditary, while those in the latter were filled by election. In this form of government—representative democracy—an elected official acts as a representative

for an entire segment of the population or a significant political unit.

AMERICAN DEMOCRACY

The great distance separating Great Britain and its American colonies forced it to grant a large measure of political autonomy to colonists. At the town, city, and **colonial** levels, Americans formed democratic assemblies that debated and passed laws. After the British government imposed a bevy of new taxes in the mid-1760s, the question of political representation became central to Americans. They felt strongly that taxes paid to a government in which they had no voice were unjust.

Anti-British tensions resulted in the American Revolutionary War, and, on July 4, 1776, the Declaration of Independence. This historic document argued that King George III had lost the right to rule the colonies because of a long list of excesses. This argument borrowed heavily from the English philosopher John Locke, who in 1690 wrote that there is an unspoken “social contract” between a government and the people it governs. If a government breaks this contract, Locke contended, the people have a right to revolt and replace the government. The French philosopher Jean-Jacques Rousseau elaborated this idea in his 1762 book *The Social Contract*. The work of both men profoundly influenced the founders of the United States.

The crowning achievement of American

MILESTONES IN AMERICAN DEMOCRACY

CA. 500 B.C.E. Athens and other Greek city-states governed by democracy; Romans invent form of government known as republic

CA. C.E. 1500 Development of English Parliament, a two-house legislative body that partially operated on democratic principles

1682 William Penn writes the Frame of Government of Pennsylvania, which protects many freedoms later enshrined in the U.S. Constitution

1690 English philosopher John Locke advocates political equality and democratic rule in his *Two Treatises on Civil Government*

1762 Jean-Jacques Rousseau publishes *The Social Contract*

1774–1789 American Continental Congresses meet to debate the nature of the U.S. government

1776 Signing of the Declaration of Independence, establishing a democratic government in the United States

1781 Ratification of the Articles of Confederation, the first U.S. constitution

1787 U.S. Constitution adopted at Constitutional Convention in Philadelphia

1787–1788 *The Federalist*, by Alexander Hamilton, John Jay, and James Madison, argues in defense of U.S. federal structure

1824 Colombia attains independence from Spain

1870 Fifteenth Amendment to the U.S. Constitution grants the right to vote to black men

1920 Nineteenth Amendment grants the right to vote to women

1971 Twenty-sixth Amendment lowers voting age to 18

1985 First democratic elections held in Brazil since 1960, replacing military rule

1993 Democratic elections held in Chile for first time since 1973, replacing dictator Augusto Pinochet Ugarte

2006 Michelle Bachelet elected president of Chile

2007 Cristina Fernandez elected president of Argentina

democracy is the U.S. Constitution, adopted at the Constitutional Convention on September 17, 1787. Over the following year, it was ratified by 11 of the 13 colonies, establishing the basic structure of the U.S. government still in operation today. Ratification was an uphill battle, however, and several prominent political thinkers—Alexander Hamilton, James Madison, and John Jay among them—published a series of articles collectively known as *The Federalist* that

argued in favor of the strong federal system outlined in the Constitution. This system divided power and areas of jurisdiction between a federal government and individual states. In theory, the federal government protects the rights of citizens by preventing states from exercising arbitrary power over them; it can also resolve disputes between states. Under the Constitution, representatives would be elected to the federal government from each state.

The Constitution had been drafted to address serious failings of the Articles of Confederation (1781), America's first constitution. The Bill of Rights, the first ten amendments to the Constitution, ratified in 1791, express the democratic principle that individuals have fundamental rights that the federal government cannot violate.

Suffrage, or the right to vote, is another important component of democracy. In the United States, suffrage is not granted by the federal government but by state governments. Four Constitutional Amendments prevent states from limiting suffrage based on race (the Fifteenth Amendment, 1870), gender (the Nineteenth, 1920), payment of taxes (the Twenty-fourth, 1964), and age (the Twenty-sixth, 1971), although this last establishes 18 as the minimum voting age.

SPREAD OF DEMOCRACY

Following the birth of Latin American republics in the early nineteenth century, their **creole** leaders struggled to find appropriate models of government. For nearly three hundred years, Spanish and Portuguese monarchs had ruled these territories, making it more difficult for Latin American societies to make the transition to self-rule, unlike the Americans, who had practiced limited forms of democracy almost since the founding of the British colonies.

Democratic constitutions based on the U.S. Constitution were written in Venezuela (1811), Chile (1818), and New Granada (present-day Colombia and Panama, in 1821), but they suffered from the same problem as the Articles of Confederation: a weak executive that could not effectively manage the country. Subsequent versions focused on a powerful, central government.

Democratic forms of government in Latin America have had a rocky history ever since. Only in the twentieth century did stable democracies emerge in most nations, but even these have fallen prey to authoritarian regimes, notably in Chile, Brazil, and Argentina. Ultimately, these dictatorships crumbled in the face of sustained and widespread protest in the last two decades of the twentieth century and have been replaced with stronger, more stable democracies.

See also: American Revolution; Argentina; Brazil; Canada; Civil Rights Movement; Colonization; Government; Haiti; Latin American Revolutions; Mexican Revolutions; Society; United States.

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Dominican Republic– Central America Free Trade Agreement (DR-CAFTA)

An international treaty establishing a free trade zone that originally included Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, and the United States. When the Dominican Republic joined negotiations in 2004 (the talks had commenced in January

2003), the agreement's name changed from CAFTA to DR-CAFTA. The economic impact of the agreement was significantly expanded with the addition of the Dominican Republic, which has the largest economy of any signatory after the United States.

Like NAFTA, DR-CAFTA creates a free-trade zone within which barriers to trade are significantly lowered if not removed entirely. Key elements of the agreement include the reduction and eventual elimination of tariffs protecting domestic markets; the dismantling of national monopolies; the opening of the public services sector to private investment; the enforcement of international labor standards to protect workers; and the enforcement of environmental laws.

DR-CAFTA is one of several free-trade zones that have been established in the Americas in recent decades, usually at the behest of the United States. Critics of U.S.

foreign policy in the Americas are quick to note that the United States still has not reduced subsidies to its domestic agricultural producers (another key element of free-trade agreements), which results in artificially low prices for American grain, meat, and produce. Since it only went into effect in 2007, it remains to be seen whether DR-CAFTA will truly benefit its Latin American signatories.

See also: Economic Development and Trade; Environmental Issues; North American Free Trade Agreement (NAFTA); Organization of American States; United States.

Economic Development and Trade

The raw materials of the American continents and the emergence of national economies there brought sweeping transitions to the entire world. The extraction of gold and silver during the **colonial** period provided Europe with the capital it needed to launch the nineteenth-century Industrial Revolution, while the demand for agricultural products such as cotton, tobacco, sugar, and coffee established a fundamentally agrarian identity for American societies.

Although the technological achievements of the twentieth century have reinvented the North American economies, Latin American economies still retain their agricultural foundation. This has led to a trade imbalance that traps many Latin American countries in ever-increasing debt as they seek loans to pursue improvements in infrastructure, education, and health care. Proposed free-trade zones extending across the Americas are highly controversial, although one, provided for under the North American Free Trade Agreement (NAFTA), has been in place for more than a decade.

CARIBBEAN

The first Spanish colonies in the Caribbean, established in the late 1400s and early 1500s, focused on gold mining. Because such mines were not extensive, new cities sprang up relatively quickly throughout Spanish-controlled islands as each successive mine was exhausted. Since most Native American slaves died of disease and brutal working conditions, Spanish explorers began to turn to the mainland in the first quarter of the sixteenth century in search of new laborers and more gold. As settlement progressed, the political and economic system known as the **encomienda** came

AREAS UNDER TRADE AGREEMENTS, 2007

Virtually every nation in the Americas participates in at least one regional trade agreement. The United States joined Canada and Mexico as signatories to the North American Free Trade Agreement (NAFTA) in 1994. The United States

is also a member of the Dominican Republic–Central America Free Trade Agreement (DR–CAFTA), which includes Costa Rica, Guatemala, El Salvador, Honduras, Nicaragua, and the Dominican Republic. Other regional trade

organizations in the Americas include the Caribbean Community and Common Market (CARICOM) in the Caribbean and Mercosur and the Andean Community of Nations (CAN) in South America.



into being. Essentially a grant of control over a certain number of Native Americans, *encomiendas* provided tribute to their masters, the *encomenderos*, and motivated many Spaniards to risk the perils of the Americas as **conquistadors**.

In the early seventeenth century, France and England colonized the smaller Caribbean islands that Spain had ignored (such as Guadeloupe and Martinique, and Bermuda, St. Kitts, and Barbados, respectively). Unlike the Spanish Caribbean colonies, the economies of these islands were based on agriculture from the start. When the Spanish began exploiting the mineral riches of the mainland in the mid-sixteenth century, however, the economies of their Caribbean holdings shifted toward agriculture as well.

Likewise, the Portuguese had been profitably growing sugarcane on their Atlantic island colonies of the Azores and Madeira for many decades. When, in the 1530s, they began to colonize their holdings in South America (Brazil) in earnest, sugarcane plantations soon spread throughout the Caribbean. African slaves were imported to work them, leading to the growth of the slave trade. During the sixteenth and seventeenth centuries, the most profitable Caribbean trades were those in sugar and slaves.

By the mid-eighteenth century, the Caribbean economy had become more diversified as well as self-sustaining, exporting tropical fruits (mainly bananas) and coffee. After many colonies achieved independence in either the late nineteenth or the mid-twentieth century, they were thrown into massive debt as they sought to modernize their infrastructures, health care facilities, and agricultural sectors. During the colonial era, many materials, supplies, and expertise not locally available had been provided by the European colonial powers. In effect, the former Caribbean colonies purchased their political freedom by shouldering

the economic burden previously borne by their colonial masters.

Today, the legacy of this debt weighs heavily on many island nations. Increasing **globalization** puts them in direct competition with other tropical countries, such as the Philippines and Indonesia, many of which are in a better position to compete because they can offer the same products at lower prices. This situation is disastrous for the export-oriented economies of the Caribbean, which rely almost entirely on the export of relatively few **cash crops**: coffee, tropical fruits, sugar, and cacao. Many nations, such as Jamaica and Grenada, have turned to tourism for a partial solution to this problem.

BRAZIL

From the early sixteenth century, Brazil's burgeoning economy was based almost entirely on exports of brazilwood, a hardwood used for textile dye that was shipped to Europe in great bulk. By the 1530s, however, the wildly successful Spanish colonies on the American mainland served as both an inspiration and a warning to the Portuguese, who began to settle the eastern coast of Brazil in earnest. Sugarcane plantations soon spread throughout the colony, although they were not initially profitable because of a lack of cheap labor. To remedy this problem, colonists raided local Native American tribes for slaves. Mills were also quite expensive to build and maintain, and required a level of technical expertise possessed only by trained Portuguese. The rise of the sugar industry was thus accompanied by an influx of Portuguese colonists.

In the seventeenth century, mining and agriculture became prominent sectors of the colonial economy, laying the foundation for the relatively robust, stable, and prosperous economy Brazil has enjoyed historically. Major Brazilian exports today include industrial products such as cars

and televisions as well as raw agricultural products such as corn, sugar, and coffee.

MAINLAND SPANISH COLONIES

Following the Spanish conquests of the Inca and Aztec empires in the mid-sixteenth century, Spain's mainland colonial economies prioritized the discovery and extraction of gold and silver. After placer sites (easily accessible surface deposits of gold and silver) were exhausted, more technically complex silver mining developed. Despite their initial focus on mining, mainland economies were not as one-sided as those of the Caribbean islands. *Haciendas* produced a wide variety of agricultural products, the most important of which were corn, tomatoes, and beef. These products met the internal needs of the colonies as precious metals were shipped to Spain in massive quantities.

After achieving independence in the first decades of the nineteenth century, the newly formed nations of Bolivia, Argentina, Chile, Colombia, Mexico, Paraguay, Venezuela, Peru, and Ecuador began to reorganize their economies to export agricultural products. These economies grew to be more diverse and successful than their colonial incarnations, but as heavy industry developed across North America starting in the mid-nineteenth century, a trade imbalance began to grow between the increasingly modernized United States and Canada and the predominantly agricultural nations of Latin America.

Twentieth-Century Latin America

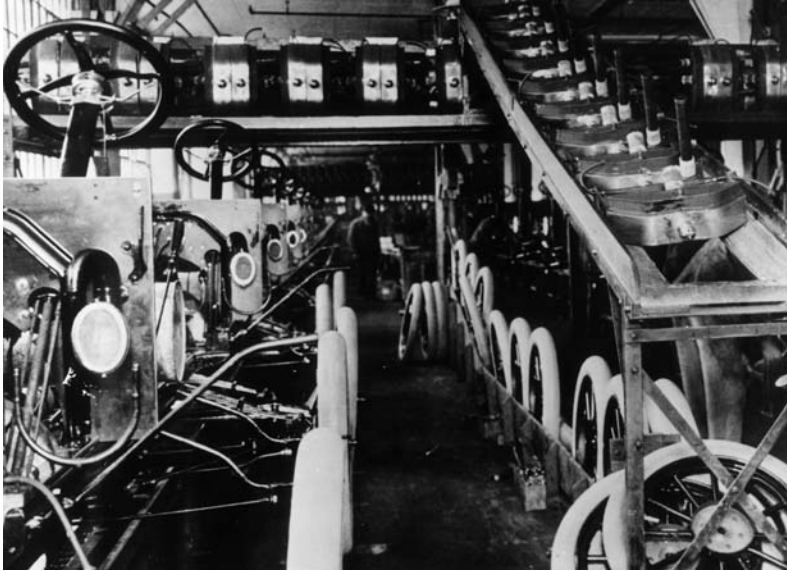
Nearly all Latin American economies experienced slow, irregular growth during the first decade of the twentieth century. In the 1910s, however, Mexico's economy experienced negative growth due to the Mexican Revolution, and by the end of the decade, the outbreak of World War I (1914–1918) severely disrupted the trade patterns of the American continents. After the war, these

economies experienced a brief boom as demand in Europe for commodities such as sugar soared. This boom lasted only a few years, however, and the worldwide economic depression of 1929 changed the character of Latin American economies. The prices of their specialized exports, such as coffee, plummeted, prompting many countries to develop other industries, such as the textiles, that could meet internal demand for manufactured goods previously imported from the industrialized nations of the Northern Hemisphere.

In the 1960s and 1970s, an aggressive plan to reduce Latin America's dependence on expensive manufactured imports met with limited success. Brazil, Mexico, Venezuela, and Costa Rica managed to either diversify their economic base sufficiently to attain more independence or develop more technically demanding but profitable industries such as petroleum drilling.

A general economic crisis characterized the last three decades of the twentieth century in Latin America. Foreign debt, which had been steadily increasing since the 1920s, soared to dangerous levels, making it difficult or impossible for Latin American nations to make payments on the interest alone; it is estimated that from 1970 to 1980, Latin America's total foreign debt increased by more than 1,000 percent. Most Latin American economies experienced negative growth, reducing their ability to provide revenue to service this debt.

Today, the economies of many Latin American countries are more diversified, with industries that meet more of the internal demand for manufactured goods. All but Chile's suffer from historically high inflation rates, however, resulting in high interest rates and a low level of investment. Also, the gap between the rich and the poor in many countries is the widest of any in the world. At the same time, the establishment



Model-T automobile parts wind through a series of conveyor belts at Henry Ford's first assembly plant at Highland Park, Michigan. Within ten years of its introduction in 1908, half the cars in North America were Model-Ts. The moving assembly line became the foundation of modern industrial production. (Hulton Archive/Stringer/Getty Images)

of free-trade zones within Latin America, including Mercosur (encompassing Brazil, Argentina, Uruguay, and Paraguay) and the Andean Community of Nations (Colombia, Ecuador, Peru, and Bolivia), has strengthened the region's ability to respond dynamically to its economic problems.

UNITED STATES

The history of the U.S. economy is one of rapid and ongoing transformation. Starting in the sixteenth century as a series of marginal local economies unable even to sustain the small number of early settlers, within two and a half centuries the American economy became the most productive, dynamic, and influential in the world.

This dynamism owed much to the English **charter system**, in which groups of private investors were granted political authority by the English Crown over the colonies they established in exchange for a share of their profits. Unlike Spanish colonies, which tended to yield immediate profits in the form of precious metals, American colonies were highly unprofitable for many years. This led members of the charter companies that had funded them to sell ownership to the settlers in an attempt to recover

their investment. Consequently, many settlers were free to manage their own affairs.

At the time of the American Revolution (1775-1783), the colonial economy was already diverse, including strong manufacturing, shipping, banking, and agricultural sectors. Independence from Britain spurred rapid economic growth, as western lands became open to settlement and increasing numbers of immigrants provided a pool of cheap labor. The development of the railroads in the first half of the nineteenth century contributed greatly to this economic acceleration by providing cheap transportation.

Following the Civil War (1861-1865), the economic character of the United States changed dramatically due to the dominance of the industrialized North and the abolition of slavery. The South continued to rely on agricultural products, mainly cotton, but without slaves these became much less profitable. This resulted in the severe impoverishment of many Southerners.

Thanks to technological developments, including a cheaper method of producing steel and the invention of electrical systems, the American economy underwent a second surge of industrialization at the close of the nineteenth century. Great

steel mills were built throughout the Midwest, coal mines sprang up in the Appalachian Mountains, and electricity provided a new, readily available source of power for the development of smaller industries everywhere. This period saw the rise of tycoons such as J. Pierpont Morgan, John D. Rockefeller, and Andrew Carnegie, who built monopolies in the banking, oil, and steel industries, respectively.

The twentieth century brought even more dramatic developments. Henry Ford pioneered the concept of **mass production** in 1913. This system allowed Ford to build cars much more cheaply; when others adopted his methods, the age of **consumerism** began as cheap manufactured goods flooded the market.

The Great Depression, which began in 1929, led to a decade of economic troubles for the United States as well as the world. President Franklin Roosevelt helped to counter this by instituting a number of recovery and reform programs known collectively as the New Deal. These programs provided badly needed jobs, largely in government-funded construction projects across the nation, and set a new precedent for government intervention in the U.S. economy.

World War II (1941–1945) also helped end the Great Depression, as the entire country was mobilized for war. Factories were reconfigured to produce military goods such as tanks, planes, and ammunition, and millions of women entered the workforce in the absence of the men who had left for Europe or the Pacific. The war concluded with the United States as an emergent superpower with global influence, further bolstering its economy.

Massive economic growth occurred in the two decades that followed, as the middle class expanded. The military supply and automobile industries took center stage in the economy, stimulating many other supporting sectors such as transportation and marketing. The growth of the airline indus-

try opened new trade patterns and generated new trade opportunities, as products could be shipped faster than ever. The widespread industrialization of agriculture, which had begun in the 1920s, shifted into a new phase with the development of new chemical fertilizers and pesticides. Consequently, the agricultural sector's output increased while its workforce shrank. Many of these workers obtained manufacturing jobs.

The 1970s were an economically troubled decade, due in part to runaway inflation, high unemployment, and sharp, sudden increases in the price of foreign oil, on which the nation's economy had come to depend for its meteoric growth. During the 1980s, the United States went from being the world's largest creditor nation to its largest debtor nation. The 1980s were also a time of significant technological innovation that set the stage for recovery in the 1990s.

Since the 1980s, the American economy has shifted its emphasis from manufacturing to services. Nevertheless, today manufacturing accounts for one-fifth of total U.S. output; about one-sixth of its **gross domestic product (GDP)** is exported to America's major trade partners—Canada, Mexico, Britain, and Japan. Most of this product is technological in nature, while the United States mainly imports raw materials and fuel, such as petroleum.

The latest economic surge in the United States occurred in the late 1990s. The rapid development of information technologies such as personal computers and the Internet have allowed businesses to communicate and conduct transactions more rapidly than ever before, and opened new economic opportunities such as online advertising and shopping.

Today, the U.S. economy is by far the most productive in the world. With less than 5 percent of the world's population, the United States accounts for a full one-fifth of global economic output. This can be

attributed to the scale of its industrialization as much as its strong tradition of technological innovation.

CANADA

Until France ceded its Canadian territories to Britain in 1763, economic development there was minimal; the French had cultivated an enormous trade network for furs that yielded considerable profit, and the few permanent settlements, including Quebec and Montreal, had become agriculturally self-sufficient.

This situation changed over the following century. Under the British, mining and agriculture became the largest and most profitable sectors of the Canadian economy. Like the United States, Canada possesses a wealth of natural resources, and the British were the first to exploit them on a large scale. Particularly important industries included forestry, fishing, and mining.

Canada's economy underwent many of the same transformations as that of the United States during the nineteenth century. A steep rise in manufacturing, the industrialization of agriculture, the collection of smaller farms into large-scale enterprises, and the development of a strong services sector all took place in the first decades of the twentieth century. By the

end of the twentieth century, agriculture and mining employed less than 5 percent of the workforce, while services employed nearly 75 percent, chiefly in tourism. Similar to the United States, foreign ownership of industry in Canada also soared in the last decades of the twentieth century.

Unlike the United States, however, Canada does not face as severe a situation when it comes to energy supply. It is a self-sufficient supplier of oil and coal, and fully three-fifths of its electrical power comes from hydroelectric dams. Also, while the U.S. economy has long focused on exporting manufactured goods, only in recent decades has the Canadian economy undergone a similar shift in orientation.

See also: Agriculture; Argentina; Brazil; Canada; Colonization; Dominican Republic–Central America Free Trade Agreement; Haiti; Latin American Revolutions; North American Free Trade Agreement (NAFTA); Slavery and Slave Trade; Society; Technology and Inventions; Tools and Weapons; United States.

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Environmental Issues

A host of environmental problems have accompanied the rapid industrialization and concurrent population growth of the Americas from the nineteenth to the twenty-first century. The majority of these issues are related to the widespread use of fossil fuels as an energy source as well as to the manufacture and use of synthetic chemicals on a massive scale. Since the rise of the environmental movement in the 1970s, many of these problems have begun to receive serious political and popular attention.

DEFORESTATION AND DESERTIFICATION

The expansion of agricultural land in North America increased dramatically during the

latter half of the nineteenth century as a result of such innovations as the steel plow and the mechanical reaper. These lands were intensively cultivated until the 1920s,



An oil refinery on the Delaware River in New Jersey emits plumes of water vapor, carbon dioxide, and other greenhouse gases. Global climate change is one of the world's most pressing environmental problems, to which North America contributes a large share of pollutants. (Panoramic Images/Getty Images)

by which time their soils had largely been exhausted by farming techniques that promoted erosion. When unusually strong windstorms swept through the Great Plains in the 1930s, they lifted many tons of dried-out topsoil, which prior to the agricultural expansion had been anchored by the long, tough root systems of prairie grasses. This soil was carried for miles and deposited as far as the Eastern Seaboard. Many towns in the lower Midwest were buried in dust, and for several years, snow or rain that was black or red fell on Chicago, New York City, and Boston. This ecological disaster, known as the Dust Bowl, forced the relocation of between 500,000 and 2 million Americans. The U.S. government responded by supporting research into new agricultural techniques, and the region gradually recovered.

The Dust Bowl is a prime example of a process known as desertification, or the degradation of land into a desert-like state. Desertification is most often the result of agricultural mismanagement. Areas currently affected by desertification include parts of the southwestern United States, Mexico, and Brazil.

A related environmental issue is deforestation, or the loss of forests. Again, the most common cause is human activity. Because

forests provide many valuable benefits such as filtering water, guarding against erosion, and providing shelter to animals, deforestation is a serious problem on many levels. This issue affects many American nations, especially those with tropical rainforests. It has been estimated that Central America has lost a full 40 percent of its original woodlands since 1960. Haiti has suffered some of the worst deforestation, having retained only about 1 percent of its original forest.

The worst deforestation occurs in the Amazon Basin of South America, home to the world's largest and most diverse rainforest. This damage is mainly caused by small farmers who engage in slash-and-burn farming. In this practice, an area of forest is cut down and burned, then cultivated for a period of several years. Because tropical soils do not hold nutrients well, farmers must continually move on, clearing new plots when they have exhausted the soil. This practice has resulted in the loss of as many as 11,000 square miles (28,500 sq km) of forest per year.

AIR POLLUTION

The invention of coal-burning steam engines and the internal combustion engine introduced a new class of pollution to urban



INTO THE 21ST CENTURY

Global Warming

In the twenty-first century, the most significant and challenging environmental issue faced by the Americas, and indeed the world, is global warming. According to the Intergovernmental Panel on Climate Change (IPCC), an organization established by the United Nations (UN) to evaluate climate change and its effects, the global average surface temperature has increased by as much as 1.1°F (0.6°C) over the past 100 years. Furthermore, the IPCC predicts that by the year 2100, the global average temperature will have risen by 3.2°F to 7.2°F (1.8°C to 4.0°C).

The temperature increase threatens to trigger a large number of ecological catastrophes, including the mass extinction of marine populations, widespread desertification, the flooding of coastal cities, and unpredictable as well as unusually violent weather patterns.

Global warming is caused in large part by the accumulation of what are called greenhouse gases in the atmosphere. When these gases, which include carbon dioxide and methane, accumulate in high enough concentrations, they act as a blanket, trapping heat that would normally reflect off the surface of the earth and escape harmlessly into outer space.

Measures of greenhouse gases since the late 1800s indicate an astronomical rise in their concentration. In its 2007 Fourth Assess-

ment Report, the IPCC stated that, with close to absolute certainty, this sharp increase can be attributed to human activity, particularly the use of internal combustion engines, coal plants, and the myriad other machines that produce energy by burning fossil fuels.

The effects of global warming are potentially dire. A rise of even one or two degrees in ocean temperature can create vast dead zones uninhabitable by fish, including those used in food production. Higher temperatures will also render much of the equatorial region uninhabitable, in addition to converting much of the farmland of the Americas into a semiarid wasteland incapable of supporting its current scale of production. Another effect has already been observed: the melting of the polar ice caps. As this water pours into the oceans, the surface level will rise by as much as several feet, submerging nearly all coastal cities, which include some of the world's most populous.

Perhaps the most threatening aspect of global warming is its self-perpetuation. As temperatures rise, greenhouse gases trapped in the **permafrost** of northern latitudes are released, accelerating global warming. This process has already begun: entire towns in Alaska, populated mostly by Inuit and other natives, have been forced to relocate as their houses, schools, and even roads and trees sink lopsidedly into the softening earth.

centers in the late nineteenth century: air pollution. When particulates from burned fossil fuels accumulate in the air under certain meteorological conditions, they result in smog—a thick atmospheric mixture of smoke and fog that contributes to lung

diseases such as emphysema, asthma, and lung cancer. In addition, air pollution from coal-burning energy plants and factories can combine with clouds to produce highly corrosive acid rain, which harms plant life and eats away at buildings and cars.

Air pollution varies by the size of the city, the industries located there, and geographical factors. Some of the worst air pollution in the Americas is found in Los Angeles, California, and Mexico City, which is the largest city by population on either American continent.

HARMFUL CHEMICALS

The development and use of synthetic chemicals lies at the heart of many environmental problems of the twentieth century. Often, a new chemical substance is discovered or invented that is useful in industry, but turns out, several years after it has been widely adopted, to have devastating effects on the environment.

Chlorofluorocarbons (CFCs) are one such substance. Developed in the late 1920s, CFCs were commonly used as a propellant and refrigerant in succeeding decades. In the 1970s, however, scientists observed a disturbing drop in concentrations of ozone in the earth's stratosphere. Ozone is a molecule of three oxygen atoms that continually breaks up and reforms in the stratosphere, absorbing upward of 99 percent of the sun's harmful, cancer-causing ultraviolet rays. Scientists determined that CFCs released into the atmosphere were the culprit. The 1985 discovery of a large hole in the ozone layer over Antarctica, caused by CFCs in the upper atmosphere, shocked the world. More than forty nations, including the United States, signed the 1987 Montreal Protocol, which limited the use of CFCs in manufacturing and established a schedule to phase them out completely. Although the ozone layer may not recover completely for many decades, or even centuries, the concentration of ozone-depleting chemicals in the stratosphere has already declined. In 2003, scientists announced that the ozone depletion rate had slowed considerably since 1990.

Other highly toxic substances that have been banned or otherwise restricted include asbestos (an insulator and flame retardant), dichloro-diphenyl-trichloroethane, or DDT (a pesticide), and dioxins (highly toxic by-products of industrial processes).

THREATS TO WILDLIFE

The unrestricted development of wilderness land over the past two centuries, combined with many of the foregoing factors, has initiated a period of mass extinction of wild plants, insects, and other animals in the Americas as well as worldwide. Some biologists have estimated that at the current rate of extinction, fully half of the world's wild species might disappear within the next century. Much of this extinction is due to habitat loss and pollution. The majority of it occurs in South America, partly because the Amazon River basin is home to a disproportionately large number of species. Species that have gone extinct in the Americas as a result of human activity include the passenger pigeon (1914), Newfoundland wolf (1911), Caribbean monk seal (1952), Carolina parakeet (1918), and golden toad (1989).

See also: Argentina; Brazil; Canada; Colonization; Cuba; Economic Development and Trade; First Nations; Haiti; Native Americans; Russian Settlements; St. Lawrence Seaway; Technology and Inventions; United States.

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Exploration

The existence of the Americas came as a great shock to the first European explorers, but the surprise quickly gave way to excitement and enthusiasm for exploration itself. During the Age of Discovery, from the fifteenth to the seventeenth centuries, glory, fortune, and religious duty drove many remarkable explorers across the face of these vast new territories.

SPANISH EXPLORERS

Europeans first set out into the Atlantic in search of sea routes to India and Asia. Christopher Columbus convinced King Ferdinand and Queen Isabella of Spain to finance such an expedition. Setting out from Palos in southwestern Spain on August 3, 1492, he hoped to reach Japan, or, if he missed it, China. On October 12, he landed on what is now the island of San Salvador in the Bahamas. Exploring further, he mistook Cuba for the southeastern promontory of Asia. Columbus returned on three more voyages in 1493, 1498, and 1502, claiming Cuba, Hispaniola, and several other islands for Spain.

The Conquistadors

Later Spanish exploration cannot be separated from conquest. The **conquistadors**, military commanders seeking land for their sponsors and personal riches, poured into Cuba and Hispaniola and then into Central and South America.

Vasco Núñez de Balboa, a strong military leader and explorer, was the first European to see the Pacific Ocean. He arrived there on September 25, 1513, after several years of pacifying native tribes in Panama. This achievement led to the conquest of South America soon thereafter.

From 1519 to 1521, Hernán Cortés made his way into the heart of the Aztec Empire in what is now Mexico. Remembered more for his ruthless annihilation of the empire, he also helped map the human and physical

geography of the region. Francisco Pizarro followed suit in South America. After several abortive expeditions in the 1520s, he secured royal backing for an extensive journey into what is now Ecuador and Peru in 1532. He succeeded in subjugating the Incan Empire within three years, and the bases he built opened up the interior of South America to Spanish exploration and conquest.

Spanish explorers also moved into North America. Hernando de Soto, a seasoned explorer of Central America, led the largest Spanish expedition to date from 1539 to 1542 through the southeastern United States and was the first European to encounter the Mississippi River.

PORTUGUESE EXPLORERS

Although most of Portugal's great explorers concentrated on an eastern route to Asia, one is notable for his contributions to American exploration. Ferdinand Magellan, a Portuguese-born navigator sailing for both Portugal and Spain, explored the east coast of South America in 1519–1520, probing rivers in the hope of finding an easy route to the Pacific. On November 1, he sailed through the strait later named for him at the tip of the continent and passed into the Pacific, which he named for its comparatively peaceful waters.

FRENCH EXPLORERS

France, too, sought to discover a lucrative sea route to China. Giovanni da Verrazzano,

EXPLORING THE AMERICAS

1492 Christopher Columbus lands on island he names San Salvador (present-day Bahamas), mistaking the Caribbean islands for Asia

1497 John Cabot lands somewhere on Labrador or Newfoundland, claiming the area for England

1513 Vasco Núñez de Balboa reaches what is today Panama and sees the Pacific Ocean

1519–1521 Ferdinand Magellan explores the east coast of South America, passing on to the Pacific; Hernán Cortés defeats the Aztecs

1532–1535 Francisco Pizarro defeats the Incas and explores the Andes

1534 Jacques Cartier explores the St. Lawrence estuary for France

1539–1542 Hernando de Soto searches for gold in southeastern United States; discovers Mississippi River

1576 Englishman Sir Martin Frobisher explores what is now Frobisher Bay in Canada

1585–1587 John Davis explores Cumberland Sound and western shore of Greenland for England

1610 Henry Hudson explores what is today Hudson Bay for England and is abandoned by mutinous crew

1728 Vitus Bering sails between Alaska and Siberia

1804–1806 Meriwether Lewis and William Clark journey from Ohio to the Pacific Ocean

1969 *Apollo 11* mission lands safely on the moon; Neil Armstrong is first human to set foot on extraterrestrial body

1981 *Columbia* first space shuttle to make the trip to space and return

1990 Hubble Space Telescope first large optical space telescope to be launched

2004 *Cassini-Huygens* first spacecraft to orbit Saturn

2004 *Spirit* and *Opportunity*, two rovers that comprise NASA's Mars Exploration Rover Mission, land successfully on Mars and begin exploring

an Italian explorer in France's employ, became the first European to explore the North American coastline. He traveled from Florida to Newfoundland in 1524, recording vivid if geographically ambiguous descriptions of the flora, fauna, and Native Americans he observed along the way.

In 1534, Jacques Cartier was commissioned to search for gold, spices, and a sea route to Asia in the northern reaches of the new continent. He explored parts of Newfoundland and the Gulf of St. Lawrence, then returned to France. In 1535–1536 and

1541–1542 he made two more voyages, sailing far up the St. Lawrence River and establishing bases at Montreal and Quebec. During these voyages, he provoked the hostility of the Iroquois by taking several of their chiefs hostage. The Iroquois told him that gold, silver, and spices lay farther inland, but Cartier never ventured beyond the settlements he founded.

ENGLISH EXPLORERS

John Cabot, an Italian who sailed under the auspices of King Henry VII, also sought a sea



The Spanish conquistador Francisco Pizarro seizes Atahualpa, last king of the Inca, at the Battle of Cajamarca on November 16, 1532. Commanding fewer than 1,500 Spanish soldiers and native allies, Pizarro captured the capital of Cuzco and toppled the vast Inca Empire. (Time & Life Pictures/Stringer/Getty Images)

route to Asia. Departing from Bristol, England, he made landfall somewhere in Labrador or Newfoundland on May 1497 in one small ship with a crew of only eighteen. Cabot claimed the land for England and attempted to return in 1498, but his fate is unknown.

English exploration focused on discovering the elusive Northwest Passage, a sea route to Asia around North America. A number of English explorers probed the bays and lakes of northern Canada and Greenland without success. Among these, the most famous are Sir Martin Frobisher, John Davis, and Henry Hudson, all of whom believed that there was such a passage, though they could not find it. In 1610, Hudson and his crew sailed into what is now called Hudson Bay and began mapping the coast. His ship became stuck in the ice, and the crew moved ashore for the winter. In spring 1611, the crew, worn down by the harsh winter, mutinied because they suspected Hudson of hoarding food. Hudson, his son, and seven crew members were cast adrift in a small open boat in the bay that was later named for him.

RUSSIAN EXPLORERS

In 1728, a Danish explorer named Vitus Bering sailed through the strait separating Alaska and Siberia on behalf of the Russian czar Peter the Great. Though he was not the first to sail through the Bering Strait, as it was later named, Bering's explorations set the stage for Russian settlements in North America. He returned to the area on a long voyage from 1733 to 1743, and died when his ship crashed on what is now known as Bering Island.

AMERICAN EXPLORERS

A number of intrepid Americans explored North America as settlers pushed west. The most famous of these were Meriwether Lewis and William Clark. Thomas Jefferson commissioned their expedition (1804–1806) to explore the upper reaches of the Louisiana Purchase, the enormous territory France had sold to the United States in 1803. Dubbed the Corps of Discovery, Lewis and Clark's small party followed the Missouri and Columbia rivers to their sources and provided invaluable knowledge of



INTO THE 21ST CENTURY

Exploring Space

On October 4, 1957, a new era of human exploration began with the Soviet launch of the first artificial space satellite, *Sputnik 1*. The event set off the so-called space race between the United States and the Soviet Union, as each superpower sought to establish technological superiority in space as part of an overall effort to achieve military superiority.

Sputnik 1 sparked a crisis in the United States that resulted in the establishment of the National Aeronautics and Space Administration (NASA), an agency devoted to space exploration. NASA soon became one of the premier space agencies in the world.

Among NASA's crowning achievements was a manned lunar landing. Eight years after President John F. Kennedy declared the goal of "landing a man on the moon and returning him safely to the earth" before the end of the decade of the 1960s, NASA launched *Apollo 11* on July 16, 1969. The crew was made up of three veteran astronauts: Neil Armstrong, Buzz Aldrin, and Michael Collins. Five days later, Armstrong and Aldrin set foot on the lunar surface.

In September 1977, NASA launched *Voyager 1*, a robotic space probe that became the first to provide detailed pictures of the solar system's gas giants, Jupiter and Saturn, and their moons. Headed out of the solar system as of 2007, *Voyager 1* is the farthest artificial object from Earth as well as the longest continually operated space vessel.

NASA pioneered another first in April 1981, when the space shuttle *Columbia* became the first reusable manned spacecraft to launch into space and return safely. Space shuttles offered three key advantages over previous spacecraft: they were safer because they could land like conventional planes; they had longer life spans because they were reusable; and they could function as temporary space stations, supporting astronauts for weeks at a time while they conducted experiments and made observations.

In 1990, NASA placed into orbit the Hubble Space Telescope, a sophisticated observatory that has revolutionized astronomy by returning astonishing images of distant, deep-space objects, including proto-stars in the Eagle Nebula and galaxies billions of light years away.

Rocky Mountain geography. Although they were not the first to make the journey to the Pacific Ocean (a Scotch-Canadian explorer, Alexander MacKenzie, had pioneered a route through Canada to the Pacific in 1793), Lewis and Clark inaugurated a new era of exploration and settlement.

EXPLORATION TODAY

Apart from remote areas of the Amazon River basin and northern Canada, most of

the Americas were explored by the early twentieth century. The exploratory spirit has not dwindled, however, but shifted focus. The ocean depths and space draw the most attention from contemporary explorers.

In 1932, two Americans, inventor and deep-sea diver Otis Barton and naturalist and explorer William Beebe, set a new record in ocean exploration when they descended to 3,028 feet (923 m) in a bathysphere, a deep-sea vessel Barton had invented four

years prior. This technical achievement stimulated great interest in the possibilities for undersea exploration. Today, even greater depths have been explored with robotic deep submergence vehicles (DSVs).

Space exploration became possible with the invention of the liquid-fuel rocket in the early twentieth century, a breakthrough largely attributable to an American scientist, Robert H. Goddard. Since the 1950s, the National Aeronautics and Space Administration (NASA), a government agency of the United States, has been a leading force in space exploration, landing the first man (Neil Armstrong) on the moon in 1969. NASA also launched the probe that has traveled farthest into space (*Voyager I*) in 1977, and established orbit-

ing observatories such as the Hubble Space Telescope (1990) that have contributed invaluable data about deep space objects such as pulsars and distant galaxies.

See also: Brazil; Canada; Colonization; Cuba; Economic Development and Trade; First Nations; Haiti; Native Americans; Russian Settlements; St. Lawrence Seaway; Technology and Inventions; United States.

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Falkland Islands

An archipelago located about 300 miles (480 km) east of the Argentinean coast in the South Atlantic Ocean. These islands (Islas Malvinas in Spanish) are claimed by both Great Britain and Argentina. The two largest islands, East and West Falkland, are used mainly as pasture for approximately half a million sheep, while the human population, chiefly of British descent, hovers at 3,000. Stanley, the capital and only town, is located on East Falkland. The total land area of the Falklands is about 4,700 square miles (12,200 sq km).

The Falklands are known primarily as the object of the 1982 war between Argentina and Great Britain, a conflict whose roots lay in the early nineteenth century. Following its independence in 1816, Argentina laid claim to the Falklands in 1820. In 1831, a U.S. warship destroyed the chief settlement on East Falkland in retaliation for the Argentinean arrest of three American vessels in the area. Britain then invaded in 1833 and expelled the remaining Argentinean residents. A small, self-supporting British community had established itself on the islands by the end of the century.

A century and a half of diplomatic dispute followed this invasion, but Britain refused to

acknowledge Argentine claims to the islands. In 1982, the military government of Argentina, led by General Leopoldo Galtieri, sought to bolster support for its rule by reclaiming the islands by force. On April 2, Argentinean troops seized control of Stanley, and by the end of the month more than 10,000 troops occupied the rest of the islands. In response, Britain sent a naval task force. Combat continued through May, and both sides lost several warships. Then, after British forces established a beachhead on the north coast of East Falkland on May 21, Argentina rapidly lost ground in the conflict and surrendered on June 14. Nearly 750 Argentinean and 260 British troops died in the war.

The loss of the Falklands was catastrophic for Argentina's military government, and civilian rule returned to the country in 1983. Nevertheless, the dispute over the Falklands continues today: in 2007, Argentina renewed its claims to the islands, and Britain announced that it would seek to establish claims on the surrounding sea floor, which is believed to contain significant deposits of crude oil. Neither country appeared willing to with-

draw its claim, leaving the future of the Falklands uncertain.

See also: Argentina.

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First Nations

Legal term of ethnicity for the more than 600 bands of Native American peoples in present-day Canada, excluding the Inuit and Métis (people of mixed European and Native American ancestry). In Canada, the term "Native American" is understood to refer only to the **indigenous** peoples living in the present-day United States, while "Indian" refers specifically to First Nation peoples. Approximately 600,000 people are of First Nations descent today.

All First Nations have certain universal rights shared by all Canadian citizens, such as the right to vote in federal elections. Many of these rights were only acquired in the latter half of the twentieth century, when the 1867 Indian Act, a law that established the legal identity of First Nations peoples, was amended several times to eliminate discriminatory provisions. For example, a 1985 amendment preserved the First Nations status of native women who married nonnatives; prior to this amendment, any such woman lost her status as an Indian, and her children would never acquire this status. Today, the Assembly of First Nations is the most prominent political organization representing the First Nations; it negotiates with the Canadian government and seeks to preserve Indian rights.

Culturally, First Nations can be classified into five broad groups on the basis of their traditional territories and ways of life: British Columbia Coast and Interior, Plains, Pla-

teau, Western Subarctic, and Woodlands and Eastern Subarctic.

First Nations of the British Columbia Coast include Salish, Squamish, Haida, and Tsimshian. Peoples of the British Columbia Interior, who live throughout the Canadian Rockies, include Tlingit, Ktunaxa, and other bands of Salish. Plateau people such as the Okanagan and Secwepemc, as well as other Salish bands, live in the southeast corner of British Columbia. Plains peoples include the Cree (at more than 120,000 members, the largest First Nation), Blackfoot, and Anishinaabe living in the Great Plains that extend through central Canada. Western Subarctic groups, including the Dunneza, Gwich'in, Kaska, and Dene, live in the boreal forest covering Canada's western provinces. Woodlands and Eastern Subarctic bands include the Algonquin, Ojibwa, Ottawa, Potawatomi, and Iroquois.

Today, most Indians live fully modern lives, working in all sectors of the Canadian

economy. They have preserved their traditional practices, however, and continue to teach their languages and customs to their children. Since the 1960s, First Nations populations have increased dramatically thanks to modern medical care. In general, however, Indians have a lower standard of living than nonnative Canadians and suffer from higher rates of alcoholism, diabetes, and other health problems related to extreme poverty; likewise, far fewer Indians graduate from high school or attend college.

The Royal Commission on Aboriginal Peoples was established in 1991 to study the socioeconomic problems faced by Indians; its 1996 report pointed out that Canada had never fully honored many of its original treaties with First Nations, and went on to

recommend full self-government for the First Nations as well as significant government grants to help combat poverty. However, these recommendations have yet to be fully implemented, and the problems First Nations face worsened at the end of the twentieth century.

See also: Canada; Colonization; Native Americans; Inuit.

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French and Indian War

Conflict between France and Great Britain fought from 1754 to 1763. The war originated in a territorial dispute over the upper Ohio River valley and concluded with the Treaty of Paris of 1763, in which France ceded most of its North American claims to Britain. The French and Indian War was part of the global conflict known as the Seven Years' War that involved many European powers.

BACKGROUND

By the 1740s, British colonists had begun to settle lands west of the Appalachian Mountains, while New France (France's North American territories, including Canada, the Maritime Provinces, and Louisiana) was lightly settled by comparison. France's trade network of Native American allies and fur trappers extended throughout its territory, however, and when British settlers moved into the upper reaches of the Ohio River valley, they threatened both to disrupt this network and to place the heart of the continent under British control.

In 1752 and 1753, two expeditions made up of French-Canadian soldiers and their

Ottawa allies ventured into the Ohio Country, killing Native Americans, trading with the British, and building several forts. Toward the end of 1753, Governor Robert Dinwiddie of Virginia ordered Major George Washington to carry a letter to the French commander at Fort Le Boeuf (near present-day Waterford, Pennsylvania), Jacques Legardeur de Saint-Pierre. The letter demanded the French withdraw from the Ohio Country, but Saint-Pierre ignored it.

EARLY PHASE

In 1754, Washington was sent with forty Virginian troops to negotiate boundaries with the French at Fort Duquesne (present-day

NORTH AMERICA BEFORE AND AFTER THE FRENCH AND INDIAN WAR, 1754 AND 1763

As a result of the Seven Years' War (1754-1763)—known in North America as the French and Indian War—Britain seized all French possessions in North America east

of the Mississippi River. Despite the complaints of English colonists, the British government refused to allow settlement of the newly seized lands west of the Appalachian

Mountains. The dispute over settlement of the so-called Northwest Territory contributed to the anti-British feeling that fueled the American Revolution.





TURNING POINT

Treaty of Paris, 1763

The Treaty of Paris, 1763, was signed on February 10 by Great Britain, Hanover (a state in what is now northwestern Germany that was part of the holdings of the British kings George II and George III), France, and Spain. This treaty, along with the Treaty of Hubertusburg (signed February 15, 1763), ended the French and Indian War, as well as the Seven Years' War of which it was part.

France lost most of its holdings in the Americas, ceding Canada and all its claims east of the Mississippi to Britain as well as the Caribbean islands of Grenada, Saint Vincent, Dominica, and Tobago. It also ceded lands it had gained since 1749 in India and the East Indies, and withdrew its forces from Hanover as well as several other German territories.

In return, Britain returned lands it had captured to French rule, including the Caribbean islands of Guadeloupe, Martinique, Marie-

Galante, and Désirade; St. Pierre and Miquelon, two islands off the coast of Newfoundland; and lands in West Africa and Brittany. It also ceded the Caribbean island of St. Lucia to France. Britain and Spain also traded territory: Britain returned the captured Spanish cities of Havana, Cuba, and Manila, the Philippines, and took control of Florida. In addition, France ceded the Louisiana Territory west of the Mississippi River to Spain.

This treaty also provided protection to Catholic French-Canadians, promising them the right to continue freely practicing their religion. Article IV of the treaty, which describes this protection, has been used in arguments for an independent nation of Quebec, since it provides the basis for a set of laws governing the province that are different in kind from those that govern the rest of Canada.

Pittsburgh); he was also tasked with building a road along the way that could accommodate greater numbers of troops. On May 28, his force stumbled upon a French militia near present-day Uniontown, Pennsylvania. Although it is uncertain which side fired first, a brief battle ensued. The British prevailed, mistakenly killing the French-Canadian commander Joseph Coulon de Villiers, Sieur de Jumonville, after he had surrendered. This skirmish, known today as the Battle of Jumonville Glen, was the first of the French and Indian War. The second, the Battle of the Great Meadows, took place on July 3 at Fort Necessity (near present-day Farmington, Pennsylvania), a crude, hastily erected fort to which Washington retreated after

the Battle of Jumonville Glen. The British were outnumbered and surrounded, forcing Washington to surrender on July 4.

The following year, Edward Braddock led a force of nearly 2,000 men to attack Fort Duquesne, but the French troops and their Ottawa, Ojibwa, and Potawatomi allies, all of whom numbered less than 900, advanced to the Monongahela River 9 miles (14 km) outside of Fort Duquesne in an ambush attempt. Despite being outnumbered, the French routed the British by using guerrilla-like tactics such as hiding behind trees and sniping commanding officers. Washington, who had attended Braddock as an aide-de-camp, managed to organize a rearguard and conduct an orderly retreat, for which he became known



English General James Wolfe dies on the Plains of Abraham during the historic Battle of Quebec on September 13, 1759. British troops succeeded in capturing the city, marking a major turning point in the French and Indian War and opening the way for the British conquest of Canada. (Benjamin West/The Bridgeman Art Library/Getty Images)

as the Hero of the Monongahela. Braddock was killed, and the battle was a severe setback for the British.

BRITISH SUCCESSES

In 1756, Britain officially declared war on France, and fighting began in Europe between the two nations. France devoted most of its resources to the European arena, which set the stage for British success in the French and Indian War. In 1757, the new British minister of state, William Pitt the Elder, recognized that victory in North America would guarantee Britain status as a great imperial power. He ex-

panded the British army in North America and ensured that it was fully supported with equipment and provisions.

Aided by effective naval blockades of New France, the British won key battles at Fort Louisbourg (July 1758), Fort Duquesne (November 1758), Fort Ticonderoga (July 1759), and Fort Niagara (July 1759). The war's climactic battle was the Battle of Quebec (September 13, 1759), in which both commanders, James Wolfe and Louis-Joseph de Montcalm, were killed. The surrender of Montreal in 1760 ended the major fighting in North America, although the war was not officially concluded until 1763.

CONCLUSION AND AFTERMATH

The Treaty of Paris, signed on February 10, 1763, officially ended the French and Indian War. France ceded New France as well as its claims to all territory east of the Mississippi River to Britain, while Britain agreed to allow its new French-Canadian subjects to continue practicing Roman Catholicism.

The French and Indian War had two far-reaching consequences. It made Britain the supreme European power in North America, but put such a strain on its finances that it levied a number of new taxes on the thirteen colonies along the Atlantic Seaboard. In turn, discontent over these taxes prompted the colonists to revolt, launching the American Revolution in 1775. In addition, the war provided many **colonial** soldiers,

including Washington, with military experience that they would use to great effect against the British.

See also: American Revolution; Canada; Colonization; Economic Development and Trade; Native Americans; Quebec Separatist Movement; St. Lawrence Seaway; United States.

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Global Warming

See Environmental Issues.

Government

Most modern governments in the Americas fall into one of two distinct but related democratic traditions that can be traced to differences in **colonial** rule. The Anglo-American tradition has resulted in stable governments and peaceful transfers of power, whereas the Latin American tradition has been marked by violent revolution and autocratic regimes. The governments of a few states, such as Cuba and French Guyana, do not follow either tradition, though they share some characteristics and even origins.

UNITED STATES

Since its earliest days, even in colonial times, the United States has enjoyed a great deal of political independence. The English colonial system operated through royal charters, legal instruments establishing the independent authority of colonial communities. Many American colonies were founded with charters that granted a large amount of discretion in local government. These governments usually consisted of democratic assemblies, and the tradition of

autonomy grew so strong that the British attempt to impose stricter taxes on the colonies ultimately provoked the American Revolution (1775–1783).

The U.S. Constitution is a milestone in the history of government. The founders of the republic wanted to prevent precisely the kind of autocratic rule that allowed the British Crown to impose its will on the colonies. Thus, the U.S. federal government is a carefully structured system of branches whose powers and responsibilities restrain each



GREAT LIVES

Sandra Day O'Connor (b. 1930)

The first woman to serve as a justice of the U.S. Supreme Court (1981–2006), Sandra Day O'Connor was known for her moderate stances and carefully reasoned opinions on controversial topics. Born in El Paso, Texas, on March 26, 1930, she grew up in Arizona and earned undergraduate and law degrees from Stanford University in the early 1950s.

Although her early career in law was frustrated because no firm would hire women, she eventually managed to obtain positions as deputy county attorney of San Mateo County (CA), a civilian attorney for the U.S. Army in Germany, and assistant attorney general of Arizona.

O'Connor's career entered a new phase in 1969 when she was appointed to the Arizona State Senate. Four years later, she became the first woman in the United States to serve as state senate majority leader. In 1975, she became a judge and served on the Superior Court, followed by the Arizona Court of Appeals.

O'Connor became the first woman to sit on the Supreme Court when President Ronald Reagan nominated her and the U.S. Senate unanimously approved the appoint-

ment on September 21, 1981. O'Connor immediately faced intense public scrutiny of a kind and scope endured by no previous Supreme Court justice. This scrutiny might have had an influence on her opinions and decisions, which she took on a case-by-case basis, interpreting the law very narrowly and avoiding generalizations that might indicate any personal bias. Critics pointed out that this approach allowed her to contradict previous cases at will, while supporters saw it as a rigorous commitment to the objective interpretation of the law. In any case, O'Connor became a highly visible public figure because her moderate stance often gave her the swing vote on controversial cases.

O'Connor was treated for breast cancer in 1988, prompting widespread and persistent speculation about her retirement. However, she went on to serve another eighteen years before retiring in 2006. Because Supreme Court justices usually fill lifetime appointments until they are physically or mentally incapable of carrying out their duties, O'Connor's early retirement was unusual. Her husband had been diagnosed with Alzheimer's Disease, and she wanted to care for him.

other's. State governments all follow a similar model established in their state constitutions, though each has adapted this model individually.

The federal government has three main branches. Congress, the legislative branch, is **bicameral**, consisting of two houses, or elected representatives (senators) from each state in the Senate and a variable number based on state population in the House of Representatives (representatives).

Laws are introduced and voted on in Congress. The second branch, the executive, is charged with the enforcement of the law. The president and vice president, the leaders of the executive branch, are elected through a system known as the electoral college; each state has a number of electors determined by its population, and typically, all the electors of a state cast their votes for the candidate who receives the majority of the popular vote. This system sometimes

elects a president who paradoxically has not received the majority of the popular vote nationally. The third branch, the judiciary, consists of the Supreme Court and lower regional court systems known as circuits. The judiciary's job is to interpret the law. Except during the American Civil War (1861–1865), the U.S. government has remained in continuous and peaceful operation for more than 200 years.

CANADA

Colonists who settled in what is now Canada experienced an autonomy similar to that of their counterparts in the British colonies to the south. France, the first nation to send colonists there, was interested in establishing and profiting from an extended trade network rather than settling the land. When Britain took control of these territories in 1763, following the French and Indian War, it established a system similar to that of its other American holdings.

In 1867, the British Parliament passed the British North America Act (known today as the Constitution Act), which united the three British North American colonies of Canada, New Brunswick, and Nova Scotia. This measure, which served as Canada's de facto constitution, set up a parliamentary system of government that mirrored that of the United Kingdom. It effectively made Canada self-governing, though it lacked the power to amend its laws until the 1982 Canada Act, or Constitution Act. This British legislation finally made Canada completely independent of the United Kingdom.

Today, Canada's government is somewhat more complicated than that of the United States. Officially, Canada is a constitutional monarchy, recognizing the king or queen of the United Kingdom as its head. Practically, however, Canada operates as a democratic republic. The executive branch of government is headed by a prime minister chosen from the

majority party in parliamentary elections, who appoints a governor-general representing the monarch, an essentially ceremonial position. The legislative branch, the Parliament of Canada, is bicameral, consisting of an elected House of Commons and an appointed Senate. The House of Commons wields more power, including the power to introduce bills that make use of public funds.

Canada consists of 10 provinces and 3 territories, similar to U.S. states and territories. Each province has a unicameral legislative body from which a premier is selected. The territories are administered by the federal government, though they have considerable control over local affairs.

LATIN AMERICAN DEMOCRACIES

Latin American colonial governments were generally much less independent than those of the British colonies. From the sixteenth through the early nineteenth centuries, Spain and Portugal maintained strict and direct political and economic control over their colonies. This alienated the **creoles**, American-born members of the Iberian nobility, who eventually led the revolutions that freed Latin America.

After throwing off Spanish and Portuguese rule in the early nineteenth century, the sovereign nations of Bolivia, Argentina, Chile, Colombia, Mexico, Paraguay, Venezuela, Peru, Ecuador, and Brazil faced a difficult task: the design of new governments. Most early governments were democratic republics along the lines of the United States or France. In most cases, however, the executive branch was weak, most notably in Mexico and Venezuela. This feature crippled these governments, and new constitutions were written to correct the imbalance.

Caudillismo and Military Dictatorships

Latin American nations have maintained their basic democratic identity only with

great effort and sacrifice. A number of countries have suffered through periods of military or autocratic rule. This could be explained, at least in part, by the nature of colonial rule, which was always firmly structured around the person of the monarch; the British colonies, by contrast, were allowed great latitude in managing themselves. A government organized around a central, strong personality was therefore a more familiar model for Latin Americans.

Most of Latin America experienced some form of this phenomenon in the nineteenth century. It was called *caudillismo*, after **caudillos**, militia leaders who acquired political power through force. By the beginning of the twentieth century, military dictatorships ruled both Mexico and Venezuela, while **oligarchies**—governments formed from a small elite—ruled Brazil, Argentina, and Chile.

Although the Mexican Revolution of the 1910s restored democracy of a sort to Mexico, the post-World War II period saw the rise of numerous other military dictatorships in Latin America, most notably that led by Augusto Pinochet in Chile in 1973. The success of his regime sparked a wave of similar governments throughout the region, until they outnumbered democracies by the mid-1980s.

During the 1990s, however, a resurgence of largely left-wing political movements reinstated populist democracy as the typical Latin American model of government. Since then, a number of firsts in American

government have occurred in Latin America, including the first female president (Violeta Barrios de Chamorro), elected in Nicaragua in 1990, and the first Native American president (Juan Evo Morales Ayma), elected in Bolivia in 2005.

OTHER GOVERNMENTS

Cuba is the major exception to the democratic rule in the Americas. For half a century, it has been the only persistent **socialist** republic in the hemisphere, initially modeled on Eastern European Soviet states but forced into a more liberal form in the 1990s. A Marxist government ruled Grenada starting in 1979, but was removed from power by a U.S.-led invasion in 1983.

Several other nations are also exceptions: French Guiana is a department of France, while a number of Caribbean islands are protectorates of the United States.

See also: American Revolution; Argentina; Brazil; Canada; Colonization; Communist Movements; Cuba; Democracy; French and Indian War; Haiti; Latin American Revolutions; Mexican Revolutions; United States.

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Haiti

Caribbean country that occupies the western third of the island of Hispaniola as well as several smaller islands. Haiti is 10,700 square miles (27,700 sq km) in area and home to approximately 8.8 million people, all of whom speak Haitian Creole (or *Kreyol*) or French. Most Haitians trace their ancestry to African slaves imported by France in the sixteenth and seventeenth centuries.

Haiti was the first American nation to become independent through a successful slave revolt but today faces severe economic and social problems. It is the poorest nation in the Western Hemisphere.

Haiti's history exemplifies the radical societal shifts that occurred in the Americas during the **colonial** period and afterward. At the time Christopher Columbus landed on Hispaniola in 1492, the island was home to as many as several million Taíno and Ciboney. Within a century, these natives had all but disappeared because of disease and the brutal conditions under which they were forced to labor by the Spanish. By the mid-sixteenth century, French pirates had entrenched themselves in the western half of the island. They eventually forced Spain to cede the western third of the island to France in 1697.

France renamed its new possession Saint-Domingue. With the labor of hundreds of thousands of imported African slaves, it became France's most prosperous colony in the Americas, producing sugar, coffee, indigo, cotton, and cacao. The terrible conditions under which the slaves worked finally prompted them to revolt, led by Toussaint L'Ouverture and **mulattoes** called *affranchis*. The Haitian Revolution lasted from 1790 to 1803, when the French surrendered and retreated. The nation of Haiti (derived from an Arawak word) was declared on January 1, 1804.

Over the next century, the gap between

the white and mulatto elite and the vast numbers of black poor grew wider. The United States attempted to gain control of Haiti toward the end of the nineteenth century and succeeded in occupying it from 1915 to 1934. A brief period of political instability ensued before François Duvalier (known as "Papa Doc") was elected president in 1957. He quickly established a police state, declaring himself president for life and ruling the nation through terrorist paramilitary groups. His son, Jean-Claude Duvalier ("Baby Doc"), succeeded him in the 1970s but fled in 1986 in the face of mass demonstrations.

Jean-Bertrand Aristide, a Roman Catholic priest, was elected president in Haiti's first free elections in 1990. His reform policies alienated the wealthy elite, who with U.S. backing deposed him in 1991. U.S. troops occupied Haiti in 1994, but Aristide was once more elected president in 2001. Haiti's economic and social problems had spun out of control, meanwhile, and Aristide finally was forced to flee the country in February 2004.

Today, Haiti is a country in turmoil. Its industry and environment are devastated, and its people suffer from widespread desperation and violence. To date, international aid has had little effect in mitigating the dire circumstances.

See also: Agriculture; Colonization; Culture and Traditions; Language; Religion.

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Illegal Aliens

Term for immigrants, sometimes call undocumented residents, who have entered a country illegally or who have overstayed their period of legal residence. Wealthier nations such as Canada and the United States face increasing numbers of illegal aliens, chiefly from Mexico, Central American, and South American countries. Because they are not legally allowed to live or work in their country of residence, illegal aliens often take low-profile, low-paying jobs that offer no benefits such as health insurance.

The issue of illegal aliens is highly controversial. On the one hand, these immigrants provide a sizable pool of cheap labor, leading to higher profits for businesses that employ them. They also pay significant amounts in taxes, although there is some debate as to whether their contributions outweigh the cost of the few public services, such as emergency health care, they do make use of. Some also argue that illegal aliens take jobs that would otherwise go to legal residents; however, the nature of these low-paying, physically demanding jobs (especially seasonal agricultural work such as picking berries or harvesting grapes) calls this claim into question. To attract legal workers, many businesses would have to increase the pay for these jobs or offer benefits. Either move would make the business less profitable.

Illegal aliens are motivated by the same factors that drive legal immigrants to other

nations: war, social instability, dire poverty at home, or the promise of a more prosperous life in a nation that offers greater potential for economic advancement.

It has been estimated that upward of 40 percent of immigrants to the United States are illegal aliens from Mexico and Central America. Of the approximately 12 million undocumented residents in the United States, fully half or more are Mexican. Canada's population of illegals, while not as great as that of the United States, still numbers in the hundreds of thousands. The only other countries in the Americas to face this problem are Argentina and Mexico, both of which receive thousands of illegal aliens annually, chiefly from Central and South American countries.

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Immigrants and Immigration

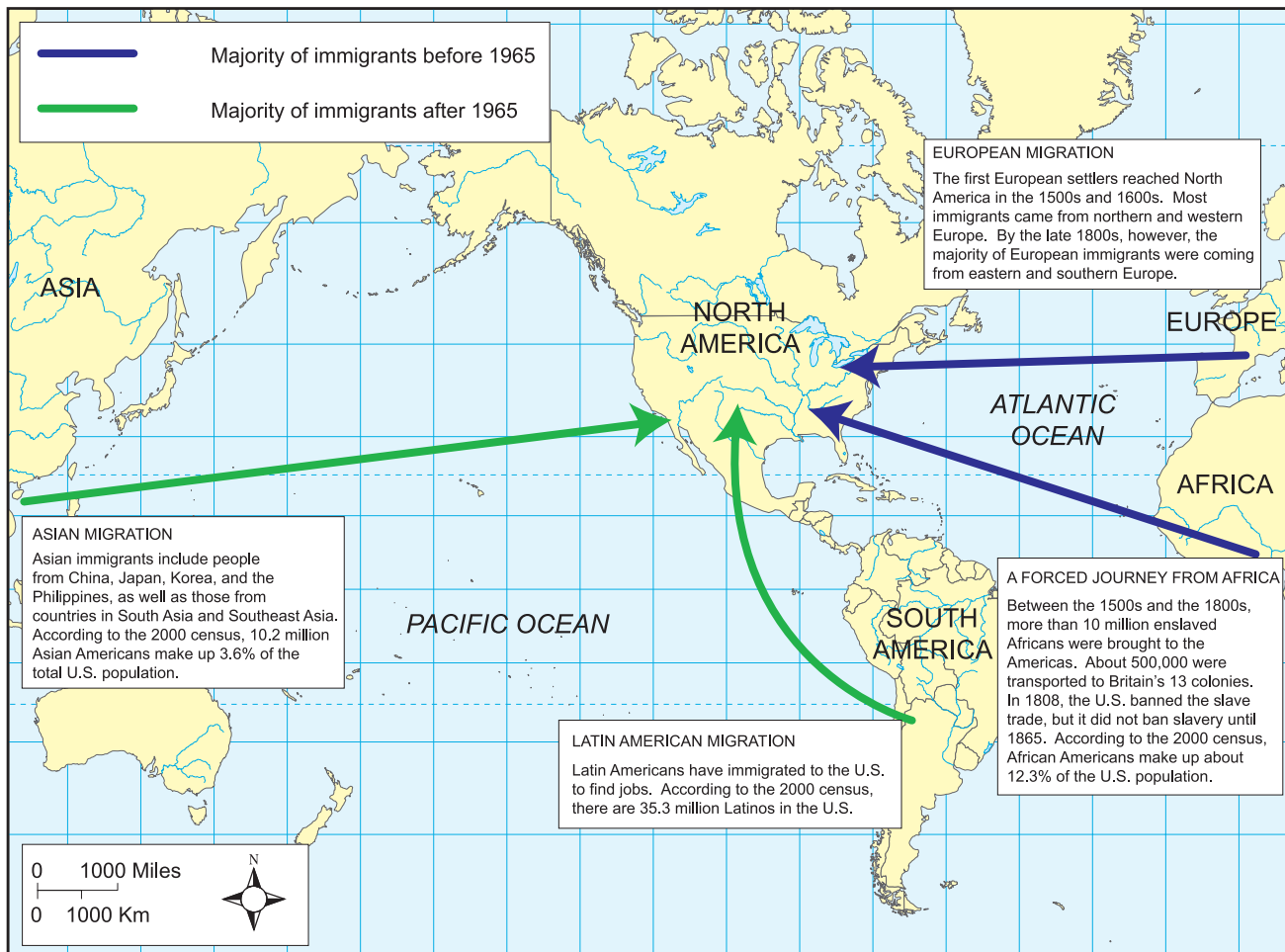
Those who settle in another country, and the process of entering and settling in another country, respectively. The numerous causes of immigration are broadly defined as either “push” (those that force immigrants to leave their home country) or “pull” factors (those that make a country attractive to immigrants).

SOURCES OF U.S. IMMIGRATION

Prior to the Immigration and Nationality Act of 1965, more than 60 percent of U.S. visas for countries outside the Western Hemisphere were granted to immigrants from the United

Kingdom and Germany. Before the act, more than half of all U.S. immigrants arrived from Europe, while 25 percent originated in Latin America, and just 6 percent came from Asia. By the 1980s, only 11

percent of new U.S. immigrants were European; Latin American and Asian nations each accounted for more than 40 percent of new arrivals.



Immigration has been a key element in the history of the Americas. Tens of millions of immigrants furnished the United States and Canada with cheap labor and contributed to the rich social fabric that is characteristic of those nations, while Spanish and Portuguese immigration to the rest of the Americas resulted in a more or less rigid

class system that survived until the twentieth century.

EARLY IMMIGRATION

Before the establishment of independent nations in the Americas, beginning in the late nineteenth century, immigration consisted primarily of Europeans who settled in

the colonies controlled by their home countries. As the economic viability of these colonies became apparent, immigration began to increase steadily.

A number of significant waves of immigration occurred throughout the Americas as the result of push and pull factors. One example of the former, the American Revolutionary War, sent tens of thousands of British loyalists into Canada, where their presence helped solidify British dominance over the French population. Examples of the latter, the Spanish conquests of Mexico and Central and South America and the Brazilian sugar boom, drew hundreds of thousands of Spaniards and Portuguese hoping to make their fortunes.

IMMIGRATION SINCE THE NINETEENTH CENTURY

After achieving independence, many of the new nations of the Americas established liberal immigration policies in hopes of settling their vast territories, thereby developing their economies and strengthening their position in the world.

Latin America

Latin American nations experienced significant immigration from Europe, especially Spain and Italy, in the nineteenth century. Since the beginning of the twentieth century, they have also welcomed hundreds of thousands of immigrants from East Asia, the Middle East, Africa, and Eastern Europe.

Brazil

After slavery was abolished in 1888, Brazil needed a new source of labor in order to support its largely agrarian economy. Early in the nineteenth century, Spaniards and Italians made up the bulk of Brazilian immigrants, but were overtaken in the 1920s by Portuguese and Japanese. From the 1970s on, Brazil's immigration profile shifted to in-

clude Middle Easterners such as Lebanese and Syrians as well as Latin Americans fleeing despotic regimes in Chile, Argentina, and elsewhere. The resulting mix of cultures and social practices in Brazil is second only to that of the United States in terms of diversity. However, interracial marriage is much more socially acceptable and therefore commonplace in Brazil.

Argentina

Since its founding, Argentina has maintained a relatively liberal immigration policy. It was hoped that wealthy and well-educated European immigrants would help settle the countryside, which was mostly wild, occupied by native peoples, or dominated by local strongmen called **caudillos**. The majority of immigrants to Argentina came from Spain and Italy; nearly 3 million of these moved there from 1895 to 1947. Immigration to Argentina is also notable because of its Jewish element. After the United States, France, Israel, and Russia, Argentina has the world's largest Jewish population, about half a million, making it the largest in Latin America.

Mexico

The largest immigrant groups in Mexico have come from other American nations, namely the United States (more than 1 million), Argentina (more than 500,000) and Central American states. Push factors such as poor economic conditions and despotic governments bring other Latin Americans to Mexico, while pull factors such as a comparatively lower cost of living generally explain North American immigration.

Canada

Since Canada attained political independence only within the past century, immigration has been comprised largely of peoples from the British Isles. Hundreds of thousands of

Scottish and Irish immigrants came to Canada in two waves, one occurring after the War of 1812 and the other during the Irish Potato Famine in the mid to late 1840s. Many of these settled in Labrador, Newfoundland, Nova Scotia, and other parts of northeastern Canada. Britain has sent a steady stream of immigrants to Canada, and most Canadians today trace their ancestry to these immigrants.

Three significant waves of immigration later transformed Canada into a truly multicultural nation. The first and second, just prior to World War I and at the end of 1950s respectively, brought approximately 750,000 Europeans of various nationalities. The third began in the 1970s, when new policies eased immigration restrictions. Since then, the number of Canadian immigrants has stabilized at approximately 250,000 per year. Most of these come from China, Africa, and the Middle East. The majority of these have come for economic reasons, although Canada hosts a great number of refugees as well.

United States

Of all the nations of the Americas, immigration has had the most dramatic impact on the United States, whose open society and economic opportunities make it an attractive destination. Immigration increased slowly but steadily over the first three decades of the 1800s, growing from about 20,000 per year to 60,000, although exact figures are unknown because accurate records were not kept until later. Immigration exploded in the 1840s with the Irish Potato Famine; more than 700,000 Irish came to the United States during that decade out of an approximate total of 1.7 million. Sub-

sequent waves brought millions of Chinese, Germans, French Canadians, Eastern European Jews, Italians, Eastern Europeans, and Mexicans to the country. A shift from “old immigration” (from affluent Western European nations with cultures similar to that of the United States) to “new immigration” (primarily from Southern and Eastern Europe) at the end of the nineteenth century generated new tensions in U.S. society, resulting in the passage of laws severely restricting immigration that were eased only in the 1950s.

Since the 1980s, the largest single source of immigrants to the United States has been Mexico, followed by China, India, and the Philippines. The number of legal immigrants has risen to well over 1.25 million per year. A significant number of these are refugees. Since World War II (1941–1945), the United States has led the world in accepting refugees, and it is estimated that several million have become U.S. citizens since the mid-1980s. The fastest-growing ethnicity is Hispanic, thanks in large part to the massive immigration from Mexico.

See also: American Revolution; Argentina; Brazil; Canada; Colonization; Economic Development and Trade; Illegal Aliens; Missionaries; Slavery and Slave Trade; Society; United States.

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Inuit

A group of culturally and linguistically related Native Americans living in the Arctic regions of Alaska, Canada, and Greenland. *Inuit* refers specifically to three related peoples, all of whom speak one of a family of related languages also designated Inuit: the Inupiat, the Inuit, and the Kalaallit.

Until recent decades, the Inuit were called “Eskimo,” a misnomer that many Inuit today consider pejorative. The Inuit number about 150,000 and largely practice traditional subsistence activities such as hunting seal, whales, caribou, and polar bears.

Like other Native Americans, the Inuit originally came to North America from Asia. Unlike other native peoples, their migration occurred comparatively late, around the

ninth century C.E. Because of their remoteness, most Inuit were largely unaffected by the European colonization of the Americas until the twentieth century. Inuit populations in Labrador and Newfoundland, however, were devastated by disease.

Traditionally, Inuit live in semipermanent houses made of sod and animal skins in the summer, and igloos, rounded houses built mainly of ice, in the winter. They burn whale



Polar bear skins hang out to dry at an Inuit settlement on Little Diomed Island, Alaska. Traditionally, the Inuit rely on seals, whale, polar bear, caribou, and other Arctic mammals for their sustenance. (Ira Block/National Geographic/Getty Images)

blubber, or fat, for light, and use tools such as knives, harpoons, and fishhooks made from animal bones and walrus ivory. Animal skins are also used by the Inuit for clothing and kayaks, a type of small boat developed for whale hunting. On land they use dog sleds to carry their goods.

In the early decades of the twentieth century, the Canadian government attempted to suppress many traditional aspects of Inuit culture as part of a general effort to assimilate Indians (the Canadian term for Native Americans) into Canadian society. Many Inuit were converted to Christianity by missionaries as well. In addition, Canada forced the Inuit to form permanent settlements, a practice foreign to their nomadic way of life. Discriminatory laws limiting the expression of traditional practices were amended or repealed in the last decades of the twentieth century. Today many Inuit continue to live in villages because of increased access to health care and the modern amenities many of them have adopted.

The Inuit are no longer self-sufficient, and now work in all sectors of the Arctic econ-

omy (primarily fishing and petroleum extraction). However, there are too few jobs to ensure widespread prosperity for the Inuit, who face a host of social problems rooted in poverty, such as alcohol abuse and domestic violence. Many Inuit hunt and fish to supplement their income, but these traditional practices are no longer sufficient to support the comparatively large number of Inuit today.

The 1993 Nunavut Final Agreement, the Northern Quebec Agreement, and the Inuvialuit Final Agreement settled Inuit land claims, providing regional autonomy and federal funds to support Inuit society. A growing tourist industry has also helped improve their economic situation, as has a steady trade in art objects made from ivory.

See also: First Nations; Native Americans.

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Language

The linguistic profile of the Americas was radically transformed by European conquest and settlement in the sixteenth century. Native Americans had spoken upward of 900 distinct languages prior to European arrival, of which only a few dozen survive as living languages today. Waves of immigration from many parts of the globe in the nineteenth and twentieth centuries contributed to a resurgence in the linguistic diversity of the region, and the development of original cultures since the **colonial** period has resulted in a variety of Spanish, French, Portuguese, and English dialects.

NATIVE AMERICAN LANGUAGES

The most widely accepted account for the peopling of the Americas is that the ancestors of all Native Americans crossed a land bridge between Siberia and Alaska about 10,000 years ago. It is difficult to account for the sheer diversity of Native American languages, however, since there is no linguistic evidence pointing to a common ancestry for all of them.

Nevertheless, **linguists** have identified numerous families of Native American languages. The study of their range and diversity has contributed significantly to the development of the field of linguistics as a whole.

North American Native Languages

Approximately 300 native languages shared among 57 language families were originally spoken in North America, but this number has dropped to less than 200 today. Most of these can only claim a few surviving elders as native speakers, and many fear that the languages will become extinct in the twenty-first century.

Of the 57 families, 37 are found west of the Rocky Mountains and 20 are found in California alone, making that state more linguistically diverse than all of Europe. Linguists have grouped these families into a few phyla, or larger categories, based on broad grammatical resemblances: American Arctic-Paleosiberian, Na-Dené, Macro-Algonquian, Macro-Siouan, Hokan, Penutian, Aztec-Tanoan, and others that have yet to be classified.

While many Native North American languages have died out, the number of speakers of a select few has actually been growing. As a result of the revival of several Native American cultures since the last decades of the twentieth century there are increasing numbers of Navajo, Hopi, and Lakota speakers.

Navajo in particular played a special role in the wider history of the United States. During World War II, the U.S. military employed native Navajo speakers in the Pacific theater as code-talkers, radio operators who passed information and orders between units in the field and central commands. The Japanese, who did not have access to scholarship on Native American peoples, were unable to break the American “code,” which was actually the Navajo language.

Mesoamerican Native Languages

In contrast with the profusion of native cultures and languages in North America, Mesoamerica (southeastern Mexico and Central America), was home to a few closely related cultures. Consequently, Mesoamerican native languages belong to just a small number of families: Uto-Aztecan, Mayan, and Oto-Manguean. The most widely spoken of these are Hopi, Aztec, and Mayan.

Only a few of these languages survived, since the native population of Mesoamerica became integrated with Spanish society; some have flourished. Approximately 8 million speakers of native languages live in Mesoamerica today, the greatest proportion of whom speak Nahuatl, the language of the Aztecs.

The preservation and study of Mesoamerican languages was facilitated by numerous written records, grammars, and dictionaries made by Spanish missionaries. More importantly, several Mesoamerican cultures (mainly the Aztec and Maya) are renowned for their remarkable **pictographic** writing systems. Instead of single letters that indicate sounds, pictographs use elaborate pictures to indicate both sounds and meanings. Not much progress has been made in deciphering the more ancient forms of these enigmatic writing systems.

South American Native Languages

The number of South American native languages spoken over the ages is unknown, though there is linguistic evidence of more than 500. These make up approximately 82 language groups, about one-third of which are extinct or on the verge of extinction. This makes South America one of the most linguistically diverse areas in the world. Nearly 16 million speakers of these languages occupy the area today, mostly in the central Andes. Native Americans make up the majority of the population in Bolivia and Peru. The largest language families are the Macro-Chibchan, Arawakan, Cariban, Tupian, Macro-Ge, Quechumaran, Tucanoan, and Macro-Pano-Tacanan.

Of these languages, one had been dominant in the Andes: Quechua, the language of the Incas. Throughout the Incan Empire, Quechua tended to replace the native tongues of conquered peoples. Today there are millions of Quechua speakers. Another significant language was Tupí-Guaraní, the language of a number of groups south of the Amazon Basin. Before colonization, Tupí-Guaraní served as a common trade language in the region and still claims several million speakers, mainly in Paraguay and Bolivia. Many isolated native languages are still spoken by Amazonian tribes on whom colonization has yet had little impact.

ROMANCE LANGUAGES

The first Europeans to colonize the Americas were all speakers of Romance languages, or languages descended from Latin. Spanish soon dominated most of South America, the Caribbean, and Mesoamerica, while Portuguese and French took longer to propagate through native populations. This was a result of differences between Spanish colonial policies on the one hand and French and Portuguese approaches on the other. Today the over-

whelming majority of the Americas' population speaks some form of one of these languages, including many Native Americans who are bilingual.

Portuguese

Portuguese, the language of Portugal, is closely related to Spanish, although it contains more nasal sounds than its cousin. These are indicated by a tilde (“~”) above the letter that is pronounced nasally.

Although the Portuguese introduced to Brazil and the few Portuguese island colonies was the standard Lisbon dialect, the South American language has diverged considerably from its European parent. Today, Brazilian Portuguese is much closer to the form of Spanish spoken in South America than it is to Portuguese; speakers of either language usually have little trouble understanding one another. Although the spellings are the same, Brazilian Portuguese differs from its parent language in pronunciation, meaning, vocabulary, and, to a slight degree, grammar. In addition, Brazilian Portuguese has absorbed foreign words and expressions from the numerous native languages of South America as well as from the languages of the African slaves and voluntary immigrants, notably Italian, Japanese, and German.

Portuguese is the sixth most widely spoken language in the world today, thanks to Brazil's population of nearly 200 million, most of whom are native Portuguese speakers.

Spanish

Spanish is the official language of most countries in Latin America, and claims tens of millions of native speakers in the United States and Canada, though it is not recognized as an official language in either country. Latin American Spanish is quite diverse; the vocabulary and pronunciation

of each country's dialect differs according to the degree to which native languages have influenced it. They all differ fundamentally from the Spanish spoken in Spain, however, particularly in their pronunciation and vocabulary.

The vast majority of Spanish speakers reside in the Americas, and Spanish ranks somewhere between the second and fifth most widely spoken language in the world, according to different estimates. Spanish speakers there can be found everywhere in the United States, although they are concentrated in California, the Southwest, Florida, and the New York–New Jersey metropolitan area. Spanish is one of the most popular second languages to study in the United States.

French

French is more closely related to Italian than to Spanish or Portuguese. Its pronunciation and grammar are more idiosyncratic in that they diverge to a greater extent from Latin.

French is an official language in Canada, Haiti, French Guiana, and the former French island colonies of Martinique, St. Martin, Saint-Pierre and Miquelon, Guadeloupe, and Saint Barthelemy. Approximately 7 million Canadians speak French natively; most of these live in Quebec. A significant number of French speakers also inhabit northern New England, particularly Maine, and the area surrounding New Orleans in Louisiana, which is home to a special dialect of French known as Cajun. This dialect originated with French settlers who were displaced from the colonial territory of Acadia (the northeastern tip of present-day United States and eastern Canada).

Like Native American languages throughout the Americas, Canadian French is a source of considerable cultural pride for a minority population. In fact, French is the only official language of Quebec, although Canada is bilingual at the federal level.

ENGLISH

English is an official language of Canada, Jamaica, Belize, Guyana, and a handful of Caribbean island nations. More than two-thirds of native speakers worldwide reside in the United States, and although English is not an official language at the federal level, 30 of the 50 states have ratified English as their official language. Although early settlers spoke British English, the English of the Americas has fragmented into a wealth of dialects. Some still follow British conventions for spelling and grammar, while others, notably those of the United States, have adopted new ones. All have absorbed numerous loanwords and expressions from a broad spectrum of other languages.

American English

American English refers to the dialect spoken in the United States. This is something of a misnomer, however, since the United States is home to the widest variety of English dialects in the world. They are mostly mutually intelligible and obey the rules that distinguish American English from British English, namely slight differences in grammar, more obvious ones in orthography, or spelling, and marked ones in pronunciation and vocabulary.

For example, in British English, the American English words “color,” “recognize,” and “theater” are spelled “colour,” “recognise,” and “theatre.” In American English, the first syllable of “laboratory” is emphasized, whereas in British English the second syllable is stressed. American English has largely abandoned British expressions in favor of ones developed natively, and it has also picked up thousands of loanwords from other languages such as Dutch (“cookie”), Spanish (“canyon”), and various Native American tongues (mainly place names such as Minnesota, Ohio, or Kansas).

Major divisions within American English include Southern American English (itself highly variegated from state to state); Midland English (spoken in the Midwest); Southern Midland (Appalachian); African American Vernacular English; Eastern New England; New York City and Northern New Jersey; Californian; and Hawaiian. Differences in vocabulary, idiomatic expressions, and pronunciation distinguish these.

American English is a voracious language, readily internalizing new phrases and words from hundreds of sources. It is estimated to contain the most words of any language on earth. This dynamism is attributed to the broad mix of cultures that coexist in the United States.

Canadian English

Canadian English blends American and British English, using the pronunciation of the former and many of the spellings and colloquialisms of the latter. Save for a few differences that can be hard to identify, an English-speaking Canadian might easily be mistaken for an American. The proximity of the United States and its welter of broadcast media accounts for this similarity.

There are a number of terms unique to Canadian English, including “hydro” (referring to electrical service, since most of Canada’s electricity is produced by hydroelectric dams), “double-double” (a coffee with two creams and two sugars), and “tuque” (a knitted woolen cap).

A distinct variant of Canadian English is spoken in Newfoundland. This variant was influenced by Celtic immigrants from the British Isles, chiefly Scots and Irish.

Jamaican English

Two unique dialects of English can be found on Jamaica: Jamaican Standard and Jamaican Creole (also known as Patois). Jamaican Standard English blends the British and

American varieties, often preferring British for grammar and American for vocabulary. It also has an instantly recognizable pronunciation which echoes that of southern Ireland. Jamaican Creole is influenced by African languages and is not intelligible to nonspeakers.

IMMIGRANT LANGUAGES AND CREOLES

Several nations of the Americas have sizable immigrant populations, including Brazil, the United States, and Canada. These immigrants fill out the linguistic profile of the region with languages from many disparate areas: Hindi, Somali, Arabic, Russian, Japanese, Korean, Mandarin, Cantonese, Thai, Hmong, German, Italian, Greek, Yiddish, Hebrew, Polish, Irish, Bengali, and Armenian are just a few.

There are also a number of **creole languages**, or languages that developed from a merger of two or more other languages. These languages are mainly found in the Caribbean, where they usually developed as a merger of French or Spanish with Native American or African tongues. Creoles are not kept close track of officially, though millions of people speak them natively and they constitute one of the chief means of communication around the Caribbean.

See also: Argentina; Brazil; Canada; Colonization; Culture and Traditions; Haiti; Literature and Writing; Native Americans; Quebec Separatist Movement; Slavery and Slave Trade; Society; United States.

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Latin American Revolutions

A series of struggles for independence fought by French, Spanish, and Portuguese colonies in Latin America in the first three decades of the nineteenth century. The American and French revolutions (concluded in 1783 and 1799, respectively) inspired many Latin Americans to organize resistance movements of their own. In general, these movements were led by *criollos*, or **creoles**, American-born members of the European-descended nobility who were treated as inferior, primarily by the Spanish.

HAITI

In August 1791, a massive slave uprising swept through the French colony of Saint-Domingue, throwing it into turmoil and starting the Haitian Revolution. The leader of the rebellion was Toussaint l'Ouverture, a free black general who took control of the colony by 1801. Instead of returning Saint-Domingue to the French, for whom he had fought, l'Ouverture proclaimed its autonomy and made himself governor for life. He was captured by the French in 1803 and died in Doubs, France, after being shipped there for interrogation. The revolution continued without him, and after the decisive Battle of Vertières on November 18, 1803, the French capitulated. The Republic of Haiti was declared on January 1, 1804.

SOUTH AMERICA

The successful slave revolt in Haiti inspired similar uprisings in the Spanish viceroyalties of New Granada (present-day Panama, Colombia, Venezuela, and Ecuador) and Peru (by that time, present-day Peru and Chile). Although these were unsuccessful, the most notable early rebellion was led by the Venezuelan general Francisco de Miranda in 1806. Miranda, who had led troops in both the American and French Revolutions, wanted to establish a similar democratic republic in New Granada. He attempted to take Caracas with a small band of volunteers, hoping that he

would inspire a more general revolt, but this failed to materialize.

Miranda's efforts did inspire revolts led by groups of creoles called *juntas* in present-day Venezuela, Peru, Bolivia, and Colombia. In 1810, creoles in Venezuela declared independence from Spain, sparking a war between revolutionaries and loyalists that briefly ended in 1812 when Caracas, held by the revolutionaries, was largely destroyed in an earthquake. Miranda, who had returned to Venezuela to lead the revolutionary movement, was turned over to Spain by the revolutionaries for signing an armistice with Spanish forces.

Liberation of New Granada

In 1812, one of the continent's foremost revolutionary leaders, a Venezuelan creole named Simón Bolívar, fled to Cartagena de Indias (present-day Colombia). Bolívar returned with an army in 1813 and secured a short-lived victory against Spanish forces before being forced to flee again, this time to Jamaica. He led another failed invasion of Venezuela in 1816.

The revolutionary movement gained momentum in 1817, and Bolívar's forces liberated parts of New Granada in 1818–1819. After the Battle of Boyacá (near present-day Bogotá) on August 7, 1819, the victorious Bolívar declared New Granada independent from Spain and established the Republic of Gran Colombia. He continued



GREAT LIVES

Simón Bolívar (1783–1830)

Simón Bolívar is arguably the most renowned figure in South American history, nicknamed “El Libertador” (“The Liberator”) for his leadership in the wars that gained independence from Spain for Venezuela, Panama, Columbia, Ecuador, Peru, and Bolivia (named for him).

Bolívar was born in Caracas, Venezuela, on July 24, 1783. His aristocratic family was very influential and wealthy from gold and copper mines. His father died when he was three, followed by his mother six years later. He came into the care of his uncle, who sent him to Spain in 1799 to complete his education. He married in 1801 and returned to Caracas, but his wife died from yellow fever within a year.

Bolívar returned to Europe, where he met one of his childhood tutors, Simón Rodríguez, who introduced him to European rationalist thinkers such as Locke, Voltaire, and Rousseau, all of whom argued powerfully for democratic societies. These thinkers led Bolívar to dedicate himself to the liberation of his homeland, to which he returned in 1807.

From 1812 to 1817, Bolívar led several invasions of Venezuela from New Granada, only some of which resulted in temporary successes. During two periods of exile from his homeland, he wrote impassioned, influential documents that called for support for the revolution and laid out his vision for a democratic republic that would replace Spain’s vicerealties. These documents were the Cartagena Manifesto and the “Letter from Jamaica.”

Bolívar achieved his first lasting revolution-

ary success at the Battle of Boyacá in 1819. In December of that year, he declared the birth of the Republic of Gran Colombia and became its first president.

Now a living legend, Bolívar led revolutionary armies that defeated royalist forces throughout Venezuela, New Granada, and Peru. After routing the last of the royalists in 1824, he proposed a league of Hispanic American states united in trade and common defense. Regional disagreements prevented this larger vision from being realized.

Indeed, the unity Bolívar achieved in founding Gran Colombia lasted no more than a few years. In the late 1820s, civil war broke out between New Granada and Venezuela. Bolívar managed to stop the fighting by appealing to the leaders of the two nations, but his attempt to ratify a new constitution for Gran Colombia met with concerted resistance from New Granadan representatives. Determined to preserve the unity of the republic, he assumed dictatorial control. He was helpless in preventing a Peruvian invasion of Ecuador as well as the secession of Venezuela from Gran Colombia, both in 1829. Indeed, he barely escaped an assassination attempt.

Deeply disheartened, Bolívar decided to take refuge in Europe. Just before departing in May 1830, however, he learned that his protégé, José de Sucre, had been assassinated. Heartbroken, he canceled the trip and headed back to his estate in Santa Marta, Colombia. Simón Bolívar died on December 17 of tuberculosis.

to fight Spanish forces in Venezuela until June 1821, when he won a decisive victory at the Battle of Carabobo.

Argentina, Chile, and Paraguay

In 1806, Britain captured Buenos Aires, the capital of the Spanish vicerealty of Río de

INDEPENDENCE IN LATIN AMERICAN COUNTRIES

During the first quarter of the nineteenth century, most of South America achieved independence from Spain or Portugal. In the northern part of the continent, Simón Bolívar led a revolutionary movement that toppled Spanish

rule in what are now the nations of Panama, Colombia, Venezuela, Ecuador, Peru, and Bolivia. Argentina, Chile, Uruguay, and Paraguay won their independence under the leadership of José de San Martín. In 1822, Brazil declared

its independence from Portugal, and three years later Portugal recognized it as a sovereign nation—the only one in South America to achieve independence peacefully.



la Plata (roughly present-day Argentina, Paraguay, Uruguay, and Bolivia). A volunteer army of creoles recaptured the city largely without Spanish help and success-

fully repulsed another British invasion in 1807. Flush with confidence, they forced the viceroy from power in May 1810 and declared Argentina's independence.

THE AGE OF REVOLUTION IN LATIN AMERICA

1804 After a decade and a half of war, Haiti declares independence from France

1806 Francisco de Miranda attempts unsuccessfully to incite revolt in Venezuela

1810 Creoles in Argentina declare their independence from Spain

1811 Paraguay declares independence from Spain

1812 Miranda signs armistice with royalist forces; other revolutionaries surrender him to the Spanish, who imprison him in Spain

1817 José de San Martín, an Argentine general, defeats Spanish forces in Chile

1819 Simón Bolívar defeats Spanish at Battle of Boyacá and establishes the Republic of Gran Colombia

1821 Bolívar defeats Spanish forces at Battle of Carabobo in Venezuela, securing independence for Gran Colombia

1822 Pedro I establishes Brazil as an empire independent of Portugal

1824 Bolívar and Antonio José de Sucre liberate Peru

1828 Uruguay wins freedom from Brazil, which had annexed it in 1821

Paraguay, then a province of the old viceroyalty, refused to accept Argentina's independence and successfully repulsed an attack in 1811. But when the governor of the province turned to the Portuguese for help in defending against future invasion, Paraguayan nationalists deposed him in May 1811 and established Paraguay as an independent state.

The Argentines, led by creole general José de San Martín, fought Spanish forces in present-day Chile and Argentina from 1814 to 1817, securing independence for both countries before turning north to deal with the remaining Spanish stronghold of Peru.

Peru, Bolivia, Ecuador, and Uruguay

In 1820, Bolívar's chief lieutenant, Antonio José de Sucre, led a small army to present-day Ecuador, liberating Guayaquil, then turning to Quito, where he defeated the Spanish at the Battle of Pichincha on May 24, 1822. The liberated Ecuador then joined the Republic of Gran Colombia (then comprising Panama, Colombia,

and Venezuela) that Bolívar had established in 1819.

In 1821, San Martín led an army from Chile to seize Lima, Peru. He met Bolívar in Guayaquil, Ecuador, on July 22, 1822, where the two liberators agreed to put Bolívar and his northern forces in charge of liberating the remainder of the central Andes. Peru, whose independence had been declared by San Martín on July 28, 1821, realized that independence with Sucre's defeat of Spanish forces at the Battle of Ayacucho in December 1824. Bolivia declared its independence on August 6, 1825.

Meanwhile, the province that would become Uruguay, which had rebelled against Spain in 1811, was annexed by Brazil in 1821. After several years of futile revolts, Uruguay declared its independence on August 25, 1825, and joined a federation with Argentina, then known as the United Provinces of the Río de la Plata. It continued to struggle against Brazil until the 1828 Treaty of Montevideo between the two nations established it as an independent state.

BRAZIL

By contrast with its Spanish **colonial** neighbors, Brazil achieved its independence with little violence. In 1808, the Portuguese royal court was transferred to Rio de Janeiro from Lisbon to protect it from Napoleon Bonaparte, who had invaded Spain. This transformed Rio de Janeiro into an administrative and economic center and greatly elevated Brazil's importance within the Portuguese Empire. After the end of the Napoleonic Wars in 1815, King João VI made Brazil into a kingdom equal in status to Portugal. He returned to his homeland in 1821

to quell revolts there, leaving his son Dom Pedro in charge of Brazil. Dom Pedro, in turn, declared Brazil an independent empire on September 7, 1822, and was subsequently crowned Pedro I.

See also: Mexican Revolution; Colonization; American Revolution; Cuba; Brazil; Argentina.

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Liberation Theology

Roman Catholic movement originating in Latin America in the latter half of the twentieth century that emphasizes political activism as a means of carrying out the Christian mission of championing justice and the poor. Proponents of liberation theology argue that the best way to understand the Bible (and God's message) is from the perspective of the poor, and that Christians must work actively to improve the material conditions of the poor, not just on an individual or local basis but also on a political one. Liberation theologians employ social, political, and economic analyses, especially those drawn from Marxism, the political movement that was based on a classless society. They seek to understand how best to apply what they perceive as their primary mission as Christians in a political context.

Liberation theology is thought to have originated at the second Latin American Bishops' Conference in Medellín, Colombia, in 1968. Bishops in attendance declared that industrialized nations enriched themselves at the expense of the poor. They also pointed out that, since the Roman Catholic Church in Latin America was primarily a church for and of the poor, it was the duty of Christian leaders to join the fight for social justice. The foundational text of the early movement was *Teología de la liberación* (*A Theology of Liberation*), written by a Peruvian priest and theologian named Gustavo Gutiérrez. In this document, Gutiérrez combined a Marxist understanding of society, which focuses on material conditions and social relations within a framework of con-

stant struggle between economic classes, with a call to the church to help change political and economic conditions in order to improve the lives of the poor.

Liberation theologians were responding to economic development schemes of the 1950s and 1960s that had widened the already considerable gulf between the rich and poor in Latin America. The new spirituality they promoted spread rapidly through Latin America in the 1970s. Local parishes developed *comunidades de base*, or base communities, that served as both Bible study groups and organizations that tried to ensure their members' basic needs, such as food, water, and shelter, were met.

The political and Marxist aspects of liberation theology alarmed many in the church.

By the late 1970s and 1980s, Pope John Paul II and Cardinal Joseph Ratzinger (later Pope Benedict XVI) were among the most prominent Vatican officials to condemn the politicization of Christian doctrine called for by liberation theologians. On the other hand, they agreed with the movement's assessment of the unconscionable poverty in which much of Latin America's population lived.

Today, liberation theology has spread around the world and even entered Protes-

tant churches. It remains popular in Latin America despite concerted efforts by the pope and other high church officials to curb its spread in the 1990s.

See also: Economic Development and Trade; Religion; Society.

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Literature and Writing

The centuries-long clash of cultures in the Americas has provided a rich background for national and regional literatures of great variety and power. **Colonial** writers moved from slavish imitation of European models to active exploration of new literary forms and themes that reflected their strikingly different experiences throughout the Americas. Gradually, marginalized groups such as women, Native Americans, and descendants of African slaves added their voices to the literary tapestry.

Today, the literatures of the Americas include many works of international stature. Literary movements of the Americas also have profoundly influenced writers worldwide.

LATIN AMERICAN LITERATURE

From their earliest days, the Spanish colonies in the Americas sustained a vigorous literary culture. Mexico City, Mexico, and Lima, Peru, being modeled on European courts, hosted thriving literary communities. Spain soon built universities in these cities as well as in Santo Domingo, the capital of Hispaniola. The availability of a Spanish education, coupled with the rise of the **creole** class, laid the foundation for a uniquely Latin American literary tradition.

Poetry

Spanish literary activity in the Americas began in earnest after the fall of Tenochtitlán in 1521 and its reestablishment as Mexico City, the cultural capital of Spain's North American holdings. Esteemed Spanish

poets would often travel there, and the tone and theme of the period is best captured by the long poem *Grandeza mexicana* (1604, "Mexican Greatness"), by Bernardo de Balbuena (1568–1627), which praised the beauty and majesty of the new capital.

As the Spanish conquest progressed, epic poems consisting of long formal narratives came to predominate. Many of these works exalted the **conquistadors**. The most celebrated Spanish Renaissance verse, *La araucana* (*The Araucaniad*, 1569–1589), exemplifies this phase of Latin American poetry. Written by Alonso de Ercilla y Zúñiga, a major writer in both the Spanish and Latin American traditions, it was the first epic poem about America.

The grandiose sweep of epic poetry soon gave way to a new trend originating in Spain and best represented by the work of the Spanish lyrical poet Luis de Góngora y Argote, which overflowed with sophisticated metaphors, difficult and complex imagery, numerous mythological allusions,



Colombian novelist Gabriel García Márquez receives a commemorative edition of his masterpiece, *Cien Años de Soledad* (*One Hundred Years of Solitude*), at the IV International Congress of the Spanish Language in Cartagena, Colombia. García Márquez won the Nobel Prize for Literature in 1982. (Rodrigo Arangua/AFP/Getty Images)

and complicated syntax. This highly detailed, aesthetically knotty type of art is known as baroque. In Latin America, it inspired a new trend in poetry named for Góngora y Argote: *gongorismo*. Its finest practitioner was Sor Juana Inés de la Cruz in the late seventeenth century, who spent most of her life as a nun in Mexico City after a brief but brilliant career as a court writer. Her most famous long poem, *Primero sueño* (1692, *First Dream* or *Sor Juana's Dream*), is regarded as a landmark of colonial poetry.

Through the end of the nineteenth century, Spanish poetry in the region followed several European trends, including a turn to spiritual and lyric poetry and romanticism, which emphasized the individual, the irrational, and the visionary. The next significant phase in poetry came at the end of the nineteenth century, when the Nicaraguan poet Rubén Darío introduced *modernismo*, or modernism, in Latin America. Highly influenced by the French symbolists, who explored experimental techniques and forms, Darío traveled throughout the region giving

readings and lectures, eventually founding a new tradition.

What followed *modernismo* resulted in the golden age of Latin American poetry during the first half of the twentieth century. *Vanguardia*, as the **avant-garde** is known in Spanish, not only sought experimental forms, but also new and confrontational themes and images. Many poets of this period were inspired by the surrealist movement in Europe, which emphasized the mysteries of the unconscious mind, presenting irrational, dreamlike imagery. Of the most famous poets of this period, no fewer than three won Nobel Prizes for their work: Gabriela Mistral (1904), Pablo Neruda (1971), and Octavio Paz (1990).

Fiction

Prose fiction has a more recent origin in Latin America. The first novels of the late eighteenth century focused almost exclusively on the possibility for social reform through individual action in conjunction with government control. These fictions

were guided by neoclassical Enlightenment ideas that focused on humanity's ability to improve its lot through rationality, order, and balance. However, this style was largely rejected by writers after the Latin American revolutions because of its association with the colonial regimes.

At the turn of the twentieth century, *novelas de la tierra* ("regional novels" or "novels of local color") gained international recognition. Written in an engaging, frank, and realistic style, each sought to explore a particular locality, presenting a vivid picture of what life was like there. One of these, *Doña Bárbara* (1929), by Venezuelan Rómulo Gallegos, became an instant classic in the Spanish-speaking world and beyond.

At the same time, another tradition, much more erudite, skeptical, and rebellious, took shape in avant-garde fiction in Paraguay, Uruguay, and Argentina. Led by Jorge Luis Borges, an Argentinean librarian, poet, short story writer, and essayist, this tradition returned to classics of Western literature for models with which to understand life in the Americas. Borges's fiction was concise and learned as well as playful, exploring ideas of reality, reproduction, and literature and language as worlds unto themselves. Borges was heavily influenced by the European symbolist movement, which employed abstract and complex metaphors, but he also wrote realistically about life in Argentina. The avant-garde tradition he helped form eventually supplanted the regional novel.

In the 1940s, both trends merged in what became the hallmark of Latin American fiction: magical realism. This tradition presents supernatural beings and events alongside pedestrian scenes of everyday life, as though the two coexisted in reality. The origin of magical realism is usually traced to two novels: *El señor presidente* (1946, *The President*) by Guatemalan Miguel Ángel As-

turias, which drew on Mayan mysticism, and *El reino de este mundo* (1949, *The Kingdom of This World*) by Alejo Carpentier, about the Haitian Revolution.

This new genre generated an enormous boom in Latin American fiction from the 1960s through the 1980s. Its most famous master, the Colombian novelist Gabriel García Márquez, won the Nobel Prize in 1982. He is most renowned for his masterwork *Cien años de soledad* (1967, *One Hundred Years of Solitude*), and is widely regarded as one of the twentieth century's premier writers.

Since the fiction boom, a number of Latin American women writers have gained considerable stature for the first time. Among these is the niece of the assassinated Chilean president Salvador Allende, Isabel Allende, whose *La casa de los espíritus* (1982, *The House of Spirits*) is especially acclaimed. In this book, Allende traces the life of the fictional Trueba family over four generations, reflecting on the social and political upheavals of postcolonial Latin America.

Nonfiction

Early historical records such as legal documents, Jesuit records, and histories dating from the conquest and its aftermath are invaluable in understanding the colonial period. The letters and journals of Christopher Columbus, Hernán Cortés, and other conquistadors provided much of the source material for later histories.

The first true Latin American work of history, *Los comentarios reales de las Incas* (1609, *Royal Commentaries of the Incas*), was written by the Peruvian **mestizo** Garcilaso de la Vega, born to an Incan mother and a Spanish father. This multivolume work was an attempt to present a more accurate history of the Incan culture and its conquest than Spanish writers had then provided. The Argentine Domingo Faustino Sarmiento, who served as president from 1868

to 1874, wrote a sociological study entitled *Civilización y barbarie: Vida de Juan Facundo Quiroga* (1845, *Life in the Argentine Republic in the Age of the Tyrants*), which presented what became a basic paradigm for all of Latin America: the struggle between urban, European-oriented cultures and rural, native cultures. The work focused on the lives of the *gauchos* of Argentina's pampas.

NORTH AMERICAN LITERATURE

North American literature has been dominated by white Anglo-Saxon writers, tracing its roots to the British colonies and their settlers. Since then, it has expanded to incorporate works by African Americans and immigrants from all ethnic backgrounds.

Poetry

While a few colonials, such as Anne Bradstreet and Edward Taylor, are considered the first American verse makers, the nation's poetry did not develop a characteristic style until American romanticism was in full swing during the first half of the nineteenth century. In general, this style presents vivid, mythical, or idealized images of the natural world and emphasizes personal, irrational, visionary, and emotional elements.

Henry Wadsworth Longfellow, a Romantic poet, developed a much-imitated style in long, narrative poems such as "Paul Revere's Ride" and "The Song of Hiawatha." The Romantic strain in American poetry was taken up and transformed by one of its most powerful thinkers, Ralph Waldo Emerson. Although best known for his essays outlining what would come to be known as transcendentalism, Emerson wrote a great deal of poetry embodying the same principles, notably "Threnody" and "Ode to Beauty."

More than any others, two nineteenth-century American poets are considered founders of the American tradition: Walt Whitman and Emily Dickinson. Whitman

spent much of his life composing *Leaves of Grass*, an epic collection of poems that sought to encompass the bustling humanity and democratic ideals of the rapidly growing nation. Whitman's poetry eschewed traditional meters and rhyme schemes, in many cases sprawling across the page in headlong lines that incorporated colloquialisms and strikingly original images. Emily Dickinson, on the other hand, wrote dense, idiosyncratic lyrics that played on biblical imagery. Her poems presented enigmatic images that seemed highly personal in nature; many used the meters of church hymns. Together, the work of these two poets inaugurated a new era of formal and imagistic experimentation in American poetry. (Dickinson's influence was delayed, since most of her poems were published only after her death in 1886.)

At the turn of the twentieth century, a large group of American expatriate poets helped launch several literary movements in Europe, collectively known as modernism. These poets wanted to escape the stifling verbiage and old, tired forms of a century of romanticism. Their approaches were stunningly varied, paving the way for a century of experimentation in American poetry. Leading figures of this period included Gertrude Stein, Ezra Pound, Hilda Doolittle, Marianne Moore, and T.S. Eliot.

At the same time, a parallel strain of American modernism was under way at home. Exemplified by two poets with diametrically opposed aesthetics, this strain proved just as fertile at inspiring later writers. Wallace Stevens wrote dense, playful, and often irrational verse, while William Carlos Williams produced spare lines that relied on unusual line breaks and stark images for their effect.

Fiction

The earliest developers of a uniquely American tradition in fiction included Washington Irving, who wrote short stories ("The Legend

of Sleepy Hollow” and “Rip van Winkle,” 1820) as well as biographies and histories, and James Fennimore Cooper, whose novels depict frontier life in alternately comic (some of the *Leatherstocking Tales*) and romantic (*The Last of the Mohicans*) terms.

Other powerful writers soon contributed to American fiction as well. Edgar Allan Poe, a prolific poet, essayist, and critic, is most remembered for his macabre short stories, including “The Masque of the Red Death” and “The Pit and the Pendulum” (both published in 1842). Poe is also credited with inventing two genres of popular fiction: detective and horror.

Nathaniel Hawthorne and Herman Melville wrote psychologically complex novels (*The Scarlet Letter* in 1850 and *Moby Dick* in 1851, respectively) that explored a wide range of themes such as humanity’s capacity for evil, religious intolerance, obsession, and the perpetual struggle against the elements.

The next major figure in American fiction, Samuel Langhorne Clemens, represented a developing trend in American culture in the last decades of the nineteenth century: the shift to regional fiction about a specific locale. Writing under the pen name Mark Twain, his novels of life along the Mississippi River (*Huckleberry Finn*, *The Adventures of Tom Sawyer*) embodied the sense of exuberance and adventure that characterized the frontier culture. Other notable figures writing at the turn of the twentieth century include Henry Adams (*The Education of Henry Adams*, published posthumously in 1918), who sharply critiqued the educational practices of the previous century; Theodore Dreiser (*An American Tragedy*, 1925), who adopted a naturalist style, describing the often harsh realities of American urban life; and Sinclair Lewis (*Main Street*, 1920), who wrote realistic, ironic, critical novels about American society, for which he won the Nobel Prize in 1930.

With the onset of World War I, many

American writers began to scrutinize their society with disillusioned eyes at the same time that they developed new styles. Both of these modernist trends merged in Depression-era literature, particularly that of John Steinbeck (*The Grapes of Wrath*, 1939). Edith Wharton (*The Age of Innocence*, 1920) and F. Scott Fitzgerald (*The Great Gatsby*, 1925) criticized the spiritually empty excesses of the upper class, while Ernest Hemingway (*The Sun Also Rises*, 1929) and William Faulkner (*The Sound and the Fury*, 1929) pioneered new prose styles. Hemingway’s minimalism eschews abstraction and complex syntax, while Faulkner’s stream of consciousness attempts to convey a sense of the internal chaos of characters.

Generations of fiction writers following World War II also wrote out of a sense of alienation. The task of the American novelist had finally shifted to that of social critique. In book after book, elements of the cherished American self-conception were taken up, examined, and discarded as worthless or even damaging. Such novelists included J.D. Salinger (*The Catcher in the Rye*, 1951), Jack Kerouac (*On the Road*, 1958), and Kurt Vonnegut (*Slaughterhouse-Five*, 1969).

American fiction was never more diverse than in the last three decades of the twentieth century. Notable writers from this period were Joyce Carol Oates, Thomas Pynchon, Tom Wolfe, Norman Mailer, Grace Paley, Don DeLillo, and John Cheever. Some, such as Cheever and Mailer, continued to develop the tradition of American realism, while addressing political and social issues from a critical standpoint. Others, such as Pynchon and DeLillo, pioneered a style known as postmodernism, which features eccentric characters, absurd plots, and playful language, deliberately avoiding many of the conventions of realism. Canadian Margaret Atwood has published best-selling fiction since the late twentieth century.



TURNING POINT

Common Sense

On January 10, 1776, an anonymously published pamphlet provided the spark that lit the fire of revolution in the American colonies. Titled *Common Sense*, the fifty-page tract argued that it was in the colonies' best interests to officially declare their independence from Great Britain. It was absurd, the pamphlet argued, that a small island nation should rule an entire continent. *Common Sense* sold half a million copies in a matter of months.

The wild popularity of his writing was one of the first real successes that Thomas Paine, its author, had experienced in life. Born in Thetford, England, in 1737, he either quit or was fired from every job he held, and his two marriages both ended in divorce. He was, however, a brilliant thinker with truly radical ideas. He had just lost his job as a tax collector and was virtually destitute in 1774, when a friend introduced him to Benjamin Franklin in London.

Franklin funded Paine's emigration to the colonies, where he worked for two years as a journalist and essayist. Writing *Common*

Sense was a natural enough move for Paine, who had lobbied for progressive reforms in Britain numerous times.

In *Common Sense*, Paine put forth forceful arguments. He criticized the English Constitution, blamed the turmoil and tension afflicting the colonies on the unjust policies of King George III, and advocated the overthrow of British rule in the colonies. The battles of Lexington and Concord had occurred the year before, but many colonists still believed they could restore good relations with Britain. Such were the strengths of Paine's ideas, however, that many colonists, including George Washington, decided to throw their weight behind the revolution.

Thomas Jefferson adopted the ideas about government presented in *Common Sense* when he drafted the Declaration of Independence in 1776. For example, Paine proposed a constitution and a name for the new country: the United States of America. In an immediate sense, *Common Sense* prepared the way for the founding of a new nation.

Nonfiction

Early American nonfiction generally took one of two forms: pamphlets written to persuade investors and potential settlers of America's virtues and possibilities, or religious tracts laying out disputes and doctrine. Both types of pamphlets circulated chiefly within the colonies and served as the first colonial histories.

For example, Captain John Smith, founder of the Jamestown colony, wrote several books that convinced many business leaders to risk investing in the colonies. The most famous of these, *A Description of New*

England (1616) and *The General History of Virginia, New England, and the Summer Isles* (1624), drew as much attention for their descriptions of the exotic new land as for their accounts of Smith's adventures, presented with irresistible brio.

Other notable documents of the period include *Of Plymouth Plantation* (1651), a history of the Pilgrims by William Bradford, and Puritan sermons such as Jonathan Edwards's "Sinners in the Hands of an Angry God" (1741), which crystallized the strict Calvinist beliefs that were the hallmark of early Puritan settlements.

The period leading up to and including the Revolutionary War was an especially rich one for other kinds of prose. Benjamin Franklin, the diplomat, inventor, and writer, published *Poor Richard's Almanac* from 1732 to 1758. It delighted colonial audiences with its puzzles, wordplay, practical tips, and weather forecasts, and today offers a window on the culture and language of pre-revolutionary America. Thomas Paine, a radical intellectual and pamphleteer, published a number of controversial political and philosophical works, including *The Age of Reason* (1793–1794), which attacked Christian beliefs in favor of Deism, and *Common Sense* (1776), a pamphlet denouncing British rule that has been credited with galvanizing support for the American Revolution. Thomas Jefferson was the principal author of the U.S. Declaration of Independence (1776), which set out many concepts critical to the development of American democracy.

A collection of political tracts that heavily influenced the shape of the new American republic, *The Federalist* (known more informally as the *Federalist Papers*), laid out arguments in favor of a strong federal government. Alexander Hamilton and James Madison wrote the majority of them in order to bolster support for the ratification of the proposed Constitution of the United States. Scholars today debate whether they had this effect, but they are nevertheless of great value in understanding the nature of the issues that shaped the founding of the United States.

The next great essayists to write in America were the transcendentalists, among them Emerson and Henry David Thoreau, whose most famous works, *Civil Disobedience* (1849) and *Walden* (1854), analyzed mainstream American culture while insisting on the individual's fundamental freedom.

Among the nation's notable writers of

nonfiction at the turn of the twentieth century were the journalists collectively called muckrakers for their efforts to uncover scandal, corruption, and fraud. Upton Sinclair's *The Jungle* (1906) was a seminal book that revealed the unsanitary and dangerous working conditions in the meat-packing industry; its publication led to major reforms in food and drug law.

African American Literature

One of the most significant areas of American literature is African American literature. Starting with Phillis Wheatley, a slave who had to prove in court that she wrote her own poetry, African Americans have struggled to make their voice heard within the larger American society.

Nineteenth-century black intellectuals such as Frederick Douglass, W.E.B. DuBois, and Booker T. Washington, great orators as well as writers, worked tirelessly to improve the condition of African Americans following **emancipation**. They inspired the following generation of writers to write about the prejudice they still suffered. The Harlem Renaissance from 1920 to 1940 focused the nation's attention on a group of talented New York writers: poets Langston Hughes, Countee Cullen, Claude McKay, who also wrote fiction, and Zora Neale Hurston.

These and other writers helped galvanize the civil rights movement of the 1950s and 1960s. The next generation of African American writers confronted issues of racist violence, economic injustice, and social prejudice more directly and aggressively. Among them were poets Gwendolyn Brooks and Amiri Baraka (originally LeRoi Jones) as well as novelists and essayists Richard Wright, James Baldwin, and Ralph Ellison.

In recent decades, African American writers have continued to gain prominence. Novelist Toni Morrison won the Nobel Prize for

Literature in 1993, and poet Rita Dove served as U.S. poet laureate from 1993 to 1995, a government post whose duties include consulting with the Library of Congress, promoting poetry programs, and writing poems for important state occasions.

Native American and Caribbean Traditions

Native American tribes began to experience a revival of their cultures toward the end of the twentieth century. A number of American Indian authors have risen to national prominence, drawing attention to the serious problems confronting a largely invisible population. Such writers include Sherman Alexie, Louise Erdrich, and Joy Harjo.

Another significant area of literary production in the Americas is the Caribbean. Writing in a wide variety of languages, Caribbean authors have addressed the complex issues of identity and dependence on the economies of Europe and North America. Two poets from the Caribbean, Derek

Walcott and V.S. Naipaul (known primarily as a novelist), have won Nobel Prizes for their work, in 1992 and 2001, respectively. Other important Caribbean writers include Jamaica Kincaid, Kamau Brathwaite, and Jean Rhys.

See also: American Revolution; Canada; Colonization; Culture and Traditions; Language; Latin American Revolutions; Native Americans; Slavery and Slave Trade; Society; United States.

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Manifest Destiny

Concept coined in the mid-1800s to justify the westward expansion of U.S. territory. Manifest Destiny reflected the belief that it was the right and duty of the people of the United States to expand their borders all the way to the Pacific and beyond, bringing republican democracy to the untamed interior of North America.

John L. O'Sullivan, a Democratic supporter and editor of the *United States Magazine and Democratic Review*, first used the phrase in 1845 when writing about the annexation of Texas and the boundary dispute with Great Britain in the Oregon Country. With respect to both, he called it "the fulfillment of our manifest destiny to overspread the continent allotted by Providence. . . ." In other words, it was ordained by God that the United States would stretch from the

Atlantic to the Pacific Ocean. The term became popular among Democrats, especially at mid-century, and was supported individually by Whigs and Republicans. The term came into use again in the 1890s as a Republican policy.

Manifest Destiny encapsulated a number of sentiments that had achieved widespread popular currency. By 1845, the United States had already expanded far beyond its original borders: the Louisiana



GREAT LIVES

James K. Polk (1795–1849)

A dark-horse candidate when he ran for president in 1844, James Knox Polk is best known for realizing the American dream of Manifest Destiny. By turns devious and bold, he was a masterful parliamentarian and a staunch supporter of Jacksonian democratic principles, including states' rights.

Polk was born on November 2, 1795, to a farming family in Mecklenburg County, North Carolina. His family moved to Maury County, Tennessee, when he was eleven. As a child, he learned self-discipline, hard work, and piety from his Calvinist mother. Only in 1813 did Polk's formal education begin in earnest, at a Presbyterian academy. He entered the University of North Carolina in 1815 and graduated first in his class. He then studied law in Nashville in the office of Felix Grundy, a leading attorney and politician.

Polk's political career began when he was elected clerk of the state senate in 1821, then to the state house of representatives in 1822. He became known for his powerful oratory and was a firm supporter of prominent Democrat Andrew Jackson, who backed his successful 1825 run for the U.S. House of Representatives.

After his election to Congress, Polk became a truly formidable public figure. He was best known for his precise and methodical mind, determination, and unstinting sup-

port for Jackson, particularly when the latter ran for president in 1828. Polk became Speaker of the House in 1835, and then successfully ran for governor of his home state of Tennessee in 1839 when the rival Whig Party defeated Democrats there for the first time in state and national elections.

After several years of unsuccessful political campaigns, Polk was elected eleventh president of the United States in 1844. His victory depended in part on his support for the annexation of Texas as well as the occupation of Oregon; this emphasis on the concept of Manifest Destiny became a hallmark of his administration. He entered office with clear goals, all of which he would achieve during his single term: reduce the tariff on U.S. goods, thus increasing trade; reestablish an independent treasury that was not subject to foreign manipulation; settle the Oregon boundary issue with Britain; and acquire California, primarily for its numerous excellent harbors.

Although his strong leadership extended America's borders all the way to the Pacific, Polk was also criticized for his conduct of the Mexican-American War (1846–1848) as well as for his lifelong support of slavery. His four intense years as president exhausted him, and he died on June 15, 1849, in his home at Polk Place in Nashville, Tennessee, only three months after leaving office.

Purchase in 1803 and the acquisition of Florida from Spain in 1819 had doubled the nation's territory. Many felt that it was only natural for the expansion to continue.

In 1837, the Republic of Texas, which had won its independence from Mexico, requested U.S. annexation, but President Mar-

tin Van Buren refused because such an annexation would spark a war with Mexico. In 1845, President-elect James K. Polk succeeded in changing the proposed treaty into a bill; Texas was admitted to the United States in December 1845 under the administration of President John Tyler.

The annexation of Texas precipitated the Mexican-American War, which lasted from 1846 to 1848 and concluded with an American victory and the Treaty of Guadalupe Hidalgo, in which Mexico agreed to sell its territory north of the Rio Grande to the United States. Manifest Destiny had been fulfilled, thanks in no small part to James K. Polk.

The term was revived by Republicans in presidential elections of the 1890s, though its meaning changed to reflect the acquisition of overseas territories in the pursuit of an American empire. After the Spanish-

American War in 1898, the United States acquired a number of Spanish colonies, including Guam, Puerto Rico, and the Philippines.

See also: United States.

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Mexican Revolutions

Series of Mexican civil wars fought in the nineteenth and early twentieth centuries that resulted in Mexico's independence from Spain and eventual establishment as a republic. Mexicans were inspired by the successful American Revolution (1783) and French Revolution (1799), and local revolts aimed at independence began breaking out in Mexico in the 1800s. The Mexican Revolutions transpired in three periods: 1810–1822 (Mexican War of Independence); 1858–1866 (War of Reform and French invasion); and 1910–1920 (Mexican Revolution).

WAR OF INDEPENDENCE

The Mexican War of Independence began as a result of political turmoil in Spain, which had been occupied by France's Napoleon Bonaparte in 1808. Local revolts began to break out in Mexico as revolutionaries took advantage of the confusion caused by Spain's political troubles.

In 1810, Miguel Hidalgo, a priest in Dolores, Guanajuato, led the most notable early rebellion. Inspiring the people with the "Cry of Dolores," Hidalgo led a mob that killed and pillaged recklessly in Dolores and the nearby mining center of Guanajuato. Royalist forces suppressed this movement, capturing and executing Hidalgo on July 31, 1811.

Another priest and revolutionary, José María Morelos y Pavón, took command of the revolutionary forces and formed a nomadic

army that came to control most of southern Mexico from 1812 to 1815. However, his forces could not establish permanent control over this entire region at one time. In the end, Morelos's movement was destroyed by royalist forces, and Morelos was executed on December 22, 1815.

Isolated groups continued to fight the royalists until December 1820, when Agustín Iturbide, a **conservative creole** officer, set out with an expedition to destroy the largest remaining revolutionary force, led by Vicente Guerrero. Instead of completing this task, however, Iturbide joined forces with Guerrero, apparently dissatisfied with the progress of his career. In 1821, they issued the Iguala Plan, calling for an independent Mexican kingdom united in Roman Catholicism.

Iturbide and Guerrero attracted over-

MEXICAN REVOLUTIONS

1810 Miguel Hidalgo y Costilla, a priest, instigates a revolt against Spanish rule with the Grito de Dolores ("Cry of Dolores")

1811 Hidalgo defeated and executed by royalists; his associate, José María Morelos y Pavón, takes control of insurrection

1812–1815 Morelos gains control of most of southern Mexico before royalist forces capture and execute him

1813 Congress of Chilpancingo, called by Morelos, drafts constitution and proclaims Mexico's independence from Spain

1821 Agustín Iturbide and Vicente Guerrero join forces to take control of most of Mexico; they sign the Treaty of Córdoba, founding the independent Mexican Empire

1822 Iturbide proclaimed emperor of Mexico; rebels including Antonio López de Santa Anna call for a republic and force him to abdicate

1855 The dictatorial Antonio López de Santa Anna is overthrown by Juan Álvarez and Ignacio Comonfort, who establish a liberal republic

1857 A new liberal constitution sparks the War of Reform between liberal republicans and conservatives; Benito Juárez becomes president and directs war

1861 Juárez and the republicans triumph over the conservatives

1862 Napoleon III invades Mexico, seeking to establish a French protectorate there

1864 Juárez driven into hiding by French forces; Maximilian placed on Mexican throne by Napoleon III

1867 Napoleon withdraws French troops; republicans capture and execute Maximilian; Juárez reelected president

1910–1920 Mexican Revolution begins with uprising against dictatorial Porfirio Díaz and develops into massive civil war

191 Rebels led by Venustiano Carranza win support for a new constitution with many reforms

1920 Álvaro Obregón overthrows Carranza's ineffective government

whelming revolutionary support across the country. When a Spanish force landed to oppose them, its commander was forced to sign the Treaty of Córdoba on August 24, 1821, establishing an independent Mexican Empire. Iturbide became its first emperor in May 1822, but opposition from liberal leaders such as Antonio López de Santa Anna forced him to abdicate on December 2. In 1824, Mexico adopted a republican constitution.

WAR OF REFORM AND FRENCH INTERVENTION

The second of Mexico's revolutions began in 1855 with the overthrow of Santa Anna, who had become a widely hated dictator. Juan Álvarez, a war hero, and Ignacio Comonfort, a prominent politician, declared a liberal revolution against Santa Anna in 1854 and succeeded in deposing him in 1855 in the Revolution of Ayutla, during which Comonfort became president. The



GREAT LIVES

Benito Juárez (1806–1872)

Like Abraham Lincoln, Benito Juárez rose from humble beginnings to become a national hero and one of his country's strongest presidents. A Zapotec Indian, he was born into poverty near Oaxaca on March 21, 1806. His parents died when he was only three, and his uncle cared for him until he went to live with his sister in Oaxaca at the age of twelve. He entered the Oaxaca Institute of Arts and Sciences in 1829 to study law, receiving his degree in 1831 and winning a seat on the municipal council.

Juárez became known for his intelligence, unfailing honesty, simple way of life, and compassion for the poor. His legal and political career progressed steadily until he was elected governor of the state of Oaxaca in 1847. In that capacity, he began to seek liberal political solutions to Mexico's numerous problems and was an outspoken critic of Antonio López de Santa Anna's military dictatorship. As a consequence, he was exiled to New Orleans, Louisiana, in 1853, along with other prominent liberal intellectuals.

While working in a cigar factory in New Orleans, Juárez helped draft the Plan of Ayutla, which called for a liberal revolution in Mexico. When liberals overthrew Santa Anna in 1855, Juárez returned to Mexico and served as minister of justice in Juan Álvarez's administration. He wrote the Juárez Law, which abolished separate church and military courts and declared that all citizens were equal before the law. In 1857, Juárez became

chief justice and vice president under Ignacio Comonfort. In January 1858, when conservative forces ousted the president, Juárez assumed the office by default.

Forced to retreat to Veracruz, Juárez faced the nearly impossible task of maintaining a fractious liberal government while directing a war against the conservatives, who were strongly supported by the church. He succeeded in passing a series of laws that severed this support by nationalizing church property, making civil unions the only legal form of marriage, and guaranteeing freedom of worship to all Mexicans.

Juárez's forces regained control of Mexico City in January 1861, where he was formally elected president. His decision to stop payments to foreign nations for a period of two years prompted the French intervention of 1862–1867, during which Juárez led the government in exile from northern Mexico. Returning to power in 1867, he proposed reforms to the constitution that were violently opposed in a national referendum, leading to a loss of confidence in his government. When he was reelected in 1871, many Mexicans took up arms against him. He died of a heart attack on July 18, 1872, while working at his desk. A liberal reformer dedicated to justice, democracy, and the **secular** rule of law, Benito Juárez is widely admired today for his modern ideals and numerous political and legal achievements.

succeeding period, known as *La Reforma*, culminated in a new constitution in 1857. Among other liberal reforms, this constitution abolished slavery, expanded freedom

of speech, and eliminated monopolies. It was widely opposed by both the church and the military, however, sparking a civil war soon after it was drafted.

Benito Juárez, a Zapotec Indian, succeeded Comonfort as president, but as the incumbent, went into exile in 1857. Juárez was forced to flee Mexico City and established his government-in-exile at Veracruz. His liberal forces began to gain ground in 1860, driving the conservative government from Mexico City by the end of the year.

In 1861, when Juárez suspended payments on Mexico's large national debt to Spain, Britain, and France, these three nations embarked on a punitive expedition, although Britain and Spain withdrew soon after the first foreign troops arrived in Mexico in late 1861. Mexican forces defeated the French at the Battle of Puebla on May 5, 1862 (celebrated today as Cinco de Mayo), but Napoleon III dispatched enough reinforcements to Mexico to overwhelm the liberals. Mexico City was taken in 1863, and Juárez and his government went into hiding in the north. In 1864, Emperor Maximilian, a figurehead of Napoleon's, assumed control of Mexico.

Rising international protest, especially from the United States, convinced Napoleon to withdraw his troops by 1867. Without the support of the large and powerful French army, Maximilian was quickly overthrown and executed. Juárez was elected president of the reconstituted republic later that year.

MEXICAN REVOLUTION

From 1876 to 1911, Porfirio Díaz, a war hero from the period of French intervention, ruled Mexico as president. Although his policies brought peace and prosperity to the nation, he also employed harsh repressive measures to ensure obedience from its citizens. When he sought reelection once again in 1910, he was opposed by Francisco I. Madero, a wealthy intellectual who enjoyed widespread support, especially among radical groups. Díaz imprisoned Madero, and when it was announced that Madero had won only a few hundred votes across the country, the

fraud was so blatant that the population at large was ready for revolt. On October 5, Madero escaped from house arrest and fled to San Antonio, Texas; he also issued the Plan of San Luis Potosí, which set November 20 as the date for a mass armed uprising.

On that day, however, only small groups of revolutionaries rose up in northern Mexico. Slowly, under the leadership of local chiefs Pascual Orozco and Pancho Villa, and with financial support from Madero, revolutionary forces gradually gained control of the north. The south, meanwhile, was led in the revolutionary movement and peasant claims for land by Emiliano Zapata. The federal commander surrendered on May 10, 1911, and on May 25, Díaz resigned.

Madero won a new election in November, but his government faced attacks from both liberal and conservative forces. Victoriano Huerta, commander of government forces, turned on Madero in 1913 and assumed the presidency. When Madero was killed while being transferred between prisons, a new wave of revolutionary violence swept the country. Civil war continued until Venustiano Carranza, leader of a northern movement called the Constitutionalist Revolution, gradually consolidated enough power in the rest of the country to call a constituent congress in Querétaro in 1916.

The constitution of 1917 drafted by this congress addressed many of the issues championed by the various radical groups, including labor reform and public education for all Mexicans. Carranza became president, but was overthrown in 1920 by Álvaro Obregón, one of his former supporters, when he failed to implement any of the promised reforms.

In the 1920s, Mexico continued to suffer from political violence, but with the constitution of 1917, it had finally achieved the liberal republic government that generations had fought for.

See also: Colonization; Communist Movements; Government; Latin American Revolutions; Manifest Destiny; Religion.

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Mexico See Mexican Revolutions.

Missionaries

People who travel and live in foreign countries to spread their religious beliefs. Many of the first Europeans to arrive in the Americas during the sixteenth century were missionaries whose primary goal was to convert Native Americans to Christianity. They viewed indigenous cultures as inferior and considered it their duty to bring spiritual salvation to them. Once in the Americas, missionaries often expanded the scope of their activities to include education and charity work.

FRENCH MISSIONARIES

Along with fur traders, the French sent Roman Catholic missionaries to their American colonies. Among these was Jean de Brebeuf, a French Jesuit priest who lived for almost two decades among the Huron. Because of his mastery of and interest in native culture and language, he is known as Canada's first **ethnographer**. De Brebeuf established the first French mission in North America and won the confidence of the Huron, though they resisted being converted. In 1649, the Iroquois, traditional enemies of the Huron, tortured and killed de Brebeuf in the course of a general war with their rivals.

Father Jacques Marquette, another French Jesuit, was an explorer as well as a missionary. He arrived in Quebec in 1666 and then moved west of Lake Superior, where he built a mission. Marquette also worked among the Huron until an attack on that people by the Lakota. When the Huron fled, Marquette followed them to their new home

between Lake Michigan and Lake Huron. There, he met the Illinois people, who told him of a mighty river that flowed south. In 1673, Father Marquette and Louis Joliet, another French explorer, set out to explore this river, which became known as the Mississippi. They traveled as far as the Arkansas River, claiming for France all the lands drained by the Mississippi. Marquette's journal became an invaluable guide to the peoples and places he encountered on his journey, although recent scholarship has disputed that Marquette was the real author.

SPANISH AND PORTUGUESE MISSIONARIES

The Spanish and Portuguese also sent missionaries to the Americas. Among the most notable of the Spanish missionaries was Bartolomé de Las Casas, who also became an early historian of the Americas and a fighter for Native American rights. Las Casas arrived in Hispaniola in 1502, where he witnessed the



GREAT LIVES

Marcus and Narcissa Whitman

In contrast to American missionaries during the colonial era, all of whom were Catholic, those who spread the faith after U.S. independence were largely Protestant. One famous missionary couple, Marcus and Narcissa Whitman, were nineteenth-century pioneers who helped establish the viability of the Oregon Trail, a long and arduous route stretching from Missouri to present-day Oregon along which many homesteaders traveled to the American Northwest. Despite good intentions, the Whitmans' mission to the Cayuse and Nez Perce tribes ended disastrously, scarring relations between white settlers and native peoples in the region.

Marcus and Narcissa were both born in upstate New York in the early 1800s, and both fervently desired to become missionaries. Marcus, unable to pay for the long training required to become a minister, studied medicine instead and became a doctor. In 1835, he became an elder of the Presbyterian Church and was sent west to reconnoiter potential mission sites in the Oregon Territory. Narcissa Prentiss worked as a schoolteacher, unable to travel as an official missionary because she was an unmarried woman.

In 1836, Marcus and Narcissa married soon after meeting, partly in order to receive the support of the American Board for Foreign Missions, an umbrella organization that coordinated Protestant missions in the United States. The Board would only send married couples to establish missions. After

the wedding, the Whitmans traveled west to what is now the state of Washington. Along with the wife of another missionary couple who accompanied them, Narcissa Whitman became the first white woman to cross the Rocky Mountains.

The Whitmans set up a small mission near present-day Walla Walla in September 1836. Marcus farmed and provided medical services, while Narcissa sought to convert the Cayuse. The couple made no progress toward their missionary goals, however, because of their refusal to accommodate Cayuse cultural practices and religious beliefs. Several years later, the Board closed down their mission and Marcus headed back east to guide the first wagon trains of white settlers along what would become the Oregon Trail.

After the settlers arrived in Washington, an epidemic of measles swept through the Cayuse population, killing many; Marcus's white patients suffered very little. The Whitmans' missionary zeal, combined with the death of nearly all the Cayuse children and the apparent invulnerability of white settlers, set off a riot among the Cayuse. In 1847, they killed the Whitmans and burned down their mission.

The result was the Cayuse War, in which the natives were all but exterminated by white settlers. The remnants of the Cayuse merged with surrounding tribes and lost their cultural identity. Thus, while well-intentioned, the Whitmans' desire to spread the word of God resulted in the annihilation of those to whom they preached.

abuse and murder of many enslaved Native Americans. Horrified, he freed his own slaves and delivered a speech on December 21, 1511, condemning the *encomienda* system, which forced Native Americans into slave labor on large ranches. Partly because of his protests, Spain repealed the *encomienda* laws for a time. In 1520, Las Casas attempted to set up a colony in what is now Venezuela, where Spaniards and Indians could live together in peace, but the experiment failed within two years. Las Casas devoted the next years to writing, and in 1522 published *Brevísima relación de la destrucción de las Indias* (*A Brief Account of the Destruction of the Indies*), in which he vividly recorded the many atrocities committed by the Spaniards in the Americas. He later became bishop of Chiapas in Guatemala, where he tried to force the Spaniards to give up their Native American slaves.

Missionaries also worked in the Viceroyalty of Mexico, which at the time included western North America as far north as present-day Oregon. Jesuit missionaries set up the earliest missions in Baja California. Later, Franciscans took over the Jesuit missions. Father Junípero Serra was put in charge of these, founding a chain of missions that stretched north up the California coast. Important Californian cities such as San Francisco and San Diego grew up around these missions. The Spanish also set up missions in what are now New Mexico, Arizona, Texas, and Louisiana. Father Eusebio Francisco Kino, an Italian Jesuit, was instrumental in missionary efforts throughout the region. A tireless defender of Native American

rights, he opposed their enslavement in silver mines and founded missions that disseminated farming knowledge and supplies. In addition, Kino was a bold explorer and cartographer who discovered a land route into Baja California. His contemporaries relied heavily on his maps of the area.

U.S. MISSIONARIES

Missionary activity continued in Native American lands even after U.S. independence. These missionaries were overwhelmingly Protestant, reflecting the predominance of Protestant sects in early American culture. In general, Protestant missionaries focused more on introducing Christianity to non-Christians, whereas Jesuit schools and missions provided a more complete education. With the rise of the *evangelical* movement, missionary activity within the Americas increased dramatically. Missionary faiths active in the Americas today include Mormons, Lutherans, Pentecostals, and Presbyterians, who still provide much needed medical supplies, food, and education in needy areas.

See also: Brazil; Colonization; Culture and Traditions; Exploration; Native Americans; Religion; Slavery and Slave Trade; Social Reform Movements; Society; United States.

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Native Americans

Broad term for the **indigenous** peoples of the Americas and their descendants. “Native American” also can refer specifically to native peoples who live within U.S. territory. Synonymous terms include American Indian, Amerindian, Indian, and First Nation person, although “Indian” is the Canadian legal term for these peoples; in Spanish-speaking Latin America the preferred term is *pueblos indígenas* (indigenous peoples), although *indios* (Indians) is also common.

European settlement of the Americas had catastrophic consequences for Native Americans. Millions died from disease, war, and enslavement, and surviving peoples often suffered a permanent loss of their traditional ways of life. Today, the majority of these surviving societies, which have adapted to and largely become integrated with nonnative societies, face some of the worst economic and social conditions in the Americas. In the latter half of the twentieth century, they also experienced a revival of traditional practices and identity.

SOUTH AMERICA

Native peoples of South America, who today number more than 18 million in more than 350 distinct societies, can be categorized into 3 groups: Andean peoples, rainforest peoples, and coastal peoples. This last category suffered the most from European conquest, since the first European settlements were coastal or built on major rivers. Most of these peoples were annihilated or absorbed into **colonial** societies; those that survived have not increased significantly in number. These groups include the Atacama, Araucanians, Ona, Puelche, Mapuche, and Yámana.

Native peoples living in the continent’s tropical rainforests have had a mixed experience due to the difficulty of traversing the rainforest. While some tribes on the rainforest periphery such as the Aché (eastern

Paraguay) were forced onto **reservations**, others such as the Kayapó (central Brazil) have managed to preserve their traditional ways of life and political autonomy. A third group, best represented by the Yanomamo (central Brazil and southern Venezuela), have combined traditional practices such as slash-and-burn horticulture with contemporary elements such as metal tools, firearms, and other manufactured goods. A fourth group consists of tribes that have not yet been contacted; the Brazilian Fundação Nacional do Índio (National Indian Foundation), an agency tasked with the protection of native peoples, has confirmed that at least sixty-seven groups in Brazilian territory have not yet been contacted.

The last broad South American category, Andean peoples, has endured European intrusions better than the others. Indeed, their numbers are believed to be greater today than prior to European arrival. They constitute a majority of the population in Bolivia and Peru, and have been highly successful at combining nonnative elements such as modern medical care with traditional practices. These people include the Aymara-, Ticuna-, and Quechua-speaking peoples descended from the peoples of the Inca Empire.

MEXICO AND CENTRAL AMERICA

The native societies of Mexico and Central America were dramatically transformed by



GREAT LIVES

Sequoyah (ca. 1770–1843)

The Cherokee Sequoyah (sometimes known as George Guess, or Gist) opened the door to new opportunity for his people by inventing an elegant **syllabary** for their spoken language. Within ten years of this invention, fully half the Cherokee nation was literate. The ability to read was a major cause of the revival of Cherokee culture in the 1820s.

Sequoyah was born in about 1770 in the town of Tuskegee (then part of the Cherokee Nation) in eastern Tennessee. He was a silversmith as well as a warrior, and had four children with his wife, Sally. The Cherokee had acquired land in Arkansas in 1808–1810, and Sequoyah was among those who moved there in 1819. After inventing his syllabary, consisting of eighty-six characters, he returned east to spread it among his people. For his efforts, Sequoyah was awarded a silver medal by the Cherokee national council

in 1824, and a printing press that could print the syllabary was purchased in 1828 to print the *Cherokee Phoenix*, a weekly bilingual newspaper.

In the mid-1830s, increasing government pressure forced the eastern Cherokee west, precipitating a power struggle between the two groups that Sequoyah helped mitigate by making an appeal, via a printed letter, for a new government that adequately represented both groups.

Sequoyah left for Mexico in 1842 in order to track down a group of Cherokee that were supposedly living there. The place of his death remains unknown, but his gift of literacy lives on today among the Cherokee, who were forced onto **reservations** in Oklahoma soon after he left. Today, as many as 65 percent of Cherokee are literate in the written form of their language.

colonization, if not destroyed outright. After devastating the sophisticated Aztec civilization in the early sixteenth century, the Spanish assumed control of the native peoples they had subjugated, integrating them into colonial society as virtual slaves. A large portion of the contemporary Mexican and Central American population is **mestizo**, while indigenous people number anywhere from 12 to 15 million. Native identities and traditions experienced a resurgence in the last decades of the twentieth century, galvanized by the recognition of the cultural contributions of significant indigenous figures such as Benito Juárez (a Zapotec who became one of Mexico's strongest presidents).

Native Mesoamericans are most promi-

nent in Mexico, where they constitute over 10 percent of the total population. The largest groups are Nahuatl, Maya, Zapotec, and Mixtec. The Miskito people of Nicaragua and Honduras are also prominent. Like the Maya Zapatista rebels of Mexico's southernmost state of Chiapas, the Miskito participated in guerrilla uprisings in the late twentieth century against regimes that they perceived as corrupt or hostile.

NORTH AMERICA

The vast majority of native societies in North America were destroyed by European settlement. As in the rest of the Americas, millions were killed by diseases such as smallpox. There are approximately 3 to 4 million Native Americans in North America today.



A member of the Cherokee tribe displays traditional attire—including a headdress adorned with beadwork and eagle feathers—at a festival in California. Surviving Native American peoples continue to celebrate their traditions at regular gatherings. (Peter Essick/Aurora/Getty Images)

Peoples that were not destroyed were forced to relocate, either as a result of war (the Potawatomi, Algonquin, and Lakota all moved into the Upper Midwest from present-day New England, Quebec, and Ontario) or government policy (the Cherokee and Choctaw were moved from the southeast United States to present-day Kansas, and the Canadian government forced the Arctic-dwelling Inuit to settle in permanent towns). Surviving tribes today live mostly on the reservations established for them in the nineteenth century.

Only a very few North American native groups, such as the Hopi in Arizona, still lead traditional lives. The majority of native North Americans work in all sectors of the

economy and participate to varying degrees in the practices of their respective peoples. Starting in the 1960s, **progressive** legislation in Canada and the United States removed restrictions on expressions of native culture (such as the potlach, the Sun Dance, and the use of the psychoactive cactus peyote in religious ceremonies).

SOCIOECONOMIC PROBLEMS

Native American societies throughout both continents face some of the worst economic conditions of any American society. National censuses consistently indicate that their members suffer from severe poverty as well as high rates of alcoholism, drug abuse, and domestic violence. These problems are

the legacy of discriminatory laws and social practices that forced Native Americans onto economically marginal lands or otherwise prevented them from participating actively in the majority non-native society (for instance, by denying them the right to vote in national elections). Now that many of these laws have been overturned, Native Americans are able to exercise more political and economic self-determination as well as help shape the character of their respective nations.

See also: Argentina; Brazil; Canada; Colonization; First Nations; Culture and Traditions; Economic Development and Trade;

Inuit; Society; Technology and Inventions; Tools and Weapons; United States.

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North American Free Trade Agreement (NAFTA)

Trade agreement signed in 1992 by the United States, Canada, and Mexico establishing a free-trade zone in North America within which tariffs and other barriers to trade were reduced and eventually eliminated. Inspired by the economic successes of the European Community (founded in 1957 as the European Economic Community), **conservative** leaders in Canada (Prime Minister Brian Mulroney), Mexico (President Carlos Salinas de Gortari), and the United States (President George H.W. Bush) signed NAFTA on December 17, 1992. It was ratified by each country's legislature in 1993 and took effect on January 1, 1994.

Main provisions of the agreement included the elimination of most tariffs among the three nations over a ten-year period, the protection of intellectual property rights throughout the free-trade zone, and, in two supplements (the North American Agreement on Environmental Cooperation, or NAAEC, and the North American Agreement on Labor Cooperation, or NAALC), the protection of each country's respective environmental laws as well as greater cooperation among them in resolving labor disputes.

Many economists agree that while NAFTA has benefited Mexico economically, it has

not resulted in economic parity among the three signatory nations, nor has it significantly affected poverty levels in any of them. Total trade among the nations has increased by more than 120 percent since the signing, and industries such as automobile manufacturing have become more integrated and profitable than ever.

Nevertheless, NAFTA has faced and continues to face widespread criticism. According to some studies, it has resulted in the loss of tens of thousands of agricultural jobs in Mexico, leaving segments of the rural population without a means of earning a living,

while the United States has experienced a precipitous drop in the growth of manufacturing jobs. Moreover, trade disputes among the three nations are now settled by a NAFTA board, which has handed down several unpopular decisions; among these was a 1996 case in which a Canadian ban on a gasoline additive that had been linked to nerve damage by some studies was repealed.

Overall, polls conducted in each country have indicated that the majority of North America's population views NAFTA as a positive step. Leaders such as U.S. president George W. Bush and former Mexican president Vicente Fox have advocated further economic integration of North America, specifically as part of a proposed Free

Trade Area of the Americas, which would extend NAFTA to include most of the nations of the Americas.

See also: Canada; Dominican Republic–Central America Free Trade Agreement; Economic Development and Trade; United States.

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Organization of American States (OAS)

Established in 1948, organization that serves as a forum for debating issues faced by its thirty-five member states, or all the independent states of the Americas. The OAS (OES in French, Portuguese, and Spanish) studies problems common to its members such as environmental degradation, terrorism, drug trafficking, illiteracy, and poverty, and establishes programs aimed at combating these effectively. It is headquartered in Washington, D.C.

The **supranational** orientation of the OAS, which transcends national boundaries in favor of a hemispheric perspective, has its roots in the 1826 Congress of Panama convened by Simón Bolívar, who liberated many of the Spanish colonies of South America. At the congress, Bolívar proposed creating a league of American states that would share a military, an economy, and a supranational government. Although his proposal fell on deaf ears for the most part, the idea of a united America survived.

In 1889, the United States convened the First International Conference of American States, attended by eighteen American countries who agreed to found the first lasting inter-American organization, the International Union of American Republics. This body was renamed the Union of American Republics in 1910.

In 1947, its members ratified the Inter-American Treaty of Reciprocal Assistance, or the Rio Treaty, in reaction to the devastation wrought by World War II. The Rio Treaty declares that a non-American attack against any member state is equivalent to an attack against all of them. This estab-

lished the notion of a common hemispheric defense, which is a key component of the OAS charter.

A year later, the OAS officially came into being at the Ninth International American Conference. Twenty-one member states ratified its charter, which defines the organization's purpose as promoting peace, security, democracy, and prosperity in the Americas. They also signed the American Declaration of the Rights and Duties of Man, the world's first international document outlining and promoting the principle of fundamental human rights.

Membership in the OAS eventually grew to encompass all the independent states of the Americas. Since 2000, the OAS has reorganized to better respond to the post-Cold War issues facing the hemisphere, including environmental problems, economic disparities, the rights of native peoples, and the restriction of military spending in favor of increased funds for social programs.

The OAS helps facilitate negotiations between member states when disputes arise. For instance, it has led negotiations to resolve border disputes between Guatemala

and Belize as well as between Peru and Ecuador. Its emphasis on economic, military, and political unity reflects a recent world trend toward integration of states, commonly known as **globalization**. While there are many advantages to acting in such unison, one serious drawback is the restriction of any national self-determination that does not correspond with democracy and capitalism. For example, while Cuba is still technically a member of the OAS, it has been suspended from the organization since 1962 because its Communist government is viewed as a threat to hemispheric unity.

However, a widespread political swing toward socialism in South American elections since the 1990s, exemplified by the regime of Venezuela's President Hugo Chávez,

along with his own proposals for political and economic integration of South American states, have cast some doubt on the future of the OAS.

See also: Communist Movements; Cuba; Democracy; Dominican Republic–Central America Free Trade Agreement; Economic Development and Trade; Environmental Issues; Government; Latin American Revolutions; North American Free Trade Agreement (NAFTA); United States.

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Panama Canal

A waterway of 40 miles (65 km) that connects the Atlantic and Pacific oceans through the Republic of Panama. Built and opened by the United States in 1914, the canal has greatly stimulated trade in the Americas, as well as trade between Europe and Australia and East Asia, by circumventing the otherwise lengthy journey around Cape Horn in South America. It runs south-southeast through the narrowest point on the Isthmus of Panama and employs a series of gate locks to raise and lower ships, allowing passage through several bodies of water connected by the canal, including Limón Bay, Gatún Lake, and the Chagres River.

In 1880, Ferdinand de Lesseps, the French architect of the Suez Canal, which connects the Mediterranean with the Red Sea, led the first attempt to dig a sea-level canal in Panama. It was costly both in money and in lives; more than 20,000 workers are believed to have died between 1881 and 1889 of tropical diseases such as yellow fever and malaria. The French effort was doomed from the start because they had not conducted significant surveys of the area's topography. The project was abandoned in 1893.

U.S. president Theodore Roosevelt negotiated a buyout of the French company in

1904, after financing and politically supporting the establishment of an independent Republic of Panama in 1903 (Panama had until then been a province of Colombia). Advances in understanding the relationship between mosquitoes and the spread of tropical diseases allowed the U.S.-backed phase of construction to significantly reduce the mortality rate of workers; still, more than 5,600 died completing the canal from 1904 to 1914.

In return for helping secure the independence of Panama, the United States controlled the Panama Canal Zone, a strip of



GREAT LIVES

Theodore Roosevelt (1858–1919)

Theodore Roosevelt is widely considered one of the greatest presidents in U.S. history because of his military achievements, liberal policies, and support of environmental conservation. A complex figure of boundless personal energy and charisma, he is one of the four U.S. presidents whose face was carved into South Dakota's Mount Rushmore National Memorial.

Born in New York City on October 27, 1858, to a wealthy family, Roosevelt was a precocious and physically frail child. He attended Harvard College in 1876, where he studied natural history and political economy and mastered boxing, shooting, and riding. After graduating in 1880, he married Alice Hathaway Lee and won a seat in the New York State Assembly while studying at Columbia Law School.

Although he was nominally associated with the Republican Party, he quickly gained a reputation for political independence. He became known for his stubbornness, humor, intelligence, impulsiveness, promotion of masculine qualities, and strong moral commitment to the common good. When his wife died in 1884, Roosevelt retired to his ranch in western Dakota, working as a cattleman and writing several history books, but he was soon drawn back to politics. After a failed bid at New York City mayor in 1886, he married Edith Kermit Carow, a childhood friend, then served on the U.S. Civil Service Commission in Washington, D.C. In 1895, he served for two years as president of the New York City Police Board, doing much to improve the police force.

When the Spanish-American War broke out in 1898, he helped organize and lead the

First U.S. Volunteer Cavalry Regiment (the "Rough Riders") in the famed Battle of San Juan Hill (Cuba) that July. His military fame helped him win the New York gubernatorial election of 1898. Though elected as a Republican, he soon made many enemies within the party for his tireless efforts to root out corruption. He was elected vice president in 1900, running with William McKinley.

Tragedy made him the youngest president in U.S. history on September 14, 1901, the day after McKinley was assassinated. He immediately began to institute many liberal policies, including antitrust regulations that earned him the nickname "trust-buster." He was reelected in 1904 by a landslide and continued to promote progressive reform in American society by pushing acts through Congress that established the Food and Drug Administration and the U.S. Forest Service, among other agencies.

His foreign policy, which included supporting the establishment of Panama in 1903 as a means of controlling the proposed Panama Canal, was very aggressive. Roosevelt often compared America to Rome, arguing that it, too, needed to expand its influence throughout the world. Before leaving office in 1909, he built a strong American navy and helped negotiate the treaty ending the Russo-Japanese War in 1905, for which he earned a Nobel Peace Prize. Roosevelt filled his last decade with safaris and scientific expeditions in Africa and South America, writing books, and running for president in 1912. He died in his sleep on January 6, 1919, in Oyster Bay, Long Island.

land 10 miles (16 km) wide on both sides of the canal that was established by the 1903 Hay-Bunau-Varilla Treaty. Since this region, which had its own courts, laws, and civil government, cut Panama in half, it became the source of significant tension between the United States and Panama. It was finally abolished on October 1, 1979, by the 1977 Panama Canal Treaty signed by U.S. president Jimmy Carter and Panamanian general Omar Torrijos Herrera. The related 1977 Neutrality Treaty established the canal as a neutral international zone that levies nondiscriminatory tolls on ships of every nation.

The Panama Canal Authority, established by the Panamanian government, has operated and maintained the canal since December 31, 1999, when it took over management from the U.S.-Panamanian Panama Canal Commission.

See also: Economic Development and Trade; Latin American Revolutions; St. Lawrence Seaway; United States.

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Quebec Separatist Movement

Also known as the Quebec Sovereignty movement, a social and political campaign to establish the Canadian province of Quebec as a separate nation.

Quebec is the historical center of French culture in Canada, which was settled and ruled by France until 1763. Great Britain took control of France's holdings in North America following the French and Indian War (1754–1763). The French-speaking, Roman Catholic culture of Quebec differs significantly from the majority Canadian culture—a difference that lies at the heart of Quebec separatism.

Although nationalistic sentiment had existed in Quebec since the late 1700s, the separatist movement began in earnest in the 1960s with a period of rapid change known as the Quiet Revolution. Provincial Premier Jean Lesage, leader of the Quebec Liberal Party, introduced several initiatives in 1960 that aimed to eliminate corruption from the previous government, led by Mau-

rice Duplessis. These initiatives were progressive and **secular** in nature, nationalizing the province's power companies, reducing the power of the Catholic Church in welfare, and reorganizing economic development directly under the provincial government. Another party, the Union Nationale, won control of government in 1966 and stressed Québécois identity, but both parties remained federalist in their approach, believing that their aims could be achieved within the Canadian government.

A separatist minority took a different stance, forming the Rassemblement pour l'indépendance nationale (Rally for National Independence, or RIN) in 1960; the organization became a political party in 1963. Although it failed to win any seats in Parliament, it inspired the formation of groups

such as the Comité de libération nationale (Committee for National Liberation) and Réseau de résistance (Network of Resistance), which organized acts of civil disobedience. Extremists from these two groups also formed a third group, the Front de libération du Québec (Quebec Liberation Front, or FLQ), which resorted to violence to force radical change. From 1963 to 1970, the FLQ perpetrated as many as 200 terrorist acts, including bombings and kidnappings. Its actions led to federal intervention by Canadian troops in 1970 and a temporary suspension of civil liberties.

In October 1967, René Lévesque, a former cabinet minister, left the Liberal Party and united the increasingly numerous but divided separatist forces by forming the Parti Québécois (Quebec Party, or PQ). The PQ steadily gained provincial seats until it was able to form a majority government in 1976. In 1980, it held a referendum on Quebec sep-

aration that was defeated 60 to 40 percent.

A new referendum on Quebec sovereignty, which proposed an optional association with Canada, was held in 1995 and defeated by a margin of less than 1 percent. Today, Canada remains united despite a large cultural gap between French Canadians and the rest of the country; in addition, the issue of separation has been eclipsed by the economic opportunities offered by NAFTA.

See also: Canada; French and Indian War; North American Free Trade Agreement (NAFTA).

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Religion

Religion has been one of the most powerful forces in the founding and development of societies throughout the Americas. It has guided the daily activities of millions of Native Americans, and many colonists risked the dangers of settling new lands for reasons of faith. Religion has also been used to rationalize conquest, slave labor, and even genocide. The development of open societies with **secular** governments paved the way for the remarkable diversity of religions seen in the Americas today.

INDIGENOUS FAITHS

Before the arrival of Europeans in the Americas, Native Americans practiced an enormous number of **indigenous** religions. These faiths were closely integrated with tribal identity and tended to guide many daily as well as seasonal tasks. Because there were hundreds of tribes in the Americas around c.e. 1500, there were also hundreds of these faiths. Some tribes even had competing internal traditions, further adding to the profusion of indigenous beliefs.

Nevertheless, most shared a few basic

characteristics. First, the belief that supernatural beings and forces were everywhere present and active was widely held. This belief is known as **animism**. For most Native Americans, there was no distinction to be made between the natural and supernatural worlds. Going about one's daily routine meant encountering, interacting with, or failing to notice these immaterial presences. The spirits wielded many kinds of power, granting or withholding favors, healing people or making them sick, or affecting natural phenomena such as weather or animal

RELIGION IN THE AMERICAS

1531 Nahuatl Juan Diego Cuauhtlatoatzin receives visions of Mary, the mother of Jesus, outside Mexico City; Our Lady of Guadalupe becomes icon of Mexican identity

1607 First North American Protestant Episcopal parish established in Jamestown, Virginia

1620 English Separatists, or Pilgrims, begin to immigrate to North America; Plymouth Colony founded

1628 Massachusetts Bay Colony founded at Salem, Massachusetts, by Puritans

1635 Roger Williams banished from Massachusetts to Rhode Island, where he founds Providence as a refuge for those fleeing religious persecution by the Anglican Church

1636 Harvard College founded by Puritans as training school for ministers

1638 Anne Hutchinson accused of heresy and banished from Massachusetts Bay Colony by First Church in Boston; she relocates to Rhode Island with husband William

1649 Maryland Toleration Act passed by assembly of the Province of Maryland, providing protection to Roman Catholics against Protestant persecution

1682 William Penn, a Quaker, founds colony of Pennsylvania

1730s First Great Awakening, a period of religious revival, sweeps northeastern United States

1769–1823 Series of 21 Catholic missions founded along coast of what is today California

1791 U.S. Bill of Rights is ratified; First Amendment establishes a separation of church and state and guarantees freedom of religion

1800s Second Great Awakening inspires organization of mission societies and founding of seminaries; influential camp-meeting revivals take place in Kentucky

1830 Joseph Smith publishes the Book of Mormon, founding Mormonism

1890s Third Great Awakening takes place throughout the United States, especially in the South, sparking wave of social reforms

1906 Pentecostalism begins with founding of Azusa Street Revival mission in Los Angeles, led by evangelist William J. Seymour

1956 Supreme Court bans mandatory reading of Bible in public schools

1976 Episcopal Church becomes the first to approve the ordination of women

1970s Rise of televangelism with Pat Robertson, Jim Bakker, and Jerry Falwell

2001 Muslims sponsored by the **fundamentalist** terrorist organization al-Qaeda hijack four U.S. airliners, crashing them into the Pentagon, the World Trade Center, and a Pennsylvania field

behavior. Many indigenous rituals developed as a means to communicate with or otherwise invoke these spirits.

Indigenous faiths also share an emphasis

on rituals of many kinds. Songs, dances, and costumed processions are regarded as powerfully sacred, and specific ones are performed in different seasons to ensure

plentiful rainfall, a good harvest, or the prevention of plague. Rituals are also conducted at specific times in individuals' lives, such as at puberty, marriage, after childbirth, and so forth.

COLONIAL FAITHS

In the sixteenth century, the Roman Catholic Church was the most influential force in Europe. Indeed, it was partly under Vatican authority that Spain and Portugal began to explore, colonize, and **evangelize** the Americas. **Iberian** explorers took along missionaries wherever they traveled in the Americas. These spreaders of the faith were Catholic priests and monks, although today there are missionaries of both genders from most Christian sects.

The evangelization of Mexico, Central, and South America was of a mixed nature. On the one hand, missionaries believed that they offered spiritual salvation to Native Americans. In reality, evangelization was often brutal—those who did not convert were frequently killed, and indigenous children were often taken from their tribes and placed in missionary schools where they were given a European education and where any expression of their tribal identity was repressed.

Nevertheless, Christianity spread rapidly throughout what was to become Latin America during the sixteenth century. Many Native Americans mixed Christian concepts with their own religions, though they thought of themselves as Catholics; this process is known as **syncretism**. An important milestone in the evangelization of Native Americans came in 1531, when Juan Diego Cuauhtlatotzin, a middle-aged Nahuatl widower who had converted to Christianity five years earlier, claimed to have received visions of the Virgin Mary outside Mexico City. Our Lady of Guadalupe, a representation of his vision, became a symbol

of Mexican identity, and Juan Diego became the first Native American Catholic saint in 2002. Today, the vast majority of Latin Americans are Catholic, although evangelical faiths have begun to gain in popularity throughout the region.

Roman Catholicism

Spain and Portugal began colonizing the Americas before the Protestant Reformation that started in the late 1510s. Consequently, Roman Catholicism came to dominate Latin America, whereas Canada and the United States were for the most part settled by members of Protestant faiths.

The spread of Catholicism in the Americas was accomplished by religious orders such as the Franciscans, who followed strict religious codes of behavior laid down by the thirteenth-century Saint Francis that included voluntary poverty and a wandering life of preaching; and the Jesuits, known for their intellectual pursuits and devotion to social justice. These missionaries often tempered the inhumane treatment of Native Americans by their Iberian rulers.

In order to win converts more easily, Catholic priests often built churches and missions on sites of religious importance to Native Americans. In addition, Catholic saints were conflated with spirits and other figures in native faiths; for instance, some scholars have speculated that Our Lady of Guadalupe is actually a representation of a native Mexican goddess, Tonantzin. In any case, Catholicism spread rapidly throughout Latin America and remains the majority faith there today.

The Catholic Church faced a difficult period in the early 1800s, when Latin American nations won their independence from Spain and Portugal. A backlash against the church, known as anticlericalism, was carried out by the governments of most of these new states, because the church was

closely associated with royal rule. Until the mid-1800s, priests were exiled and Catholic education forbidden; toward the end of the century, the backlash subsided and the church once again played an important part in Latin American societies and their politics. Mexico was an exception to this, with the church facing various forms of persecution until the late 1960s.

French Catholics were the first Europeans to settle in what is now Canada, and they carried on many of the same missionary activities as their brethren to the south. When Britain took control of the Canadian territories in 1763, it began an official program to convert Catholics to the Anglican Church, which at the time was the official church of England. Significant tension arose between French and British settlers because of these efforts, creating a fundamental divide between the predominantly Protestant Upper Canada (settled by the British as well as Swiss and German Lutherans) and French Catholic Lower Canada (chiefly Quebec). Consequently, Catholicism came to be closely associated with French identity and the Quebec Separatist Movement. Today, a majority of Canadians (77 percent) report that they are Christian; the largest Christian denomination is Roman Catholicism (43 percent). Also notable is the significant portion of the population (16 percent) that claims no religious affiliation whatsoever. This group is much larger than its counterpart in the United States, marking Canada as a more secular society.

In the United States, Catholicism began as a minority faith during the **colonial** period and steadily grew—thanks to waves of Catholic immigrants from Ireland, Italy, Mexico, and other predominately Catholic nations—to become the majority Christian denomination. American Catholics now comprise approximately 30 percent of the total population, while Protestant denominations

total more than 60 percent; Catholicism remains the largest single Christian sect.

Protestantism

Members of Protestant religious groups founded many early American colonies. Among these were Plymouth (founded by English Separatists, or Pilgrims, in 1620); Massachusetts Bay Colony (founded by Puritans in 1628); Pennsylvania (named for William Penn, the Quaker who obtained a royal charter to establish it in 1681); and Rhode Island (founded in 1636 by Roger Williams). These Christians viewed America as a place where they could finally build a society based on their religious principles, safe from the persecution and interdenominational strife that had driven many of them out of the British Isles.

The Protestant work ethic, the notion that constant labor in one's profession is a sign of spiritual salvation, soon dominated North American society because of these settlers. Nevertheless, they often perpetrated the same kind of intolerance and outright persecution that had caused many of them to flee from England and other countries. The principle of freedom of religion that underlay their founding was not often applied to members of other faiths. Two colonies provided notable exceptions to this. The assembly of the Province of Maryland passed the Maryland Toleration Act in 1649, protecting freedom of worship for all Christians. The colony of Rhode Island was founded by Roger Williams, who was expelled from the Massachusetts Bay Colony for his belief that government should neither force any religion on its people nor seek to achieve a uniformity of religion.

The Protestant population of the thirteen colonies grew greatly over the next century. By the 1730s, a religious movement known as the Great Awakening began to spread from the Connecticut River Valley. This



TURNING POINT

Maryland Toleration Act of 1649

The Maryland Toleration Act of 1649 was one of the first pieces of American legislation that protected freedom of religion. It was passed by the colonial assembly of the Province of Maryland (a British proprietary colony), and stipulated that all those who professed to believe in Jesus Christ would be free from persecution; anyone who offended worshippers of Jesus would face fines.

Caecilius Calvert, the second Baron Baltimore (commonly known as Lord Baltimore), was the chief force behind the act. A staunch English Catholic who was troubled by the religious strife in his own country, he took up his father's desire to found a colony in North America where other English Catholics could find refuge.

Lord Baltimore established the colony from afar in 1634 after finalizing its charter

with England's King Charles I. While he did realize his dream of creating a Catholic refuge in Maryland, this refuge was soon threatened by Puritan immigration from Virginia. Catholics quickly became the minority in the colony that had been established for them.

Lord Baltimore supported the Maryland Toleration Act as a way to protect the Catholics from Puritan persecution. It was a canny economic as well as political move, for it provided a strong reason for other Christian denominations to settle in the colony. The act was temporarily suspended when radical Protestants from Virginia overthrew the colonial government in 1654. Lord Baltimore reestablished control of the colony four years later, and in 1676 the ideas contained in the original 1649 act were written into a new law.

movement featured large, open-air revival meetings in which preachers exhorted their audiences to renew their devotion to Christian doctrine. Which doctrine was a matter of opinion, however, and the Great Awakening, while it galvanized religious activity in the colonies, also produced a number of new denominations (notably within the Presbyterian Church) that were generated by conflicts between charismatic preachers.

A Second Great Awakening appeared in the early 1800s. This revival was most notable for an evangelical innovation originating in Kentucky: the camp revival. The faithful would travel for miles to reach campsites where large and highly emotional meetings were held for days on end. Preachers sought to reignite evangelistic fervor in their audiences, but the charged emotional

atmosphere of these meetings turned several denominations, including the Baptists and Presbyterians, away from them. A chief consequence of the Second Great Awakening was the establishment of many new missionary societies that began sending religious workers into the West.

The Third Great Awakening was a continuation of the evangelistic spirit of its predecessors. This time, the spirit was aimed at social reforms, such as ending poverty and child labor, and protecting working women. The movement began in the latter part of the 1800s and extended through the turn of the century.

IMMIGRANT FAITHS

The First Amendment of the U.S. Constitution, ratified in 1791, stipulates that church

and state will be strictly separated; it also guarantees all citizens the right of freedom of worship. This religious freedom was one of the most powerful attractions for U.S. immigrants from around the world. Among the largest and most influential groups to come to U.S. shores in search of the freedom to worship are practitioners of Judaism and Islam.

Judaism

The first Jews to arrive in the Americas settled in an area of northern Brazil controlled by the Dutch until 1654. When Portugal recaptured this territory, most of the Jews fled to New Amsterdam (which became New York City a decade later) and established a small religious community. Another group of Jews from Europe arrived in Newport, Rhode Island, in 1658. The first synagogues, or Jewish houses of worship, in North America were established in those two cities in the eighteenth century.

Increasing numbers of Jewish immigrants began to immigrate to the United States and Canada in the late eighteenth and early nineteenth centuries. At the end of the nineteenth century, when Jews in Russia were massacred in organized attacks known as pogroms, the number of immigrants increased sharply. Jewish culture has since become deeply entwined with American identity. Synagogues can be found throughout North America today, with Jewish populations concentrated in the New York–New Jersey metropolitan area, parts of Florida, and Southern California.

Islam

Muslims follow the teachings of the Koran, the holy book whose text they believe to be the word of God as revealed to the prophet Mohammad. There are a number of Islamic sects worldwide, the main two being between Shia and Sunni, and Muslims from

different countries follow different doctrines. Today, Islam is the fastest-growing religion in the world, and the Muslim population of the Americas numbers in the millions. Muslims in North America tend to be more liberal in outlook than followers in Southwest Asia. They are generally not known for the kind of **fundamentalism** practiced by certain Muslim groups worldwide.

UNIQUELY AMERICAN FAITHS

A number of faiths arose in the Americas following their colonization. Many of these were Protestant sects that can be classified as Restorationist, meaning their aim is to transcend Christian factionalism by restoring a form of Christianity truer in character to the New Testament. A group of other faiths also appeared which combined ideas from several different religions. This fusion of beliefs is known as **syncretism**.

Mormonism

Mormonism, or the Latter-day Saints movement, was founded in 1830 by Joseph Smith, Jr., who claimed to have been visited separately by God and Jesus and an angel named Moroni, who directed him to dig up a set of golden plates on which had been etched an account of God's dealings with the inhabitants of America. The translation of these plates, which were purportedly written in Ancient Egyptian, was published as the *Book of Mormon*. Smith faced immediate persecution from other Christians because the doctrines outlined in his translation were considered heretical. For instance, they claim that God has a physical body, and that he was once a man but became divine before the creation of the earth. Smith also claimed that God approved of **polygamy**, which early Mormons practiced until it was outlawed. For these reasons, Mormonism is often viewed as a non-Christian religion—a view that Mormons contest. Members of the

The Salt Lake Temple in Utah is the largest temple of the Church of Jesus Christ of Latter-day Saints, or Mormon faith. The site was marked by Mormon prophet and church president Brigham Young within days of arriving in Salt Lake in 1847. Today, the Mormon faith claims about 13 million followers. (George Frey/Getty Images)



faith regard the *Book of Mormon* as a continuation of the Bible.

Joseph Smith led his followers westward in search of a place where they would be free from harassment. After Smith's death at the hands of angry opponents, many Mormons followed Brigham Young, eventually settling in Utah, the seat of the modern church. Mormonism today claims approximately 13 million followers worldwide, partly thanks to its financial resources (collected from compulsory tithing) and its vigorous missionary activity.

Evangelical Sects

Other Restorationist denominations have had a profound impact on the culture of the Americas. The periods of intense religious revival known as Great Awakenings, during which public demonstrations and debates about religion were common, saw the rise of new faiths such as Jehovah's Witnesses, Pentecostalism, and Adventism. A broad movement known as evangelism also began during the First Great Awakening. Evangelism emphasizes an ecstatic individual connection with God through faith in Jesus. It also promotes public baptism as a demonstration of this faith and directs believers to evangelize nonbelievers. A

final characteristic of evangelical religions is the belief in the literal, inerrant truth of the Bible.

Evangelical beliefs came to dominate the American South and West by the early twentieth century and have had a persistently strong impact on politics and culture. In the twentieth century, evangelism has come into increasing conflict not only with other religions, but also with scientific knowledge and secular government.

Recently, evangelical faiths have been growing at an astonishing rate throughout the Americas. The growth has been facilitated by televangelism, in which preachers deliver sermons to and solicit donations from millions of television viewers, and megachurches that can seat hundreds or thousands of worshippers at once and whose services regularly feature light shows and rock bands.

New Age Religions

During the twentieth century, a number of syncretic religions made their way to the Americas or were invented there. These are often lumped together under the rubric "New Age" to reflect a common belief among their believers that the world is on the brink of a new stage of spiritual evolution.

Such religions proliferated in the 1950s and 1960s, when many social norms were challenged by **hippies**, political progressives, and others alienated by mainstream American society. New Age religions often mix scientific concepts, such as speculation about the possibility of extraterrestrial life, with what are presented as ancient indigenous beliefs. While these faiths can claim relatively insignificant numbers of adherents, they have had a significant impact on popular culture.

See also: Canada; Colonization; Culture and Traditions; Immigrants and Immigration; Latin American Revolutions; Liberation Theology; Missionaries; Native Americans; Social Reform Movements; Society; United States.

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Russian Settlements

Trading communities established by Russia in the eighteenth century in what are now the states of Alaska, Washington, Oregon, and northern California. Never more than temporary settlements that struggled to remain solvent in the face of enormous transportation costs, these precarious communities prompted Russia to sell Alaska to the United States in 1867.

In the 1720s, Czar Peter I sought to determine whether Asia and North America were connected by land. He appointed a Danish navigator, Vitus Bering, to lead an expedition in 1724 to the area that includes what are now known as the Bering Strait, the Aleutian Islands, and Alaska. A Russian navigator by the name of Aleksei Chirikov served as his deputy.

Together, these men charted the coast of Alaska and the Aleutian Islands, setting the stage for Russian settlements. During the 1770s, temporary trading posts were established on the Aleutian Islands, and in 1784, Grigory Shelikhov, a seafarer and businessman, founded the first permanent settlement at Three Saints Bay on Kodiak Island. Discovering that the mainland was just as rich in valuable fur-bearing animals, espe-

cially beavers and bear, Shelikhov set up several trading posts there as well.

Along with Nikolai Rezanov, a Russian nobleman and statesman, Shelikhov founded the Russian-American Company, which focused on developing a potentially lucrative fur trade in the Americas. After the beginning of the nineteenth century, this company, which operated as a monopoly under a charter granted by Czar Paul I in 1799, built settlements along the North American Pacific Coast from Alaska to as far south as Fort Ross, just north of San Francisco, California.

The total population of these settlements was nearly 40,000, though most of these were Aleuts hired as guides and trappers. Although Russia succeeded in developing a vigorous fur trade, the cost of transporting the furs all the way around Siberia to Russia

was prohibitive, and the Russian-American Company struggled to turn a profit. Furthermore, the native Tlingit engaged in armed conflict with the Russian settlements on more than one occasion, putting a further drain on the Russians' already strained resources.

Finally, U.S. secretary of state William Seward convinced the Senate to purchase Alaska from Russia in 1867. The U.S. paid 2 cents per acre, for a total of \$7,200,000. Without the support of the Russian-American Company, Russia's American settlements could not survive, and most

of their inhabitants returned to their native land.

See also: Colonization; Economic Development and Trade; Exploration; First Nations; United States.

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Sequoyah See Native Americans.

Slavery and Slave Trade

Slavery, a socioeconomic condition in which one human being (a master) owns another (a slave), has been a prominent feature of the history of American societies, particularly those of Latin America and the United States. Many colonies were based on slave economies whose profitability was underwritten by the transatlantic slave trade and the enslavement of Native Americans.

Slavery was banned in every nation of the Americas by the end of the nineteenth century, but its legacy is still evident in class differences corresponding to ethnic origin. For example, in the United States, African Americans as a whole are more likely to belong to lower economic classes, especially in the South, where slavery once flourished. Native Americans and blacks in Latin America face similar conditions.

NATIVE AMERICAN SLAVES

When Spanish **conquistadors** first built settlements on Hispaniola and other large Caribbean islands in the early sixteenth century, they forced the indigenous Arawak and Carib tribes to labor in gold and silver mines as well as on agricultural plantations.

Although slavery was not officially sanctioned, conquistadors who abused the **encomienda** system soon turned the natives under their charge into slaves. Forced to work in mines, on tobacco and cotton plantations, and in Spanish towns, many Caribbean natives soon succumbed to either unforgiving working conditions or European illnesses against which they had no natural defenses.

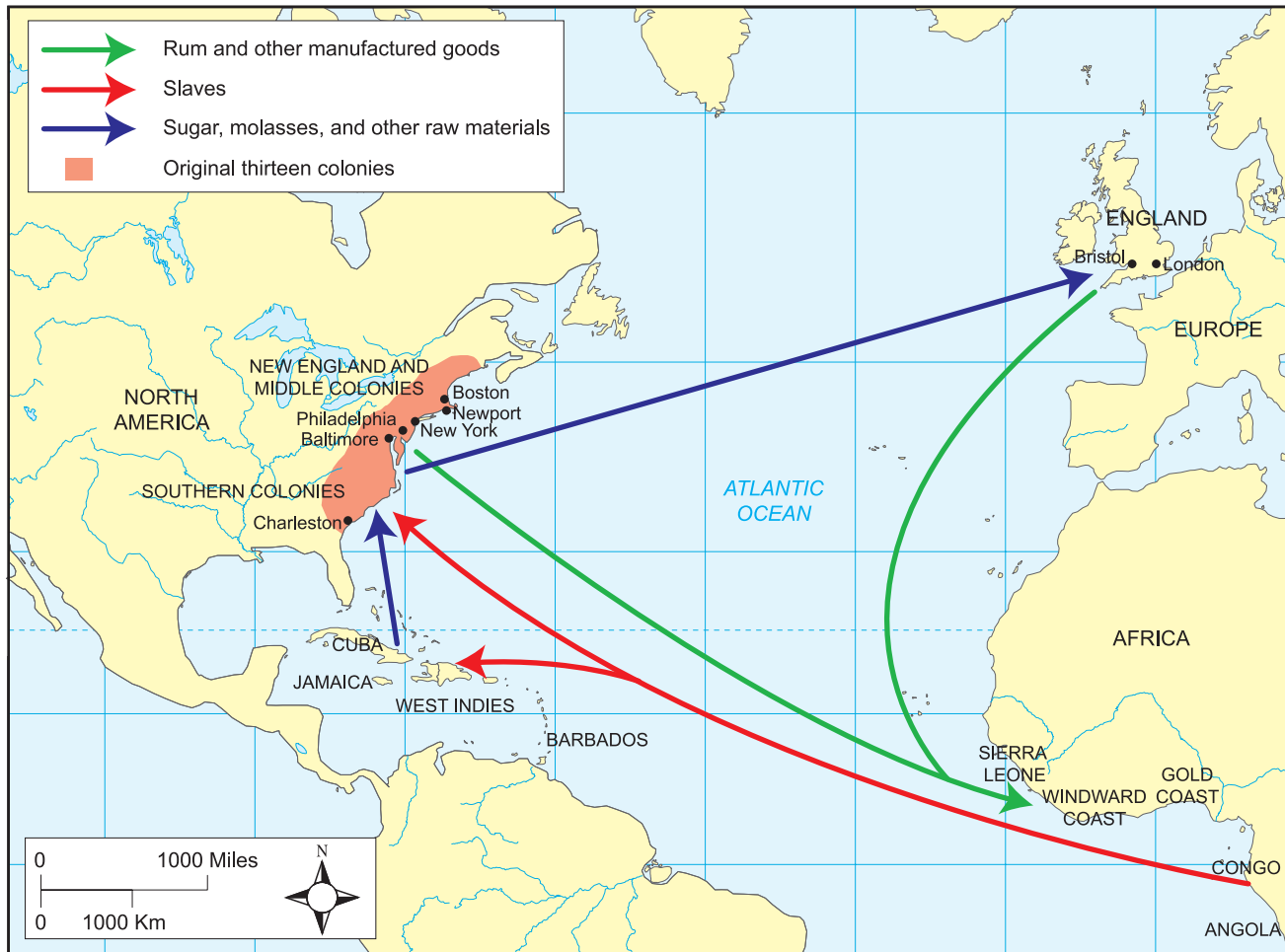
As a result, a large portion of the native Caribbean population was destroyed. The conquistadors repeated this process in Central and South America with greater success. Natives in the mainland colonies of New Spain (present-day Mexico and parts of the U.S. Southwest), New Granada, Peru, and Río de la Plata were far more numerous,

THE TRIANGULAR TRADE, CA. 1700S

In the lucrative triangular trade, European distillers bought Caribbean sugar to make rum, which European slave merchants then took to Africa and used to

purchase slaves. The slaves were then transported to the Americas, where most of them were traded for sugar that was then shipped back to Europe and sold to the

distillers. The handsome profits generated by the trade ensured a regular supply of African slaves to American colonies.



and conquest occurred at a slow enough rate for many of them to survive. In time, settlers began to move to Spain's American colonies in greater numbers. Intermarriage became common between Spaniards and Native Americans, producing a large population of mixed racial heritage called **mestizos** who lived as peasants on the vast **haciendas**.

AFRICAN SLAVES

African slaves were imported in great num-

bers during the Caribbean sugar boom of the mid-seventeenth century. Caribbean economies were reorganized to export **cash crops** including coffee, bananas, cacao, and spices in addition to sugar, and the black slave populations of Caribbean islands increased to anywhere from 30 to 90 percent of the population.

By 1800, coffee had become a major cash crop in Brazil, and African slaves imported to work sugar and coffee plantations comprised close to 50 percent of Brazil's



Slavery in the British North American colonies began in 1619, when John Rolfe had twenty black laborers brought from Africa to the Jamestown settlement in Virginia. Transported on a Dutch man-of-war, the slaves were exchanged for a supply of corn. (MPI/Stringer/Getty Images)

population, though this proportion gradually declined during the nineteenth century. It is estimated that a total of between 3.5 and 5 million African slaves were brought to Brazil.

In North America, African slaves were first brought to Virginia in 1619. Until the end of the seventeenth century, however, slaves had only a slight presence in English colonies; most work was done by English and other European **indentured servants**, who were initially cheaper. The spread of tobacco plantations throughout the Southern colonies and changing legal and economic

conditions in England made African slaves cheaper thereafter.

The cotton gin, invented in 1793, made cotton considerably more profitable by reducing the time and labor required to process it. The demand for slaves soared as “King Cotton” spread throughout the South. Within a few decades, slaves made up fully 40 percent of the Southern population, and accounted for more than 35 percent of the total slave population in the Americas.

The Slave Trade

The basic pattern of the transatlantic slave trade was firmly established by the late 1500s. African slaver tribes would conduct raids deep into the continent, bringing captured natives to the coast to sell to Europeans—first the Portuguese in the early 1500s, then the Spanish and English. Europeans also conducted raids themselves. Special slave ships were crammed with as many slaves as possible—typically hundreds—for the Middle Passage, the journey from Africa to the Americas.

Up to two million Africans as well as Europeans died during the Middle Passage, usually from outbreaks of disease in the cramped, filthy decks. The conditions were truly horrific: slaves lay on their backs or sides, with no room to move. When they arrived in the Americas, many of the survivors would succumb to disease and merciless working conditions. It is estimated that between 9 and 12 million Africans arrived in the Americas as slaves.

ABOLITION

The movement to abolish slavery, or **abolitionism**, began to gain ground in the mid-eighteenth century in both Great Britain and the United States. Britain outlawed the slave trade in its colonies in 1807 and slavery itself in 1833. Many American nations followed suit, including Mexico and Venezuela (1810), Chile (1811), and Argentina (1812).



GREAT LIVES

Harriet Tubman (1820–1913)

No figure of nineteenth-century America embodies the spirit of abolitionism better than Harriet Tubman, an escaped slave who risked her life many times to lead other slaves to freedom. Born Araminta Ross in Maryland around 1820, she grew up enslaved, working in domestic as well as field roles. When she grew older, she took her mother's name, Harriet, and acquired her surname upon marrying John Tubman, a free African American, in 1844.

In 1849, she fled to Philadelphia, fearing that she was about to be sold into the Deep South. Her husband chose to stay in Maryland without her and was killed in a fight near the town of Cambridge in 1867.

The following year, Tubman traveled to Baltimore and smuggled her sister and two children north. This was the first of nearly twenty trips into Maryland on which Tubman advised or personally led to freedom literally hundreds of slaves. Despite suffering from

epileptic seizures, she was never caught and never lost track of any of her charges.

Soon after freeing her sister, Tubman became a central figure in the Underground Railroad, a network of sympathetic Northerners, free African Americans, and fugitive slaves who smuggled tens of thousands of slaves out of the South in the decades preceding and during the Civil War. Tubman was so successful at and passionate about this work that she earned the nickname "Moses," after the Hebrew prophet who led his people to freedom.

Her antislavery work took other forms as well during the Civil War, when she served as a spy and scout for the Union Army in South Carolina. She earned the distinction of being the first American woman to plan and lead a military operation, a raid at Combahee Ferry in 1863 that resulted in the liberation of more than 750 slaves.

The largest conflict over slavery was the American Civil War (1861–1865). Cotton was simply too profitable for the Southern states to consider abolishing slavery, while many Northern states had voluntarily abolished it even before the turn of the century. By 1888, when slavery ended in Brazil, slavery was abolished throughout the Americas.

SLAVERY TODAY

Despite the abolition of slavery in the Western Hemisphere, there are an estimated several hundred thousand people in the Americas today who work under conditions approximating slavery. Many of these work on sugar plantations in the Domini-

can Republic and Brazil, and many more are sold as sex slaves throughout the Americas. The U.S. Central Intelligence Agency (CIA) estimates that between 14,000 and 17,000 victims of the sexual slave trade are trafficked into the United States each year.

See also: Brazil; Colonization; Cuba; Culture and Traditions; Economic Development and Trade; Haiti; Native Americans; Social Reform Movements; Society; United States.

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Social Reform Movements

Organized social movements of the nineteenth and twentieth centuries that aimed to eliminate specific unjust or controversial conditions or practices. These movements included abolitionism, woman suffrage, temperance, and labor and land reform efforts, and arose in countries with liberal, republican governments, including Mexico and the United States.

ABOLITION

By the beginning of the nineteenth century, public opinion in the United States was turning against slavery. At this time, however, it was generally against the abolitionist movement as well, which was viewed as extremist. This was a misperception based on the radical views of such visible leaders as William Lloyd Garrison and Frederick Douglass, who advocated an immediate end to slavery.

The real battleground lay in the states emerging from the newly settled West. The movement achieved a major victory when Abraham Lincoln won the presidency in 1860. Although he was not an abolitionist, he opposed the spread of slavery into the Western territories. His election prompted Southern states to secede, initiating the Civil War; in turn, Lincoln abolished slavery in the 1863 Emancipation Proclamation.

SUFFRAGE

Another significant social reform effort of nineteenth-century America was the woman suffrage movement, which strove to give women the right to vote. Early leaders included Lucretia Mott, Susan B. Anthony, and Elizabeth Cady Stanton. The suffrage movement began in earnest with the July 1848 Seneca Falls Convention in Seneca Falls, New York, organized by Mott and Stanton. Although the movement rapidly gained in numbers, its focus was split after the Civil War. One organization, the National Woman Suffrage Association, led by

Stanton and Anthony, worked for an equal rights amendment to the U.S. Constitution, while another, the American Woman Suffrage Association, headed by another influential leader, Lucy Stone, sought amendments to each individual state constitution. These organizations competed and bickered until 1890, when they joined forces and merged into the National American Woman Suffrage Association.

It took the great contributions of women to the American effort in World War I to fully enlist leading politicians at the national level. The same amendment granting women the right to vote that had been introduced to Congress every year between 1878 and 1914 officially became the Nineteenth Amendment to the U.S. Constitution on August 26, 1920.

Along the way, women had won other rights, such as sole possession of their own wages and legal custody of their children, largely as a result of campaigning by the founders of the suffrage movement.

Suffrage In Canada

In Canada, the woman suffrage movement began in Ontario in 1878, and the first province to grant women the right to vote was Manitoba in 1916. Woman suffrage at the federal level followed in 1918; Quebec was the last province to follow suit, in 1940.

Suffrage In Latin America

Woman suffrage was an unpopular cause in Latin America, largely because its societies



Women representing a variety of professions demonstrate for the right to vote in New York City in 1913. The campaign for woman suffrage was one of the most widespread—and ultimately successful—social reform movements in America during the late nineteenth and early twentieth centuries. (Paul Thompson/Stringer/Hulton Archive/Getty Images)

were more **conservative** than that of the United States. In addition, most Latin American nations faced intense and prolonged political and social turmoil following independence in the 1810s and 1820s; the triumph of liberal republics under which universal suffrage became feasible was delayed by periods of dictatorial rule and civil war. Ecuador became the first to establish woman suffrage in 1929, followed by Brazil and Uruguay (1932), Cuba (1934), and El Salvador (1939). Most of the rest of Latin America followed suit in the 1940s and 1950s, with Paraguay the last nation to grant women the right to vote, in 1961.

TEMPERANCE

The temperance movement sought to curb excessive consumption of alcoholic beverages or outlaw it altogether. In general, drunkenness and its negative social consequences had been identified by some as a serious issue in the United States as early as the 1810s.

The first temperance societies were founded in New York and Massachusetts, spreading rapidly under the auspices of churches and other religious organizations.

By the 1830s, the focus of the movement had shifted from encouraging moderation to advocating the complete prohibition of alcohol. Temperance and prohibition groups proliferated in the 1860s and 1870s. Religious fervor was a primary motivating factor for these groups, which included the Women's Christian Temperance Union (WCTU).

The WCTU, founded in 1874, became one of the largest and most influential women's organizations in the nineteenth century. Although it gradually expanded its platform to include other social issues such as woman suffrage (the WCTU was instrumental in securing woman suffrage in Canada) and prison reform, its focus returned to strict prohibition by the turn of the century.

The result was the Eighteenth Amendment to the U.S. Constitution and the Volstead Act—both in 1919—which prohibited the possession and consumption of alcohol in the United States. Ironically, the prohibition of alcohol, intended to limit crime and violence, ushered in an era of rampant criminal activity associated with bootleggers (who smuggled alcoholic



GREAT LIVES

Elizabeth Cady Stanton (1815–1902)

One of the founders of the U.S. woman suffrage movement as well as a staunch abolitionist and supporter of temperance, Elizabeth Cady Stanton spent her life fighting for legal equality for women. She was a formidable writer and speaker, tirelessly producing speeches, pamphlets, and petitions as well as traveling on speaking tours and addressing legislative bodies on the issue of women's rights.

Elizabeth Cady was born on November 12, 1815, in Johnstown, New York. Her father provided her with a rigorous academic education, a rarity for women at the time. He also encouraged her to study law, a subject in which she took great delight. During her teens, this appreciation turned to outrage as she discovered how the law disproportionately favored men over women. Married women had essentially no rights as they were denied legal possession of income, property, the right to vote, and even their own children.

This discovery set Stanton on a lifelong course of fierce social activism. She attended the 1840 World's Anti-Slavery Convention in London while on honeymoon with her husband, Henry Brewster Stanton. At the convention, Stanton was shocked by the denial of official recognition for women delegates. She also began her long and fruitful friendship with Lucretia Mott there.

When Stanton and her husband moved to

Boston in 1843, she attended numerous abolitionist gatherings and met or listened to such leading figures as Louisa May Alcott, Ralph Waldo Emerson, and Frederick Douglass. Her life as an activist began in earnest after she and her husband moved to Seneca Falls, New York, in 1847. There she began to argue for women's rights, circulating petitions that eventually helped pass a bill in the state legislature granting property rights to married women.

In 1848, Stanton and Mott organized the first women's rights convention in the United States, held at Seneca Falls on July 19–20. At the convention, Stanton introduced the Declaration of Sentiments, modeled on the Declaration of Independence, which called for complete legal equality between men and women. This document launched the American women's rights movement by laying out a program of reforms to be pursued. Three years later, Stanton began a fifty-year collaboration with Susan B. Anthony.

The fruit of Stanton's life's labor, woman suffrage, was not achieved until nearly twenty years after her death on October 26, 1902. On the other hand, it was Stanton who had drafted bill that became the Nineteenth Amendment in 1920. Although her critical role in the woman suffrage movement was long underappreciated, history has come to recognize her extraordinary life and achievements.

beverages into the country or manufactured them illegally) and black marketeers. Prohibition lasted little more than a decade. The amendment was so unpopular that it was finally repealed by the Twenty-First Amendment in 1933.

POLITICAL AND LAND REFORMS

In the United States, the period from 1890 to 1920 is known as the Progressive Era for its wide-ranging political and social reforms. Progressive presidents Theodore Roosevelt and Woodrow Wilson, as well as

political leaders such as William Jennings Bryan and Senator Robert La Follette of Wisconsin worked to pass legislation that restricted monopolies, improved workplace safety, and added political mechanisms such as the referendum, ballot initiative, recall, and direct primary to bring the political process under more popular control.

Another notable period of political reform took place in Mexico during the 1850s and 1860s, after the establishment of a republican government. This period, known as *La Reforma*, was dominated by progressive politicians such as Benito Juárez, Miguel Lerdo de Tejada, Juan Álvarez, and Ignacio Comonfort. Important legislation from this period included the Juárez Law, which abolished special courts for the church and military; the Lerdo Law, which restricted the right of the church to own

land; and the Constitution of 1857, which included numerous progressive measures such as the abolition of slavery and stronger protection for freedom of the press. *La Reforma* was the culmination of a broad popular movement that had removed the dictatorial president Antonio López de Santa Anna from power, and many of its reforms were designed to address the worst abuses of his rule.

See also: American Revolution; Civil Rights Movement; Government; Religion; Slavery and Slave Trade; Society; United States.

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Society

The Americas have been the site of rapid and often violent social transformation since 1500. After the arrival of European colonists, all but a few of the hundreds of Native American societies were either annihilated or forced to undergo dramatic transformations.

Colonial societies in Latin America developed complex mixtures of Native American, African, and European elements, while those in North America were predominantly European in character. At the turn of the nineteenth century, democratic societies emerged across the Americas as the colonies rebelled against their colonial masters.

NATIVE AMERICAN SOCIETIES

Contact with Europeans brought sweeping changes to Native American societies, many of which were destroyed outright. Those that survived were fundamentally

transformed: many of their cultural practices and traditional ways of life were suppressed, while European social models, such as the education of children in schools, were forced upon them. In the late twentieth century, many surviving Native American societies began to reintegrate traditional social forms as part of a general revival of native cultures.

Tribal Societies

Prior to European arrival in the late fifteenth century, with the exception of the Inca Empire in the Andes and the Aztec Empire in Central America, most Native

American societies resembled one another in broad social organization. These were organized in small bands, consisting of several hundred members or less, or tribes, which were more populous. Each society claimed a traditional territory and was united by a common language, often a dialect belonging to a larger family of related tongues, as well as a tribal religion.

Gender played an important role in social organization as well: men were generally responsible for hunting, fishing, tribal defense, trade with other tribes, and some aspects of agriculture, while women were responsible for processing food, early child-rearing, and the manufacture of items such as clothing. In general, these societies were **egalitarian** regarding gender, meaning that women were not viewed as inherently inferior. Indeed, women sometimes were chosen to lead tribes, and many societies operated on a **matrilineal** model with regard to ancestry and inheritance.

Tribes and bands were usually led by a single individual, or chief, chosen by the tribe for personal qualities. In some tribes, this position was hereditary. The oldest members of each tribe were accorded special status and consulted by individuals as well as the tribe as a whole before major decisions were made. Children in native societies were not generally separated as a social class. Instead, they observed and participated in adult activities alongside their elders and, upon reaching a designated age, might be assigned important tasks such as food preparation. There was no period of adolescence as understood in modern Western societies. The transition from childhood to adulthood was not considered an extended period or gradual process. Instead, rituals of initiation, usually held at puberty, marked a change in social status and associated responsibilities.

Inca and Aztec Empires

The Inca Empire, which developed in the 1430s, was more socially stratified and complex, with four main social classes: the Sapa Inca, royalty, nobility, and commoners. Only descendants of the original Inca tribe that had conquered surrounding peoples in the course of building the empire could become the Sapa Inca (meaning the “sole Inca”), or supreme ruler of the empire. The royal class consisted of the Sapa Inca’s immediate family.

As the empire expanded in the fifteenth century, it developed a sophisticated administrative system to govern its territories. The administrators constituted a special social class equivalent to the nobility. Early on, they consisted entirely of members of the Inca tribe who were more distantly related to the Sapa Inca, but the growth of the empire outstripped the number of Inca available to serve as administrators. A new system was developed in which the children of conquered people were given intelligence tests at puberty. If they passed, they were sent to the empire’s capital at Cuzco (present-day Peru) for a formal education that included reading, writing, and mathematics. They then became members of the noble administrative class. The common class was subdivided into the general public (mostly conquered peoples) and servants, who were mainly prisoners captured from still-unconquered peoples.

Social organization within the Aztec Empire, which developed at approximately the same time as the Inca, consisted of three broad classes: slaves or serfs, commoners, and nobility. Commoners were organized into small corporate groups called *calpulli*, which owned and worked a unit of land communally. Serfs were attached to these land units. Commoners also worked as administrators, **artisans**, and traders, while the nobility ruled from the central city of Tenochtitlán (present-day Mexico City).

Native Societies Under Colonial Rule

Starting in the late fifteenth century, European powers began to colonize the Americas, which most often resulted in the destruction of native societies. Those that survived were accorded varying status by each respective colonial power. Spain and Portugal effectively enslaved native societies and integrated them into their colonies as a permanent peasant class; the social organization of the tribe was abolished, and natives were forced to adopt European social customs. The English and French colonies did not enslave native societies, and instead formed alliances with those they did not fight.

During the nineteenth century, however, Native American societies in the United States and Canada were subjected to a number of laws aimed at suppressing native practices (for instance, many religious ceremonies such as the Sun Dance were outlawed) and assimilating native societies into the dominant, European-descended one. Many were forced onto **reservations**, lands usually far away from their original territories, and both Canada and the United States adopted plans to fully assimilate Native Americans.

Native North Americans In the Twentieth Century

Most reservation societies were in dire need of proper medical care, education, and employment. In the United States, the Indian Reorganization Act of 1934 sought to correct these problems by granting Native Americans self-governance and providing them with federal aid in order to improve reservation conditions. More than 160 indigenous groups drafted constitutions that combined traditional practices with European and American legal procedures. In general, the surviving Native American societies began to recover from a century and a half of attrition.

Starting in the 1940s, Native American groups won court cases that restored their legal right to engage in traditional practices such as hunting and fishing. More recently, they have also been given the right to operate gambling casinos on reservation lands. These rights have helped some reservation societies regain a measure of prosperity, but most tribes continue to face some of the highest rates of alcoholism, unemployment, domestic abuse, illiteracy, and violence in North America.

COLONIAL SOCIETIES

Social organization in European colonies differed markedly between Latin America and North America. Spain and Portugal, whose colonies were direct possessions of their respective monarchs, established carefully delineated social classes that were organized hierarchically and largely static, while English and French colonies consisted of more fluid social classes.

Spanish and Portuguese Colonies

The social organization of Spanish and Portuguese colonies in the Americas was highly stratified, with European landholders and business owners in charge of great numbers of what amounted to Native American slaves. The 1494 Treaty of Tordesillas authorized Spain and Portugal to enslave heathen, or non-Christian, peoples. The Portuguese mainly used Africans as slaves because they had already explored and established colonies along Africa's west coast; Spanish colonizers initially relied on Native Americans for slave labor.

Government

Large, semiautonomous units called *virreinos*, or viceroyalties, were established by royal decree to govern Spain's American colonies in the sixteenth century. The Viceroyalty of New Spain originally encompassed all

Spanish holdings in the Americas, but as it came to rely on the riches of its colonies, Spain created three other viceroyalties in order to facilitate defense and administration; they were Peru, New Granada, and Río de la Plata.

Within these viceroyalties, conquistadors were put in charge of **encomiendas**, or populations of Native Americans granted to them as trustees. Such men were called *encomenderos*, and their rights included the taxation and summoning to labor of the native inhabitants in their charge. In exchange, it was their duty to evangelize and educate these natives. Technically, the Native Americans still owned their land and were not subject to the juridical authority of *encomenderos*, but in practice these rights were ignored. Native Americans were quickly reduced to slaves as *encomenderos* sought to maximize their profits. Other laws defining the management of *encomiendas* were similarly ignored, and when local governors attempted to enforce them, the *encomienda* system fell apart.

Beginning as early as the sixteenth century, **haciendas** (“estates,” also called *estancias* in Argentina and Uruguay and *fazendas* in Brazil) became the general unit of landownership. *Haciendas* were usually large ranches worked by landless peons who, while theoretically working as wage laborers, often became permanently tied to their ranches because of severe debt. A small elite, the *hacendados* or landowners controlled every piece of land save for the vast *haciendas* set aside for the Roman Catholic Church. Missionaries built schools and churches on their estates, but their peons often received the same treatment as those on nonchurch *haciendas*. The *hacienda* system survived the end of the colonial period, and *haciendas* themselves were variously broken up, as in the Mexican Revolution of the 1910s, or remained more

or less untouched, as in Bolivia and Ecuador.

The government of Portuguese colonies differed somewhat from their Spanish counterparts. Brazil was divided into fifteen *capitanias*, or captaincies, and distributed to men holding the office of *capitão-mor*, or captaincy-general. These posts were similar to the hereditary titles of European nobility, and their accompanying lands equivalent to fiefs.

Latin America In the Revolutionary Era

The revolutions that freed all of Latin America from its colonial masters in the first two decades of the eighteenth century owed much to a new segment of the population: *criollos*, or **creoles**, persons of Iberian descent born in the Americas. They were most often wealthy landowners. Changing colonial policies that restricted their holdings and, in their view, treated them as second-class citizens subordinate to the European-born spurred them to lead rebellions in the 1810s and 1820s in what would become Venezuela, Bolivia, Peru, Colombia, and Mexico. Because Spain was allied with France against the British, the dominant naval power, British sea raids disrupted communications between Spain and the Americas, facilitating revolutionary activities there.

Another significant social segment came into being after the completion of the Iberian conquest: people of mixed racial heritage, called **mestizos** (European/Native American), **mulattoes** (European/African), or **zambos** (Native American/African). They were accorded the same status as the virtually enslaved Native Americans during the colonial period but today make up the overwhelming majority of the Latin American population, holding many influential and powerful positions. This fundamental social structure, with white creoles at the top and indigenous or African slaves at the bottom,



Leaders of the civil rights movement, including the Reverend Martin Luther King, Jr. (center), link arms during the 1963 March on Washington for Jobs and Freedom. At this watershed event in American history, King delivered his famous “I Have a Dream” speech, which has inspired generations. (Robert W. Kelley/Stringer/Time & Life Pictures/Getty Images)

did not change significantly until the twentieth century.

Brazil, however, was exceptional in several ways. Portugal did not rule its colonies as strictly as did Spain and accorded much higher status to creoles. In addition, Brazil was heavily dependent on the slave trade (half its population was African by 1800); also, Portugal's and Brazil's economic interests overlapped more than did those of Spain and its colonies.

FRENCH AND ENGLISH COLONIES

Rather than establish any claims to land beyond those required to raise and support forts such as the one at Montreal, the French preferred to make trade agreements with native peoples. The scarcity of French settlement contributed to France's loss of its colonies in 1763 to Britain, who could field much larger colonial armies and whose naval prowess was unrivaled. Under the British, the territories that became present-day Canada had to contend with tensions arising from the differences between Protestant English settlers and Catholic French colonists.

The 1840 Act of Union, which united Upper and Lower Canada into a single col-

ony, was an attempt to assimilate French Canadians into the larger English society. While this assimilation failed, the Act of Union proved to be the first step toward independence for Canada by laying the foundation for a federal government.

United States

The social organization of the United States at the time of independence (1783) was far less rigid than that of Latin American nations. Apart from African slaves, primarily European indentured servants who had contacted to work for a period of time in exchange for passage to the Americas, and women, Americans were free to work in any trade and improve their economic class.

Women were confined to a set of narrow social functions, mostly domestic in nature, and lacked many rights they possess today, such as the right to own property, vote, and hold political office. In addition, if girls did receive any formal education, it was nowhere near as extensive as that afforded to boys.

Following the American Revolution (1775–1783), waves of immigrants from Europe contributed to soaring economic development and further invasion and settling of



TURNING POINT

Equal Justice for All

On August 28, 1963, nearly 250,000 people of all racial backgrounds gathered at the Lincoln Memorial in Washington, D.C., to hear Martin Luther King, Jr., deliver his famous “I Have a Dream” speech. The gathering represented the culmination of the decades-long civil rights movement, within which millions had worked and suffered for a basic notion: equal justice for all.

Although the U.S. Constitution guaranteed equal rights for all citizens, the definition of “citizen” was framed in a way that excluded African Americans. Even after slavery was abolished by the Thirteenth Amendment, African Americans faced severe discrimination, especially in Southern states. Though legally equal to whites, on a practical level African Americans were still treated as second-class citizens. Jim Crow laws provided a rationale for denying blacks access to qualitatively equal facilities, and they faced an intimidating prejudice in the

legal system. On a darker note, violence against African Americans was widespread, as lynch mobs regularly tortured and killed those who defied the social order.

One of the foundational principles of democracy is the basic equality of all citizens in the eyes of the law. John Adams formulated this principle as “A government of laws, and not of men.” The rampant discrimination against African Americans was an egregious violation of this principle that lasted literally for centuries. The legal discrimination embodied in the Jim Crow laws was finally ended in 1964 with the passage of the Civil Rights Act, which put an end to **segregation**. Although African Americans today still face racism in many forms, none of these have any legal sanction. Thus, the civil rights movement fulfilled the promise contained in Thomas Jefferson’s phrase “all men are created equal,” set down nearly 200 years earlier in the Declaration of Independence.

Native American lands. The nation’s prosperity owed much to the slave-based economy of the Southern states, which exported cotton and tobacco. However, the split in societal character between the North and the South, of which one manifestation was a difference in stance regarding the issue of slavery, culminated in the American Civil War (1861–1865) and the abolition of slavery in the 1860s.

Despite being legally free, African Americans lived as second-class citizens for many generations. Southern states passed measures known as Jim Crow laws that declared African Americans “separate but equal.” The policy of **segregation** effectively pre-

vented African Americans from attaining the same kind of social or economic status as their countrymen. The civil rights movement of the 1950s and 1960s eventually triumphed over racist laws in 1964, when the Civil Rights Act was passed and Jim Crow laws formally overturned.

AMERICAN SOCIETIES TODAY

American societies today are diverse and dynamic. The prevalence of democratic governments has produced more egalitarian social structures in which people can actively participate economically and politically without restrictions based on gender or ethnicity.

Canada and the United States

The contemporary societies of the United States and Canada are mosaics of European, Native American, African, and immigrant influences. Social organization is based on the nuclear family, a unit consisting of parents and their children, and there are no rigidly defined social classes, although society is divided into de facto economic classes, with 5 percent of the population controlling as much as 90 percent of total wealth. Legally, there are no social restrictions based on gender or race, although women and minorities continue to face discrimination in practice. The period starting with the end of World War II (1941–1945) gave rise to the most sweeping social changes in U.S. history. Many social movements, including the environmental movement, the anti-Vietnam War movement, and the civil rights movement have made American society more open and tolerant of its internal diversity. At the same time, **conservative** social movements such as the rise of **fundamentalist** faiths have introduced new tensions. Such tensions are what make the United States one of the most dynamic societies in the world.

In the last decades of the twentieth century, both nations experienced an explosion in immigration from non-European countries, especially China, Korea, India, and Middle Eastern states. Some first-generation immigrants tend to resist assimilation into the dominant society, forming small communities that continue native practices. However, their American- or Canadian-born descendants often readily adopt mainstream social practices.

Latin America

Once export colonies were firmly established by the beginning of the twentieth century, much of Latin America began to experience **industrialization** and **urbanization**, both of

which led to increased **social mobility**. Large plantations founded in the colonial era still ruled these economies, albeit under different management. The first several decades of the century saw the rise of **nationalism** in response to increased foreign investment. Political groups who promoted their country's Iberian background against what was regarded as the threat of Anglo-Saxon economic control became prominent. Women began to win the right to vote, first in Ecuador, then in Brazil, Cuba, and Uruguay.

Today, Latin American nations continue to struggle with serious social issues, having inherited strong indigenous traditions, three centuries of colonial rule, numerous African cultural elements, and a confusing welter of American and European economic and political systems. This struggle has manifested in dramatic and frequently violent changes in government (many nations, notably Chile, Argentina, Brazil, El Salvador, and Nicaragua, have suffered brutal dictatorships) as well as a growing sense of cultural solidarity.

Large segments of the population in these countries remain poverty stricken, most countries are economically dependent on the exportation of **cash crops** and have accumulated significant national debts as a result, and political instability continues to make an appearance even in the most developed nations. However, there has been a recent shift to populist, left-wing governments that promote a vision of greater economic and political unity, and historically repressed or marginalized groups such as women and Native Americans now hold significant political and economic positions.

See also: Civil Rights Movement; Colonization; Culture and Traditions; Democracy; Government; Immigrants and Immigration; Native Americans; Slavery

and Slave Trade; Social Reform Movements; United States.

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St. Lawrence Seaway

An international system of canals along the U.S.-Canadian border that connects the Atlantic Ocean and the Great Lakes. The seaway begins at the North River in Minnesota and ends at Cabot Strait, which lies between Newfoundland and Nova Scotia. Extending approximately 2,300 miles (3,700 km), it is a crucial trade route for both the United States and Canada. It is deep enough to provide even oceangoing vessels access to the agricultural heartland of both countries, and it allows ready transportation of iron ores from northern Quebec and Labrador to steel mills in the American Midwest.

Named for the St. Lawrence River, which connects Lake Ontario and the Atlantic Ocean, the St. Lawrence Seaway was opened in 1959. An agreement between the United States and Canada allowed work to begin on a critical section of the seaway (the previously impassible Lachine Rapids north of Montreal) in 1954. The two chief commodities moved through the seaway are Canadian and U.S. grain, exported to other nations, and Canadian iron shipped to U.S. steel mills.

The completion of the seaway helped restructure the Canadian economy, particularly that of Quebec, but its impact has been far-reaching and sometimes unexpected. Oceangoing vessels that were able

to reach the Great Lakes for the first time inadvertently introduced new species when they discharged bilge water. Some of these, such as the zebra mussel, have spread rapidly and disrupted local ecosystems and damaged infrastructure.

See also: Canada; Economic Development and Trade; Environmental Issues; Panama Canal; United States.

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See Social Reform Movements.

Technology and Inventions

The history of technological innovation in the Americas, particularly in the United States, is relatively short but vastly diverse and influential. A combination of the profuse natural resources of North America, the economically liberal framework of the U.S. government, and a

steady supply of immigrants eager for work resulted in a technology boom that has largely continued to this day. Although significant achievements occurred in the rest of the Americas, the United States has predominated as the region's technological dynamo.

From the end of the eighteenth to the beginning of the twentieth century, the United States underwent one of the most dramatic technological transformations in history. Its relatively primitive agricultural economy became the preeminent industrial force in the world. The transformation was facilitated by a number of factors: abundant rivers that could power mills, the absence of the stiflingly rigid European class structure, and the protection of property rights written into the Constitution in the form of patents.

EARLY INVENTIONS

Several of the Founders were keen inventors as well as statesmen. Benjamin Franklin perfected the circulating stove, or Franklin stove, which improved home heating, and invented bifocal lenses, but he was best known for his explorations of electricity. He invented the lightning rod, which protects buildings from lightning strikes, and is remembered for his experiment proving that lightning is electricity, in which he flew a kite with a key attached in order to attract a strike.

Thomas Jefferson was another inventive Founder. His designs included improvements for plows and dumbwaiters as well as a machine that wrote two copies of a letter at the same time. The system he set up to test and record patents is still in use today.

In 1793, Eli Whitney invented one of the most revolutionary devices in American history: the cotton gin (from "engine"). This hand-cranked machine could separate cotton fibers from the rest of the plant faster and more efficiently than slaves working manually. This led to a boom in the cotton industry and expanded as well as prolonged the slave economy of the Southern states.

Another invention with sweeping agricultural consequences was the steel plow, invented by blacksmith John Deere in 1838. Unlike cast-iron plows, steel plows could easily break up the tough prairie soils of the Midwest and the Great Plains, opening the door to large-scale farming there, a critical component of America's economic strength.

TRANSPORTATION AND COMMUNICATION

As the United States doubled, then tripled, in geographic size, transportation and communication became increasingly important to its economic health. Prior to several key developments, settlement along the frontier was a slow and arduous process.

One of these developments was the steamship, which could travel upriver. Robert Fulton built the first successful steamship, the *North River Steamboat* (commonly misidentified as the *Clermont*) in 1807. Although it was ridiculed as Fulton's Folly, it broke all speed records by sailing up the Hudson River from New York City to Albany in just thirty-two hours. Within a few decades, the steamship revolutionized water transportation in the United States. It also started a rubber boom in Brazil in the early 1900s that in turn helped drive the growing automobile industry in the United States.

In 1829, Peter Cooper of New York built a steam locomotive called the *Tom Thumb* for the Baltimore and Ohio Railroad in an attempt to convince railroad owners to switch from sails and horses to steam engines for motor power. The attempt was successful, and railroads began to crisscross the country. In 1862, President Abraham Lincoln signed the Pacific Railway Act, authorizing the construction of the First Transcontinental Railroad,

TECHNOLOGICAL ADVANCES IN THE AMERICAS

- | | |
|---|--|
| 1749 Benjamin Franklin invents the lightning rod | 1926 Robert Goddard launches first controlled, liquid-fueled rocket |
| 1793 Eli Whitney invents the cotton gin | 1942 First nuclear reactor built in Chicago |
| 1807 Robert Fulton builds steamship <i>North River Steamboat</i> | 1945 The first ENIAC computer invented |
| 1829 Peter Cooper builds Tom Thumb steam engine | 1953 James D. Watson and Francis Crick discover the structure of DNA |
| 1838 John Deere builds the first steel plow | 1960 Theodore H. Maiman constructs first laser |
| 1844 Samuel F.B. Morse sends first telegram | 1969 <i>Apollo 11</i> : Neil Armstrong walks on moon |
| 1850 Panama Railroad built | 1973 Stanley Norman Cohen and Herbert Boyer develop recombinant DNA technique |
| 1869 First Transcontinental Railroad finished | 1977 <i>Voyager 1</i> and <i>Voyager 2</i> launched, returning first close images of Jupiter and Saturn |
| 1876 Alexander Graham Bell patents telephone | 1990 Hubble Space Telescope launched |
| 1879 Thomas Edison invents light bulb | 2003 Human Genome Project completes map of human genome |
| 1889 Canadian Transcontinental Railroad built | 2004 Mars rovers <i>Spirit</i> and <i>Opportunity</i> land successfully |
| 1903 Wilbur and Orville Wright's first flight | |
| 1906 Alberto Santos Dumont's first flight | |
| 1908 Assembly line perfected at Ford factory | |

which stretched 3,000 miles (4,800 km) from the eastern rail networks to California. The project was completed in 1869, but it was not the first transcontinental railroad in the Americas. That distinction belongs to the Panama Railway, which, upon completion in 1855, crossed the Isthmus of Panama. Although the distance was less than 50 miles (80 km), difficult terrain and weather made the task challenging enough to mark its completion as a significant achievement.

Other transcontinental railroads followed, including the Southern Pacific, Northern Pacific, and Great Northern Railroads in the United States and the Canadian Pacific Railway in Canada. Commerce and

settlement proceeded at an unprecedented rate throughout North America.

Two advances in communications technology further accelerated economic expansion. On May 24, 1844, Samuel Morse transmitted the first telegraph message from Baltimore to Washington, D.C.: "What hath God wrought." Morse code, which allows letters to be communicated through a pattern of long and short taps or pulses, quickly became the international standard for telegraph transmissions. Then, on March 10, 1876, Alexander Graham Bell, a Scottish-born inventor, became the first person to use a telephone, calling his assistant Thomas Watson from the next room. The

telegraph and telephone together became the nervous system of the rapidly industrializing economy.

ELECTRIFICATION, MASS PRODUCTION, AND FLIGHT

By the turn of the twentieth century, electric lighting was already spreading rapidly throughout the United States. Thomas A. Edison, a prolific inventor who held more than 1,000 patents at the time of his death, perfected the light bulb in 1879, bringing affordable lighting to cities and homes. Among many other devices, Edison also invented the phonograph and the motion-picture projector.

In 1908, automobile maker Henry Ford built the first factory oriented around the assembly line, in which a conveyor belt carried parts past a series of workers, each of whom completed one step in the assembly process of Ford's automobile, the Model T. The Model T could be produced at the rate of one every three minutes, significantly dropping production costs and making automobiles available to the general public for the first time. Two consequences of this breakthrough were a reorganization of American society around the automobile and the rise of cheap manufactured goods produced on similar assembly lines.

Other critical breakthroughs in transportation came about through the efforts of three men, two of them brothers. On December 17, 1903, Orville and Wilbur Wright made the first controlled flight in a self-propelled airplane, near the town of Kitty Hawk, North Carolina. The flight lasted 12 seconds and covered only 120 feet (37 m), but data gathered from their tests enabled the Wrights to build aircraft that could fly 20 miles (32 km) and longer. The third man, a Brazilian named Alberto Santos Dumont, conducted his significant aviation work in Paris, where he flew a kite-like plane in

1906. While both the Wright Brothers and Santos Dumont have been credited with inventing the airplane, it is clear that the Wrights developed the systems that made controlled flight practical; Santos Dumont invented the dirigible.

The American scientist and inventor Robert H. Goddard launched the first liquid-fueled rocket on March 16, 1926. Rockets had been in use for over a millennium, but Goddard's research led to rocket designs with greatly enhanced efficiency and control. His work was foundational for weapons such as long-range ballistic missiles as well as for the space program.

WORLD WAR II AND THE COLD WAR

World War II (1941-1945) accelerated the rate of technological development in the United States, as many scientists were enlisted in the war effort. Great advances in basic research led to a proliferation of inventions. After the war, the United States entered into the decades-long conflict with the Soviet Union known as the Cold War. This period was also one of numerous breakthroughs, as the United States strove both to maintain its technological edge over its rival and to prove to the rest of the world that its political and economic model was superior to that of the Soviets.

One of the most revolutionary advances of this period was the development of nuclear power, or electricity generated from controlled-fission reactions. Chicago Pile-1 (CP-1), the world's first nuclear reactor, was built at the University of Chicago in 1942 under the supervision of the Italian physicist Enrico Fermi. Direction and funding for the project came from the Manhattan Engineer District, more commonly known as the Manhattan Project, the intensive U.S. military program that succeeded in building the first nuclear weapons. Today, nuclear power



TURNING POINT

The Internet

It is nearly impossible to imagine life in the modern Americas without the Internet, the system architecture that connects millions of personal computers, servers, and, more recently, a host of other devices: personal digital assistants, cell phones, and even video game consoles. Even in countries where the PC is a luxury item, cheap or free access to the Internet is available at public libraries and Internet cafés.

Much like the telegraph and the telephone at the end of the nineteenth century, the Internet at the end of the twentieth has created an entirely new paradigm for communication and commerce. The exact origins of the Internet are arguable. Its chief predecessor was ARPANET, an internal computer network at the Defense Advanced Research Projects Agency (DARPA), an agency of the U.S. Department of Defense that developed new technology for military use. Built in 1969, ARPANET was the world's first packet-switching network. Packet-switching is a form of data management that breaks a file down into discrete packets, or smaller chunks, that can be sent electronically to multiple destinations. Using packet switching, a server can rapidly fill multiple requests for data by sending packets addressed to specific computers. Packet switching also allows interconnected computers to pass on chunks of data until they reach their intended destination; thus, an e-mail message from New Delhi to New York City might be broken into many packets that travel separate routes through multiple servers in other

countries. Once they reach the intended server, they are reassembled into the original message and made available to the recipient.

The value of ARPANET was immediately apparent, for it connected several smaller government computer networks that each had unique systems for transferring data. Using packet switching and a set of communications protocols collectively known as TCP/IP, ARPANET facilitated data exchange between these systems. The ideas behind ARPANET were used to connect U.S. government networks to several foreign ones. What would eventually be known as the Internet thus expanded, invisible to the public, throughout the 1980s.

Only in the 1990s did the Internet enter the public sphere. Slowly, professional and private life alike changed with the introduction of e-mail, newsgroups, and Web sites. Any amount of information could be accessed by almost anyone, almost instantly. This led, among other things, to a boom in so-called e-businesses, as companies were able to advertise and conduct transactions with an enormously expanded customer base, and at lower cost.

Although only about 6 percent of the world's population had access to the Internet in 2000, fully half were expected to have access by 2010—a prospect that boded well not only for business, but also for education and the myriad other benefits of instantaneous global communication and information retrieval.

accounts for approximately 20 percent of electricity in the United States and far greater proportions elsewhere in the world.

THE SPACE RACE

One consequence of the Cold War was the Space Race. It became apparent that

whoever could launch a satellite into orbit would achieve an edge in espionage and intelligence-gathering. Rockets traveling through space could also potentially deliver devastating weapons. U.S. research into space technologies began in earnest after October 4, 1957, when the Soviet Union launched the first artificial satellite, *Sputnik I*, into orbit. In response, President Dwight Eisenhower enacted several initiatives, one of which formed the National Aeronautics and Space Administration (NASA). NASA has since been the source of many other technological achievements.

One of these was the launch of the first geosynchronous satellite, which stays in the same position relative to the surface of the earth. This type of satellite enabled stable global broadcasting and is essential for modern cell-phone technology.

The most spectacular effort of the Space Race, however, was the 1969 *Apollo 11* moon landing, with the astronaut team of Neil Armstrong, Buzz Aldrin, and Michael Collins. The lunar module touched down on the moon on July 20. Armstrong's words upon stepping onto the lunar surface captured a defining moment of the twentieth century as well as one of humanity's finest technological achievements: "That's one small step for man, one giant leap for mankind."

In 1977, the United States launched two probes, *Voyager 1* and *Voyager 2*, to study the outer planets of the solar system. On flybys, they collected breathtaking photographs of the gas giants Jupiter, Saturn, Neptune and Uranus, along with many of their moons. They have since exited the solar system, carrying with them information about Earth and its inhabitants encoded on a golden record.

Another first came with the 1990 launch of the Hubble Space Telescope (HST). Named for astronomer Edwin Hubble (himself a prominent twentieth-century scientist who discovered that the universe is ex-

panding), HST is one of the most important tools in the history of astronomy, for it is able to observe the cosmos unhindered by the turbulence of Earth's atmosphere.

In 2004, NASA achieved another first when it landed twin rovers, *Spirit* and *Opportunity*, on the surface of Mars. While other rovers had touched down on Mars before, these were the first to conduct extensive geological analyses.

AGRICULTURAL INDUSTRIALIZATION

Following World War II, agriculture in the United States was revolutionized by the use of artificial chemical fertilizers and pesticides. Massive tractors and other machinery contributed to a wholesale industrialization of farming. Vast corporate farms arose in place of the traditional small-scale family farms that had been a defining feature of American society since **colonial** times. However, concerns about health problems and environmental pollution resulting from industrialized agriculture have led to a resurgence of small-scale organic farms that do not use artificial fertilizers and pesticides.

THE COMPUTER AGE

The arms race sparked by World War II generated many new technologies, including the most influential and powerful: computers. In 1946, the first electronic, digital computer, ENIAC (Electronic Numerical Integrator and Computer), was completed. John Mauchly and J. Presper Eckert, scientists at the University of Pennsylvania, had designed it for the U.S. Army's Ballistics Research Laboratory, which intended to use it for research on the design of the hydrogen bomb. ENIAC weighed 30 tons and took up 1,800 square feet (167 sq m) of space.

Since then, computers have shrunk considerably through several generations of technological advances: transistors (1947),

integrated circuits (1958), RAM chips (1970), and microprocessors (1971). Personal computers (PCs) began to appear in the late 1970s, becoming a standard household fixture by the early 1990s. The development of the Internet helped spur demand for PCs, although this has also been influenced by what appears to be an axiom of development in computing: power continually increases while cost decreases. An average desktop computer today is thousands of times more powerful than ENIAC, and thousands of times cheaper.

BIOTECHNOLOGY

The twentieth century was an age of technological revolutions, none of which were as profound as the development of biotechnology. Starting in 1953 with the discovery by American James D. Watson and Englishman Francis Crick of the structure of DNA—the nucleic acid containing the genetic code that determines biological function—the study of the building blocks of organic life has yielded incredible scientific advances as well as increasing controversy.

After the structure of DNA was understood, it became possible to manipulate it. Genetic engineering, the alteration or synthesis of genes for specific purposes, came into being when two American biologists, Stanley Norman Cohen and Herbert Boyer, developed the recombinant DNA technique in 1973. By this method, DNA segments or even specific genes can be isolated and inserted into other cells. The technique has been used to create **genetically modified organisms (GMOs)** of all kinds, including agricultural produce altered to improve desired characteristics. This procedure is highly controversial, since the long-term effects of creating such organisms are unknown.

In 1990, the most ambitious genetics project to date got under way. Known as the Human Genome Project, it aimed to produce a complete map of the human ge-

nome, or collection of genes. Funded by the U.S. Department of Energy and completed in 2003, the project identified every gene of the more than 3 billion base pairs. This map has only begun to be interpreted and is expected to yield untold advances in medical science, among other things.

MISCELLANEOUS ADVANCES

The laser (originally an acronym standing for Light Amplification by Stimulated Emission of Radiation) was developed chiefly by Charles Hard Townes and Arthur Leonard Schawlow at Bell Labs in the late 1950s, though the first working laser was built by Theodore H. Maiman in 1960. Lasers have since become essential to scientific and medical research as well as to several industries, including computers and entertainment, which use them to record and access data, such as movies or songs on optical disks (CDs and DVDs).

Like biotechnology, nanotechnology is a promising if controversial branch of science that focuses on minuscule structures. In this case, such structures are individual molecules rather than genes. Still a fledgling field, nanotechnology promises a new era of manufacturing on a molecular scale that could radically transform industrial practices. In 2003, Alex Zettl of the University of California, Berkeley, succeeded in creating a nanomotor, a tiny synthetic engine, 300 times smaller than the diameter of a human hair.

See also: Agriculture; Economic Development and Trade; Environmental Issues; Tools and Weapons; United States.

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Tenochtitlán See Colonization.

Tools and Weapons

The Americas in c.e. 1500 featured a wealth of Native American tools and weapons adapted for the continents' highly diverse climates and terrains. Beginning in the sixteenth century, more sophisticated tools and weapons were brought by Europeans and put to use in conquest or settlement. In the twentieth century, the United States became a military and industrial superpower, producing a vast number of powerful new weapons and tools that were adopted throughout the Americas as well as the world.

NATIVE AMERICAN TOOLS

Before the arrival of Europeans, tools in the Americas were generally restricted to those powered by hand. Native Americans made tools out of stone, bone, hide, wood, and, less commonly, metal. By and large, tools were used for subsistence activities, including hunting, fishing, cultivation, and the manufacture of clothing, but they also included religious and household items.

The more technologically complex Aztec and Inca societies laid extensive roads, dug gold and silver mines, built waterwheels for grinding meal, and created extensive irrigation systems. The Inuit were also remarkable for their development of many unique tools from a limited range of materials, primarily animal skins and bones. They used single-passenger boats called kayaks (*qajaq*) as well as larger ones (*umiak*) for transport. Sealskin was used to make waterproof parkas (*anorak*) and boots (*mukluk*), and ivory from walrus tusks and whalebone to make harpoons and sewing implements.

COLONIAL TOOLS

After European colonization, the profile of tool use in the Americas generally followed developments in Europe through the end of the eighteenth century. Colonial **artisans** used a variety of hand tools to produce

manufactured goods. In the nineteenth century, the Industrial Revolution equipped the colonies with machine tools that accelerated economic and technological development. By the end of the nineteenth century, the United States had assumed a leading role in industrial production, manufacturing a great variety of specialized tools.

Machine Tools

The Industrial Revolution, which began in Great Britain in the late eighteenth century, produced an entirely new class of tools that were quickly adopted and developed in the Americas. These were machine tools, mechanical devices that could operate independently of human power. Many were used in mills, powered by water or steam, to cut timber, make paper, refine sugar, or grind flour. The first textile mill in the Americas was built by Samuel Slater in Pawtucket, Rhode Island, in 1793; Slater's Mill is widely regarded as the birthplace of the Industrial Revolution in the United States.

In 1818, Simeon North, a gun manufacturer, ushered in a new era of tool production with his invention of the milling machine. These machines could mass produce gun parts cut or shaped to a high degree of precision. The basic milling machine was soon adapted to produce a broad range of



MODERN WEAPONS

Stealth Bomber

In the 1970s, the United States began developing aircraft technology that would make a plane less “visible” to infrared and radar detection systems. The first two bombers to make use of this technology were Lockheed’s F-117A fighter-bomber and Northrop’s B-2 strategic bomber.

These bombers, which became operational in 1983 and 1989 respectively, have unconventional shapes designed to deflect radar waves from an arrangement of many flat planes. The F-117A’s wings are swept sharply back; the B-2 has a wide, flat shape that resembles a single flying wing.

Tens of billions of dollars were spent in the 1980s to develop these aircraft, which represent a major milestone in military technology. The Cold War was the major impetus behind this investment; stealth technology was perceived as a means of achieving a strategic advantage over the Soviet Union. The existence of both planes was kept secret until 1988, when the United States displayed them in California.

The F-117As first saw combat in the 1991 Persian Gulf War, in which they were used to deliver laser-guided smart bombs to targets, achieving a 40 percent success rate with their strikes.

B-2s can carry up to 16 nuclear weapons or a much greater number of conventional bombs. They can travel up to 6,500 miles (10,400 km) to reach a target and are flown by a crew of two. The B-2 is designed as a low-altitude heavy bomber capable of penetrating enemy territory and eliminating strategic targets without being detected. Twenty-one aircraft comprise the U.S. B-2 fleet.

While an impressive technical achievement, the B-2 has generated much controversy. Each plane costs an estimated \$2.1 billion, not including \$23 billion in research prior to production. Furthermore, while stealth technologies are designed to reduce its radar profile as much as possible, studies have shown that it can be detected more easily than originally intended. Moreover, the stealth technology makes these aircraft much less aerodynamic than conventional combat planes, hence more vulnerable to enemy fighters.

B-2 bombers have served in three campaigns: the Kosovo War (1999), Operation Enduring Freedom in Afghanistan (2001–2002), and Operation Iraqi Freedom (2003). During these conflicts, they were the primary delivery system for GPS (global positioning system)-guided smart bombs.

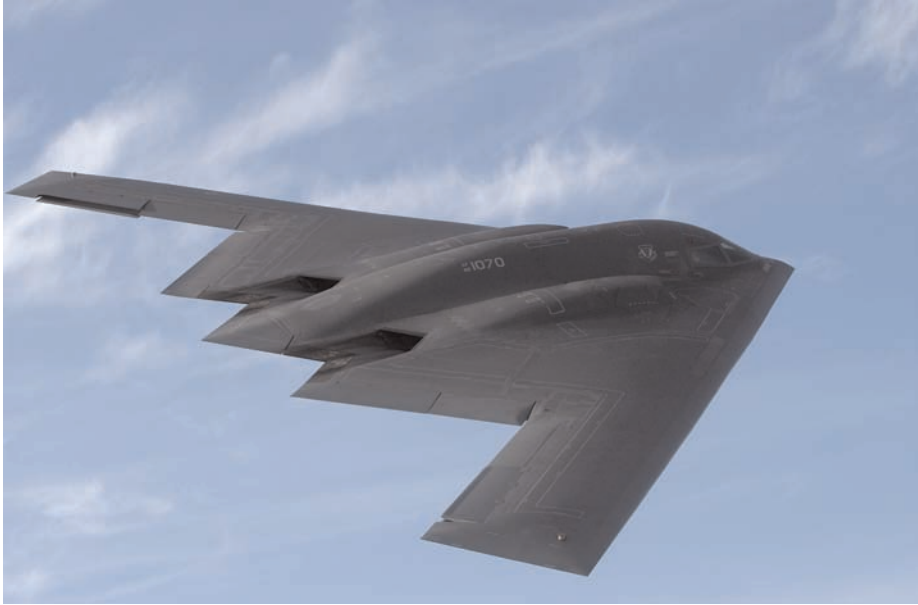
specialized parts for other products. This development led to large-scale manufacturing in factories.

The United States began the conversion to electricity in the last three decades of the 1800s. Electric motors replaced steam engines in factories, and power lines began transmitting electricity to houses and businesses alike, transforming many aspects of

daily life. Two inventors, Nicola Tesla and Thomas Edison, were primarily responsible for this transformation.

Modern Tools

The twentieth century was a period of massive technological development. Two inventions were especially significant: nuclear reactors and digital computers.



The bat-like B-2 stealth bomber is a single-wing aircraft whose shape and construction material make it extremely difficult to detect by radar. Stealth aircraft is one example of the many innovations that have made the United States a world leader in military technology.

(Joe McNally/Getty Images)

These sophisticated tools have had a profound affect on everyday life.

Although scientists had experimented with nuclear science since the 1930s, the first nuclear reactor was created in Chicago in 1942. Most of the fundamental research into nuclear power took place in the United States.

The first general-purpose, programmable digital computer was ENIAC, an enormous machine built in 1946 at the U.S. Army Ballistic Research Laboratory at Aberdeen Proving Ground, Maryland. ENIAC filled an entire basement and could perform 5,000 operations per second (modern personal computers can perform in excess of one billion per second). Nearly all the other innovations that have made computers ubiquitous today, such as transistors, microprocessors, and Ethernet, were developed in the United States as well.

WEAPONS IN THE AMERICAS

Native American weapons were fashioned mainly from wood, stone, and bone, with the exception of the flint-edged clubs employed by indigenous people in Mexico and Central America. Axes, spears, clubs, and

knives were the primary fighting weapons; Europeans brought the first swords to the Americas. Missile weapons included the blowgun, bow, and atl-atl, a rigid sling used by Native Americans such as the Aztecs to fling short javelins with increased force and accuracy. After European colonization, many native groups readily adopted metal weapons and firearms.

Europeans wielded an overwhelming military advantage because of their firearms, which included hand-held pistols, rifles, and cannon. Many improvements of these were developed in the United States. In 1835, Samuel Colt invented the percussion revolver, which used a rotating cylinder to hold projectiles. This became the standard model for pistols until the turn of the century.

The American Civil War (1861–1865) produced or demonstrated the true significance of a number of new weapons, including the machine gun (the Gatling gun), the armored warship, and the breech-loading rifle. The first semiautomatic rifle, one that reloaded itself after each shot, was invented by an American, John Garand, in the 1930s.

During World War II, the United States became a world leader in military technology.

It was the first country to develop nuclear weapons, as well as the first to field a nuclear-powered submarine armed with such weapons and to build the first nuclear-powered aircraft carrier. American tanks, planes, and ships rate among the most powerful and versatile in the world.

American military innovations have continued in recent decades. One important new weapon is the Unmanned Aerial Vehicle (UAV), which can spy on or even launch weapons at enemies. Another is the cruise missile, which can be launched from a ship

up to 1,500 miles (2,400 km) away from its target.

See also: American Revolution; Native Americans; Technology and Inventions.

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Treaty of Paris of 1763 See French and Indian War.

Tubman, Harriet See Slaves and Slavery.

United States

Federal, constitutional republic located in North America, with territories and one state (Hawaii) scattered in the Caribbean Sea and Pacific Ocean. U.S. territory covers 3.7 million square miles (9.5 million sq km), making the United States the fourth-largest in the world by area. It is home to more than 300 million people.

Since its inception in 1776, the United States has been a pioneer in political, economic, technological, and cultural matters. No country today rivals the United States in terms of economic output or ethnic diversity.

GEOGRAPHY

The contiguous forty-eight states occupy two broad geographic regions: an interior lowland composed of hills and prairies, surrounded by two upland regions to the east and west. Upland regions, including the Appalachian and Rocky Mountain ranges, possess plentiful mineral resources such as coal,

silver, gold, and iron, all of which have contributed significantly to U.S. economic development. The lowlands are ideal for agriculture and animal husbandry, two additional sources of America's economic strength.

The two noncontiguous U.S. states, Hawaii and Alaska, contribute unique terrain and economic resources. Formed by under-sea volcanoes, Hawaii is the only tropical state; it supports a large tourist industry and produces specialized agricultural products such as coffee and tropical fruits. Alaska, the largest state, contains significant regions of tundra as well as rugged

TERRITORIAL GROWTH OF THE UNITED STATES, 1783-1853

For nearly two centuries after the first British colony was founded in North America, English settlement was confined to a narrow strip of land between the Appalachian Mountains and the Atlantic Coast.

The Northwest Territory, although controlled by Britain since 1763, was declared off limits to settlers. After the American Revolution, however, the new United States expanded rapidly westward. Within

seventy years of independence, U.S. control extended to the Pacific Ocean, encompassing every modern state except Alaska and Hawaii.



mountains. It is rich in natural resources, including petroleum, metals, and, off its coast, many kinds of fish, especially salmon.

SOCIETY AND CULTURE

The society of the United States is the most diverse on the planet. Having absorbed influences from its millions of immigrant citizens, local culture varies considerably from region to region. In general, U.S. society is very liberal; citizens pursue many different lifestyles and economic activities without the government interference characteristic

of less democratic states. This has resulted in a highly dynamic, modern society whose cultural output is an increasingly important sector of the economy. The society and the economic opportunities it offers continues to draw hundreds of thousands of immigrants yearly. At the same time, however, the United States is plagued by a number of acute social problems, such as a widening gap between rich and poor, severe environmental pollution, persistent institutional racism, and a political system increasingly dominated by private interests.

ECONOMY

The U.S. economy is the world's largest. Its focus has shifted over time from agriculture to industry, and in recent decades, to the business and service sector. Despite this affluence, however, the U.S. foreign debt soared to an unprecedented height in the first decade of the twenty-first century. Also of increasing economic concern is the recent shift of most U.S. manufacturing to other countries, seriously undermining the nation's historically strong industrial capacity.

See also: Agriculture; American Revolution; Art and Architecture; Civil Rights Movement; Culture and Traditions;

Democracy; Dominican Republic–Central America Free Trade Agreement; Economic Development and Trade; Environmental Issues; Government; Illegal Aliens; Immigrants and Immigration; Manifest Destiny; Religion; Social Reform Movements; Society; Technology and Inventions; Tools and Weapons.

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Glossary

THE HISTORIAN'S TOOLS

These terms and concepts are commonly used or referred to by historians and other researchers to analyze the past.

cause-and-effect relationship A paradigm for understanding historical events where one result or condition is the direct consequence of a preceding event or condition

chronological thinking Developing a clear sense of historical time—past, present, and future

cultural history See history, cultural

economic history See history, economic

era A period of time usually marked by a characteristic circumstance or event

historical inquiry A methodical approach to historical understanding that involves asking a question, gathering information, exploring hypotheses, and establishing conclusions

historical interpretation/analysis An approach to studying history that involves applying a set of questions to a set of data in order to understand how things change over time

historical research An investigation into an era or event using primary sources (records made during the period in question) and secondary sources (information gathered after the period in question)

historical understanding Knowledge of a moment, person, event, or pattern in history that links that item to a larger context

history of science and technology Study of

the evolution of scientific discoveries and technological advances

history, cultural An analysis of history in terms of a people's culture, or way of life, including investigating patterns of human work and thought

history, economic An analysis of history in terms of the production, distribution, and consumption of goods

history, political An analysis of history in terms of the methods used to govern a group of people

history, social An analysis of history in terms of the personal relationships between people and groups

patterns of continuity and change A paradigm for understanding historical events in terms of institutions, culture, or other social behavior that either remains consistent or shows marked differences over time

periodization Dividing history into distinct eras

political history See history, political

radiocarbon dating A test for determining the approximate age of an object or artifact by measuring the number of carbon 14 atoms in that object

social history See history, social

KEY TERMS FOUND IN A TO Z ENTRIES

The following words and terms appear in context in **boldface** type throughout this volume.

- abolitionism** A term that refers to the ending of slavery
- animism** The belief that spirits occupy naturally occurring things, including animals, plants, rocks, etc.
- artisans** Skilled workers who practice some trade or handicraft
- avant-garde** A term used to describe works, as of literature or art, that are experimental or innovative
- bicameral** Consisting of two houses
- biotechnology** Use of biological processes in industrial production
- breadbasket** A term used to describe a fertile area that produces much of a country's or region's food
- cash crops** Crops grown specifically for direct sale at market
- caudillo** In Latin America, a charismatic, independent, populist leader of a militia during the nineteenth century
- charter system** A method in which the founding of colonies is granted to a group of investors by a government
- colonial** Of or relating to the social, political, or economic status of lands ruled by a foreign power
- colonialism** The policy of a parent country designed to obtain colonies for settlement and economic exploitation
- conquistador** Spanish military commander and explorer motivated by profit and glory to conquer Native Americans and colonize the Americas
- conservative** Political orientation given to preserving social traditions rather than altering them
- consumerism** The idea that the increasing purchase and consumption of consumer goods is economically beneficial
- creole** American-born person of Spanish descent; a spoken language originating as a combination of two or more different languages
- creole languages** Languages that began as pidgin—a mix of two or more languages—but are now the official language of a country or region; examples include Haitian Creole and Gullah in South Carolina and Georgia
- domestication** The adaptation of wild organisms for use by humans
- egalitarian** Belief in equal political, social, and economic, and civil rights for all people
- emancipation** Freeing of slaves and the abolition of the practice of slavery
- encomienda** Grant of trusteeship in Spanish colonial America whereby Spanish conquistadors were given control over a specific number of the native peoples they conquered and received tribute from them in the form of labor; this resulted in the virtual enslavement of Native Americans

ethnographer A person who studies the branch of anthropology that deals with the description of specific human cultures

evangelical In Christianity, emphasizing salvation through personal acceptance of Jesus Christ

evangelize To work to convert someone or a people to Christianity

francophone French-speaking

fundamentalist Believing in a literal interpretation of a religious text such as the Bible or the Koran

gender roles The typical or usual tasks assigned to either men or to women within a society

genetically modified organism (GMO) An organism whose genetic code has been altered by splicing in genes from another organism

globalization Internationalization and integration of local economic and political institutions

gross domestic product (GDP) The total market value of all the goods and services produced within a nation within a given year

guerrilla A member of an irregular military or paramilitary group that often operates in small bands and that undermine the enemy, such as by surprise attacks

hacienda Spanish colonial agricultural estate; part of system in which estates owned by *hacendados* were worked by Native American or African slaves

hippies People who rebelled against more conservative social conventions, especially in the 1960s and early 1970s

horticulture Type of agriculture based on the cultivation of small gardens rather than fields

Iberian Having to do with the societies of the Iberian Peninsula, comprising Spain and Portugal

indentured servant A person who contracts to work without pay for a specified period of time in exchange for other compensation, such as transport to the Americas

indigenous Of or relating to the native people of a region

industrialization The process by which a society moves from an agricultural basis to one that produces goods and services

linguist A language specialist

mass movement A trend, social movement, or style that is supported by a large segment of the population

mass production The manufacture of goods in great quantities, as on an assembly line

matrilineal A society or group that traces ancestry through the maternal line

mestizo A person, culture, or custom of mixed Native American and European background

missionary One who travels and settles in other lands in order to spread religious beliefs

mulatto Person of mixed African and European background

nationalism Political philosophy that emphasizes the nation as the primary unit of cultural identity

nonaligned countries During the Cold War, those nations that were not allied with either the Soviet Union or the United States

oligarchy Rule or dominance by few groups or individuals

organic farming Style of agriculture that avoids genetically modified organisms and synthetic pesticides and fertilizers

permafrost Permanently frozen subsoil that occurs in the Polar regions

pictograph Symbol or picture that represents a word or idea in certain writing systems

polygamy Practice of having multiple spouses; in the case of Mormons, having multiple wives

progressive Political orientation that emphasizes the revision of traditions and institutions in order to promote social equality

reservations Public lands given to Native Americans to live on

secular Term used to describe something as nonreligious, especially lifestyle and culture

segregation Legal separation of two groups in public spaces, particularly African Americans and Caucasians in the United States from the mid-nineteenth to the mid-twentieth centuries

social conservatism The belief that society and social mores should not change

social mobility The ability of a person to move from one social group to another

socialist Political orientation that emphasizes state ownership of industry

supranational Extending beyond traditional national borders

syllabary Writing system in which each character represents a syllable

syncretism Combination of religious beliefs from different faiths to produce a new and distinct religion

urbanization The process of an area or region becoming a city

zambos Persons of mixed African and American Indian descent

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Preface

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In ancient times, barriers such as mountain ranges and great bodies of water slowed the cultural interaction between peoples. The modern era, however, is defined by the shrinking of frontiers as revolutions in transportation and technology closed distances.

Around the turn of the sixteenth century, European nautical technology allowed the transport of people and goods over distances never before fathomed. The Age of Exploration had begun and with it came the Modern Age. The groundwork for this age had been set in the preceding centuries by the conflicts between two religions, Christianity and Islam. The Crusades, armed Christian campaigns against various Muslim groups from the eleventh century through the fifteenth century, sought to wrest the holy city of Jerusalem from Islamic control. The mustering and marching of crusaders across Europe helped develop trade routes throughout the continent. The interactions in the Middle East, born in conflict, brought to the European market a taste for the products of the Middle East and the Far East. Advances in mathematics, astronomy, and other sciences were also imported from the Middle East to Europe. These advances and an increased economic interest in regions outside Europe led to the explosion of trade and exploration that ushered in the Modern Age.

From the sixteenth through the nineteenth centuries, European commercial powers became colonial powers. The Spanish, Portuguese, French, Dutch, and British established colonies across the globe in order to assure ownership of trade routes. Trading posts guaranteed the continual supply of goods and natural resources, such as spices and precious metals. During this period, the cultures of the colonizers and the colonized would greatly influence each other. Such mutual influences and blending can be seen,

for example, in gastronomy; modern Indian cuisine was created when chilies from South America arrived in India and then influenced the tastes of British colonists.

In the twentieth century, former colonies became independent. The struggle for independence was often fierce and the creation of democratic governments hard fought. The endurance and spirit of Nelson Mandela, for example, helped South Africa overcome apartheid. The last century also saw two World Wars, as well as devastating regional conflicts and civil wars. While technological advances have made it possible to explore space, the same advances also have the capability of destroying property and life.

Articles in the five volumes of *The Modern World: Civilizations of Africa, the Americas, Asia and the Pacific, Europe, and the Middle East and Southwest Asia* are arranged alphabetically with time lines and cross-references that provide the reader a greater historical context in which to understand each topic. Features expand the coverage: “Turning Points” describe cultural, political, and technological changes that have had a lasting effect upon society; “Great Lives” profile individuals whose deeds shaped a people’s history and culture; “Modern Weapons” delivers hard facts on modern warfare; and “Into the 21st Century” provides an introduction to topics that are important for understanding recent dramatic developments in world history. Each volume will be your guide in helping you to explore the rich and varied history of the modern world and participate in its future. May this journey offer you not only facts and data but also a deeper appreciation of the changes throughout history that have helped to form the modern world.

Sarolta A. Takács

A Crossroads of Ancient Lands and Contemporary Issues

The history of the modern Middle East and Southwest Asia goes back thousands of years. Indeed, the region was a center of civilization in prehistory and one of the areas in which agriculture originated and the world's first cities were built. Yet the region faces a host of contentious issues—political, social, religious, and economic. Home to numerous and diverse populations, the area has always been a crossroads between east and west, and it remains so today.

THE GEOGRAPHIC REGION

The Middle East and Southwest Asia covers a vast expanse, from India in the east to the western shore of the Mediterranean Sea, north to Turkey, and south to the tip of the Arabian Peninsula. The region is dotted with rugged mountains, rocky hills, vast deserts, and watered fertile lands.

Mountains run through almost every country of the region. While the Taurus Mountains run east and west through the southern edge of Turkey, the Zagros range, stretching northwest to southeast, divides Iran from Iraq. Other ranges include the Elburz Mountains of Iran and the Asir Mountains of Saudi Arabia. Historically, the mountain ranges presented barriers to—or created passageways for—ancient peoples. Also, the mountains and hills block the flow of rain clouds to the inland parts of the region. Thus, even though the area is surrounded by seas—the Mediterranean Sea to the west, the Black Sea and the Caspian Sea to the north, and the Arabian Sea and the Persian Gulf to the south—fresh inland water is scarce. Rainfall, too, is unpredictable. Only Turkey, northwestern Iran, and a narrow rim along the seas in Yemen, Saudi Arabia, Israel, Lebanon, and Syria flourish with regular and adequate rainfall.

During the nineteenth and early twentieth

centuries, the British used the term *Near East* to refer to the countries along the eastern coast of the Mediterranean Sea, while the French and other Europeans called the same area the “Levant.” To the east of this area was the region referred to as the “Middle East,” and farther east was the “Far East.” The term *east* was used in relation to the region's location relative to Western Europe. Today, the term *Near East* is seldom used. Instead, scholars generally refer to the Middle East and Southwest Asia.

A BIRTHPLACE OF MODERN CIVILIZATION

This region has been a center of human settlement for thousands of years. It was the site of the earliest urban centers, the invention and first use of the wheel, and the development of the first alphabet, number systems, lunar and solar calendars, and many more innovations. It was from here that the three major **monotheistic** religions of Judaism, Christianity, and Islam began and spread. Throughout its long history, the region has experienced an impressive number of cultural diffusions: Egyptian, Sumerian, Babylonian, Canaanite, Hebrew, Aramaic, Hittite, Phoenician, Persian, Greek, Roman, Arabic, European Crusaders, Mongolian, and Turkish.

Major trade routes have crisscrossed the Middle East and Southwest Asia since ancient times. Phoenician seafarers traded with and reached all settlements along the Mediterranean coast and beyond. The influence of the region on modern world civilizations has been evident in language, religion, science, mathematics, literature, arts, and philosophy.

PEOPLES AND LANGUAGES

More than half of the people of the Middle East today are Arabs. Their Islamic religion,

their culture, and their languages have had a profound impact on the entire region. About 90 percent of the region's Arabs are Muslim; most of the others are Christian.

Within the region, more than 65 million people live in Iran, formerly called Persia. Iranians take pride in their long past, which they trace back 2,500 years to the non-Arab Persian Empire and the rule of Cyrus the Great. In Iran, the dominant language is Persian, or Farsi, an Indo-European language distantly related to English. The majority of Iran's people are **Shia** Muslims.

Turkey's more than 71 million inhabitants are a blend of peoples who have lived in the Middle East and Southwest Asia for centuries. The original inhabitants—the ancient Greeks and the Hittites—were absorbed by the Seljuk Turks, who in turn were followed by other Turkish groups, most notably the Ottomans. Primarily Muslims, the Turks speak Turkish, which has central Asian roots but is now written in the Latin alphabet.

More than 7 million people live in the region's only true democracy—Israel. Although most Israeli citizens are Jewish, about 1 million of the population are Muslim or Christian Arabs. Jews settled in Israel from around the globe—arriving in the first modern Jewish homeland from the Middle East, Europe, Africa, the Americas, and Asia. Bound not only by faith, Israeli Jews are also united in their desire to live in the state of Israel. Hebrew is the official language, although Arabic is used among the Arab population. English is a commonly used second language.

Among the other peoples who live in the region are Armenians, Kurds, and Palestinians. Armenia became independent after the fall of the Soviet Union in 1991. The Kurds, who live in northern Iraq and parts of Turkey and Iran, control an autonomous region within Iraq. Some Kurds, however, seek a fully independent nation. The Palestinians,

many of whom live in Israel and the Palestinian territories in Gaza and in the West Bank, seek an independent homeland.

MODERN HISTORY AND THE RISE AND FALL OF MIDDLE EASTERN EMPIRES

Europeans often define modern history as the period after the discovery of the Americas in 1492 or the fall of Constantinople in 1453. Although this is a reasonable **periodization** of western history, it does not fit the history of the non-Western world. Turning points and major changes in East Asia or South Asia or the Middle East and Africa do not necessarily coincide with the turning points in Western history. Whereas the rise of the Ottoman Empire, also beginning with the fall of Constantinople in 1453, usually signifies the start of modern times in the Middle East, another often cited turning point is the rise of the Abbasid **caliphate** in 750.

The Abbasid caliphate was the longest ruling Islamic dynasty anywhere in the world, lasting from 750 until 1258, when the Mongols conquered it. Some of the most significant achievements in human history were accomplished during this time. The system of Arabic numerals, which originated in India, was developed further with the use of the zero, making it possible to use the decimal system in mathematics. Notable advances were also made in algebra and logarithms. And progress was made in the sciences and architecture, as well as in preserving many of the ancient Greek writings through translation and interpretation. Even as the central caliphate in Baghdad became politically weak and militarily ineffective, advances in cultural pursuits continued.

As the power of the caliphate in Baghdad declined, non-Arab military officers controlled the state and several of its provinces.

They limited local Christians' freedom to worship, rescinding rights that Christians had had during the early days of the Islamic caliphates. The military also tried to prevent the travel of European Christians to the Holy Land—the lands where Jesus of Nazareth lived and died—as well as defeating Byzantine Christian armies and threatening Constantinople, the capital of the Byzantine Empire.

In 1095, the pope, the head of the Roman Catholic Church, appealed to European kings and princes to launch invasions against the Muslims in the Middle East in order to return the Holy Land to Christians. The outcome was nearly 150 years of bloody fighting campaigns, called the Crusades. Although the Crusades ultimately failed in their mission, the several “crusader states” established along the eastern coast of the Mediterranean became the scenes of cultural diffusion and exchange of goods and ideas between the European west and the Islamic east.

For the next 300 years—from the thirteenth through the sixteenth centuries—the region of the Middle East and Southwest Asia was divided among numerous local kingdoms, sultanates, and principalities. They vied with and fought against each other until the beginning of the sixteenth century when the Turkish Ottomans, having taken Constantinople in 1453, moved south and east, occupying most of the region with the exception of Persia (present-day Iran). They founded the Ottoman Empire, which lasted until the early twentieth century.

Ottoman administration was strong and well organized during the first two centuries of its rule. However, several factors led to its stagnation and ultimate decline. Beginning in the sixteenth century, European trade routes to Asia, which once passed through the Middle East, were diverted to sea routes around Africa. Science and technology in

Western Europe progressed rapidly after the Renaissance and the Age of Enlightenment. Ottoman religious **conservatives** and political leaders resisted change, and some looked at Western societies with disdain. The gap between the West and the Middle East and Southwest Asia widened. European powers, especially Great Britain, France, and Russia, began to take advantage of Ottoman weakness. From the late eighteenth through the nineteenth centuries, they interfered regularly in Ottoman affairs and fought for spheres of influence, preferential treatment, and special trading rights. Their conflicts of interest and mistrust of each other allowed the Ottoman Empire to last until the twentieth century. Indeed, the empire was nicknamed the “Sick Man of Europe.” Ottoman reformers attempted to modernize their empire during the nineteenth century, but the attempts were too late and not bold enough. In World War I (1914–1918), Turkey allied itself with Germany and Austria-Hungary, together known as the Central Powers. The defeat of the Central Powers ended the era of Ottoman governance in the Middle East, which had lasted for more than 400 years.

While the Ottoman Empire dominated most of the Middle East and Southwest Asia, Persia remained free of Ottoman control. Several dynasties ruled Persia during this time. The first was the Safavid Dynasty, which governed from 1502 to 1736. The Safavids were Shiites and fought several wars against the **Sunni** Ottomans. The Persian empires extended into a wide area of Central Asia before the Russians occupied these areas in the nineteenth century. The last Persian dynasty to rule Iran was the Pahlavi, which ended with the Islamic Revolution of 1979.

COLONIALISM, NATIONALISM, AND INDEPENDENCE

The defeat of the Central Powers in World War I ended the Ottoman Empire and forever

changed the Middle East. Britain had promised the Arabs an independent state if they supported the Allies—Great Britain, France, Russia, and later the United States. In the Balfour Declaration of 1917, Britain had promised the Jews the establishment of a homeland in Palestine. Instead, the British and the French concluded a secret agreement to divide most of the Middle East between them. They also planned to divide Turkey into several smaller states under European influence.

After the war ended in 1918, chaos struck the region. The French invaded what is today Syria and Lebanon and overthrew an emerging Syrian kingdom that included the present-day states of Syria, Lebanon, Israel, and Jordan, as well as the Palestinian territories. The British occupied the region to the south of the French area in what are today the states of Israel and Jordan and the Palestinian territories. The British also maintained troops in Iraq, Egypt, the Persian Gulf states, and south Yemen. Thus, after World War I, most of the Middle East and Southwest Asia fell under colonial rule. Turkey, under the strong leadership of Atatürk, was able to foil the plans to divide it and remained free of European dominance.

European **colonialism** in the region brought about movements of national liberation and demands for independence by the local populations. Several revolts and uprisings in Syria against the French and in Palestine against the British initially failed. In Palestine, the Arabs fought the British, longtime Jewish residents, and new Jewish immigrants who had fled the Holocaust—the extermination of more than 6 million Jews by the Nazis in Europe. The end of World War II in 1945 brought about more changes in the region, as the drive for sovereignty escalated. New independent states emerged, and the British eventually re-

moved their troops from Egypt, Iraq, and south Yemen and granted independence to the Persian Gulf states. The land east of the Jordan River became the independent state of Transjordan, which was dominated by Great Britain. Greater Syria was divided into the present-day states of Syria and Lebanon. The independent state of Israel was established on May 14, 1948.

CONFLICTS, WARS, AND NEW WEALTH

Independence did not bring about lasting peace, freedom, or prosperity. Instead, the majority of countries in the region, such as Syria and Iraq, came under military or autocratic rule, depriving their citizens of the freedoms they had sought. Only Israel became a true democracy. Devastating and costly wars have plagued the region ever since and have made it one of the least stable areas in the world. Five regional wars have been fought between Israel and surrounding Arab states. Millions of Iranians fled their nation and did not return home after the Iranian Revolution of 1979. In the 1980s, a long and bloody war between Iran and Iraq lasted more than eight years. In 1990, Iraq invaded neighboring Kuwait and had to be evicted by an international coalition of forces in the Persian Gulf War (1991). During the 1990s, internal fighting in Iraq between the semi-autonomous Kurds and the central government left thousands dead. Civil war in Lebanon lasted for nearly fifteen years, and turmoil still plagues the nation. In 2003, the United States and several of its allies invaded Iraq after intensive bombing. The invasion was followed by costly violence in which more than half a million Iraqis were killed and 4 million became refugees. Turkey, on the other hand, moved closer to a free and democratic state, hoping to join the European Union (EU).

Several of the conflicts in the Middle East and Southwest Asia have been related to the vast reserves of oil and natural gas found within these countries' borders. More than two-thirds of the world's oil reserves are located in the region. With the rise in the price of crude oil in the late twentieth century, many Southwest Asian countries have been able to provide services to their people with little or no taxation. Additionally, they are investing hundreds of billions of dollars in the world's financial markets. Still, the wealth is not evenly divided, and not all Middle Eastern countries benefit from it. The gap between the "haves" and the "have-nots" has grown dramatically, posing new threats to the precarious stability in the region.

Frustration with existing governments and

the failure to resolve ongoing conflicts have driven some people in the region to religious extremism and deadly terrorism. Various **fundamentalist** groups, such as Hamas and Hezbollah, labeled terrorist organizations by the United States and the United Nations, often spread fear and death in the region. Peace between Israel and many of its neighboring Arab states remains elusive. In Iraq, insurgents continue to threaten the transition to a democratic government. The future is uncertain, and the prospects for resolving the area's major conflicts remain a challenge—for the region and for the entire world.

Mounir Farah, Ph.D.
General Editor

Map of the Modern Middle East and Southwest Asia

The geography of the region includes the mountains and plateaus of Turkey and the vast deserts of the Arabian Peninsula, Iraq, and Iran. Although oil reserves are abundant,

freshwater is scarce. In this vast, ethnically diverse region, many people speak Arabic, and Islam is the dominant faith. In Iran, Farsi is the major language. In Israel, Hebrew

is widely spoken, and Judaism is the major religion. Politically, the nations of the region range from the democracies of Israel and Turkey to the theocracy of Iran.



Abbasid Dynasty

Line of **caliphs** ruling the Islamic Empire from 750 to 1258. Named for their ancestor Abbas, Muhammad's paternal uncle, the largely **Sunni** Abbasids moved the seat of Islamic power from Damascus to Kufah, and later to Baghdad in 762. This shift was fateful for several reasons: it stripped power from the Arab-dominated Umayyads, reorganized trade routes within the empire, and greatly increased the Persian influence at court.

The Abbasid Dynasty is considered the Golden Age of Islam in the East, when Islamic scholars and doctors made many scientific discoveries that became the basis for the rise of science in Europe. At their peak, the Abbasid caliphs ruled nearly all of the Middle East and North Africa, fostering remarkable development in the sciences and arts.

ORIGINS

The early Abbasids opposed the ruling Umayyad caliphs on the grounds that the Damascus-based caliphate was too **secular**, lacked strong moral grounding, and was incompetent. The Umayyads were

overthrown because they viewed non-Arab Muslims as an inferior class, enabling the Abbasids to draw support from important non-Arab Muslim groups such as the Persians. Abu Muslim, an agent of the Abbasids, was sent to the province of Khorasan in eastern Iran to instigate a revolt in 745. The Abbasids had been sowing the seeds of this revolt for nearly two decades, and Abu Muslim openly called for revolution in 747. He gained widespread support within Khorasan as well as other provinces, whose non-Arab Muslim populations had suffered as second-class citizens under the Umayyads. The revolt was successful, spreading throughout the **caliphate**, and

RISE AND FALL OF THE ABBASID DYNASTY

747 Starting in Iranian province of Khorasan, Abu Muslim leads open revolt against the Umayyads

750 Marwan II defeated at Battle of the Great Zab River; Abu'l-Abbas As-Saffah declared first Abbasid caliph

762 Second Abbasid caliph, al-Mansur, establishes Baghdad as new capital

786–809 Reign of Harun al-Rashid, during whose rule the Abbasid Caliphate reaches its zenith

ca. 890s Decline of Abbasid rule well under way as western provinces begin to assert political independence

945 Iranian Buyids enter Baghdad, demanding recognition as sole rulers of their territories

970s Fatimid emirate established in Egypt

1055 Seljuk Turks take power from Abbasids in all but name and religious function

1258 Mongols invade and sack Baghdad, putting an end to the Abbasid Dynasty



TURNING POINT

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Mongol Invasion

In the early thirteenth century, Genghis Khan unified the nomadic tribes of present-day Mongolia and Southern Siberia and began to conquer the surrounding region. By the time of his death in 1227, he ruled an empire that stretched from the Pacific coast of China west to the Caspian Sea. Included in his conquests were Khwarezm, a Sunni Muslim empire in Eastern Persia and Central Asia that had become independent near the end of the Abbasid caliphate. The Khwarezmids rulers had insulted Genghis Khan by killing diplomats he sent to them, provoking him to invade. Within only a few years, he had devastated most of their great cities, including Samarkand.

Thirty years later, Genghis Khan's grandson Hulagu returned to the region to continue the Mongol conquest of Southwest Asia. Leading an army of at least 100,000, fully equipped with trebuchets, which are massive bolt throwers, and other siege weapons, Hulagu first conquered the Assassins, an extremist Shia sect based in Eastern Persia and Afghanistan, driving them from

their supposedly impregnable mountain fortress at Alamut, near modern-day Tehran.

In 1257, when Hulagu's emissaries called on the Abbasid caliph Al-Mu'tasim to surrender and pay homage to the Mongols, the caliph refused, and in 1258 Baghdad was conquered. Hulagu's troops were characteristically merciless in their sack of the city, rampantly killing and looting. By some estimates, more than 200,000 residents of the city were murdered. The great libraries and centers of learning of the Islamic Golden Age were burned, their collections torched or thrown into the Tigris River, which was reputed to have turned black with ink. According to tradition, because the Mongols thought that spilling the caliph's sacred blood might cause some natural upheaval, Hulagu instead wrapped the caliph in a thick carpet and had him trampled to death.

The battle marked the end of the Abbasid Dynasty. It would be centuries before Baghdad recovered. In the meantime, Southwest Asia was plunged into a period of increasing fragmentation and outside influence.

after Abu Muslim struck a decisive blow to the Umayyad caliph Marwan II at the Battle of the Great Zab River in 750, Abu'l Abbas As-Saffah was proclaimed the first Abbasid caliph. The following year, he captured Damascus and killed most of the Umayyad ruling family. He established his capital in the city of Kufah, in Iraq, instead of Damascus.

The second Abbasid caliph, al-Mansur, built a new capital city, Baghdad, along the Tigris River and then moved to it in 762. This signified a decisive characteristic of

Abbasid rule: the turn toward Persia and away from North Africa and Europe.

PEAK

At the height of its power, during the reign of Harun al-Rashid (r. 786–809), the Abbasid Empire stretched from India to Morocco. The Byzantine Empire even paid tribute to the Abbasid court, which also established diplomatic ties with Charlemagne, the emperor ruler of most of Western Europe. Baghdad became one of the great cultural centers of the world, with

schools of science, medicine, and literature. Al-Rashid built an enormous library and research center there called the House of Wisdom, where scholars translated countless Greek and Latin works into Arabic and Persian.

DECLINE

The Abbasids came to rely heavily on an army composed of Berber, Slav, and, most significantly, Turkic soldiers known as Mamluks, who gradually gained power over the caliphs. In addition, many independent dynasties like the Ghaznavids in Eastern Persia, Northwest India, and Afghanistan and the Fatimids in Egypt and North Africa began to gain control of outlying provinces by the end of the tenth century, sometimes paying tribute to the caliphs in exchange for political independence.

The decline of Abbasid rule was hastened by the 945 invasion of Baghdad by the Persian Buyids, who successfully demanded political autonomy in their eastern provinces. By the 970s, the Fatimids had

established their own **emirate**. In 1055, the Abbasids lost all real political power to the Seljuk Turks, who nonetheless still nominally recognized the caliph as the supreme leader. From this point on, the Abbasid Dynasty continued only as the titular leaders of their caliphate.

In 1258, the Mongols, led by Hulagu Khan, sacked Baghdad, destroying its centers of learning and killing tens of thousands of its citizens. This marked the end of Arab rule in the region for several centuries.

See also: Baghdad; Byzantine Empire; Economic Development and Trade; Islam; Literature and Writing; Religion.

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Agriculture

Until the rise of the oil industry in the early twentieth century, agriculture was the primary economic activity of the Middle East. Raising crops and animals for food or cash still figures prominently in the region, but in many countries, its present scale is a fraction of what it was historically. Aside from Turkey, Yemen, Syria, the area of the West Bank, Iraq, and Iran, agriculture comprises no more than 10 percent of any country's total **gross domestic product** (GDP).

Petroleum, petroleum products, and manufactured goods now overshadow agriculture in the place where it was first invented. Nevertheless, the agricultural products of the region are still crucial to the sustainability of many of its cultures.

OVERVIEW

The Middle East has the least amount of

arable land of any world region except polar and subarctic lands. Major agricultural activity transpires only where there is sufficient rainfall or where extensive irrigation projects have been completed. The Middle Eastern nations with the greatest percentage of irrigated land are, in decreasing order, Israel (9 percent), Lebanon (8.5 percent), Iran and Iraq (6 percent), and Syria



Modern technology, including computer-controlled sprinkling systems, has helped Israel greatly increase its agricultural production. (David Rubinger/Time & Life Pictures/Getty Images)

and Turkey (5 percent). The three nations with the greatest total area of irrigated land are Iran, Turkey, and Iraq. Lebanon, Turkey, and Iran also receive relatively high amounts of rainfall, giving them the most naturally fertile land.

Every other area in the region is dominated by desert or by semiarid conditions that limit agricultural production. Nomadic, desert-dwelling Bedouin tribes have made the best use of these intimidating conditions, driving their herds between scarce grazing lands and occasionally cultivating small plots of grains.

Three types of agricultural activity exist in the Middle East: animal husbandry, permanent crop cultivation, and cultivation of arable land. Livestock of the region consists of sheep, goats, cattle, horses, camels, chickens, and, in Turkey, water buffalo. Jewish and Islamic prohibitions against eating pork have made pigs all but nonexistent in the Middle East. Also, changes in the landscape brought about by the modern era, such as networks of roads and vast, mechanically cultivated fields, have drastically

curtailed the practice of **pastoralism**, or driving herds of animals such as goats and camels between pasturelands. Only in Saudi Arabia are there significant numbers of camels, while cattle have come to replace many of the other species as populations become more urbanized and pastoralism wanes.

Permanent crops consist of those that are not replanted each year, mainly date palms, olive trees, and fruit trees, especially figs, peaches, apricots, pomegranates, and citrus. Arable land produces mainly wheat, barley, corn, assorted vegetables, and cash crops such as sugar beets, tobacco, tea, and cotton. Specialty crops grown in small amounts, mainly for local consumption, include coffee and *qat*, whose leaves have a narcotic effect when chewed.

HISTORY

Some crops have been grown in the region since antiquity. Durum wheat, which is extraordinarily hardy and resistant to desert conditions, is one of these. Another is barley, which is salt-resistant and therefore a

good crop to grow on irrigated lands; over time, irrigation leads to a buildup of salts in the soil, and much of the land in the Middle East has been rendered unusable by several millennia of irrigation. Other crops such as bananas, eggplants, and tea were introduced to the region from South Asia and East Asia.

Agriculture was largely subsistence-based under the centuries of Arab rule. Even after the Ottoman Empire established control of the region in the fifteenth and sixteenth centuries, it did little to change the ancient system of land tenure. Under this system, a few individuals owned great amounts of territory, leasing the right to raise crops in exchange for the lion's share of the harvest. The Ottoman regime simply regarded itself as the sole landholder in the areas under its control. It collected agricultural taxes in the same way the Arabs had, although it supplemented this taxation with the *timar* system. Individuals were granted leases over extensive territories in exchange for services to the states and for providing soldiers for the Ottoman army. Many tribal leaders maintained control of their traditional lands this way.

Only in the nineteenth century did this system start to change. As the Ottoman Empire increased trade and other forms of exchange with Europe, agriculture came to be perceived as a way to profit by exporting surpluses. As a result of the wave of **nationalism** that swept the region at the start of the twentieth century, questions of land ownership and clearly defined boundaries became paramount. Though united in faith, the Arab peoples of the Ottoman Empire differed culturally and linguistically from their Turkish rulers. Many Arabs wanted to own the land they worked outright, instead of essentially leasing it through the *timar* system.

Also, the Ottomans had done little to encourage the cultivation of unsettled lands,

and the question of who would own them became critical in many regions, particularly Palestine. Starting in the late nineteenth century, the Ottomans began to sell land to Jewish immigrants but refused to sell any to their Arab subjects, who had cultivated it for centuries. Denied ownership of the land they worked, Arabs felt increasingly anxious about Jewish settlement of uncultivated areas.

At the same time, the profitability of agriculture led many nomads to settle and begin life as cultivators. However, they became trapped by debt to absentee landlords in the same way as other farmers, becoming virtual serfs in vast estates controlled by a few sheikhs.

The 1950s was a period of dramatic change in agricultural practices across the Middle East. In many areas, the techniques of mechanized farming were introduced, and tractors, modern irrigation networks, and chemical fertilizers became standard features of agricultural practice. At the same time, the percentage of workers involved in agriculture dropped significantly in many countries, a pattern familiar to Western nations whose farming sector had been industrialized. Compared with these states, however, most Middle Eastern nations still had larger segments of the population employed in agriculture.

The 1950s also brought desperately needed land reforms to many areas, notably South Yemen, Syria, Egypt, and Iraq. Nationalist policies aimed to increase self-sufficiency as well as alleviate the burden of debt under which many cultivators labored. Reforms generally limited the size of holdings in order to break up tribal oligarchies that in some cases had controlled specific regions for hundreds of years. These reforms generally have failed to achieve the intended effect, however. Rapid rise in population combined with the



TURNING POINT

Aquaculture

Aquaculture, or the cultivation of fish and other seafood as well as aquatic plants on farms, has become a significant element of Middle Eastern agriculture. Of the Arab countries, Egypt, Iran, and Iraq all have old traditions of fishing, but until the mid-twentieth century, their collective output was negligible.

Today, with booming populations and the severe stresses irrigation places on already scarce water sources, several Middle Eastern nations have turned to aquaculture to meet their goals of agricultural self-sufficiency. Since the mid-1980s, the collective aquacultural output of the Middle East has quintupled. Iran, Iraq, and Israel lead production, and Saudi Arabia has been steadily building its capacity. After the 1970 completion of the Aswan High Dam in Egypt, government support led to the development of a highly successful aquaculture industry on the shores of Lake Nasser. However, traditional saltwater fishing off the Nile Delta declined simultaneously because of the restricted flow of water from the dam. Nevertheless, Egypt's net fishing output has increased as a result of these developments.

One popular method of aquaculture uses a large, anchored net that has been set in coastal waters. Farmers place immature fish,

known as fry, inside these nets, provide them with food, and monitor their growth. When they have reached a certain size, the net is hauled to shore and the fish are harvested. However, this is not the only method adopted by Middle Eastern states; ocean trawling, or dragging a large net behind a slow-moving ship on the open sea, has also proven successful. The Persian Gulf, the Red Sea, the Mediterranean Sea, and the Indian Ocean are used for this purpose, although Israeli trawlers have been known to fish as far away as the Atlantic Ocean.

Other methods of aquaculture include the building of artificial inland ponds where fish are bred, kept, fed, and harvested much like terrestrial livestock. Shellfish such as oysters, mussels, and scallops are particularly well suited to this practice. Other kinds of fish, while protected from their natural predators, tend to fall prey instead to disease. This has resulted in an aquacultural development parallel to one in animal husbandry: the addition of antibiotics and other medicines to the stock's diet. The effect of these medicines on persons who eat the harvested flesh is a matter of growing concern, especially as aquaculture continues to gain importance in the Middle Eastern diet.

high capital requirements of mechanized agriculture led to failure in many areas, which has meant that the rural populations of the Middle East remain the poorest sector of society.

AGRICULTURE BY NATION

To better understand agriculture in the region, it is helpful to examine the states in which it is most prominent.

Turkey

Turkey is a leading agricultural power. More than half of its flat land, which lies in its interior, is used for agriculture or animal husbandry. Mechanization of agriculture started in the 1950s, when tractors greatly increased the amount of arable land. With a relatively temperate Mediterranean climate, Turkey has enough water to produce an abundance of crops.

Approximately 80 percent of Turkey's cropland is devoted to cereals, particularly wheat and barley. Cash crops such as cotton, tea, and tobacco are common, and citrus fruits, grapes, nuts, hemp, potatoes, sugar beets, and a variety of vegetables are all staples. Livestock is another significant component of the nation's agriculture. Large numbers of water buffalo, sheep, goats, and cattle are raised for dairy products as well as meat.

Although its agricultural contribution to the region has always been significant, Turkey is presently in a position to become a primary source of food for the Middle East because of its extensive water resources as well as its wide variety of climates and soils.

Saudi Arabia

Most of Saudi Arabia is desert, making agriculture there either impossible or extremely costly. Prior to the growth of its oil economy in the first half of the twentieth century, Saudi Arabian society was primarily Bedouin in character. Dairy products formed the main part of the Bedouin tribal diet, supplemented with occasional camel meat, vegetables and grains obtained from settlements at the desert's edge, and dates and palm fruits from oasis trees.

As oil revenues transformed Saudi Arabian society, the ruling House of Saud became increasingly concerned about the nation's agricultural self-sufficiency. Consequently, government funding has greatly expanded agriculture, primarily through massive irrigation projects. Saudi Arabia is now able to export wheat, although this ability comes at a cost. Much of its irrigation is draining irreplaceable water from aquifers, and it is unclear how long this pace of production can last. It is also self-sufficient in milk and egg production, but otherwise must import the majority of its foodstuffs.

Lebanon

Lebanon, on the other hand, has abundant water resources. Though its arable land is fairly scarce, this abundance of water allows intensive irrigation in many places. Lebanon's fertility is the source of its historical status as a fiercely contested prize, for it could provide any imperial power with a regional agricultural base to feed large armies. It is a major producer for the smaller Arab nations of foods such as bananas, citrus fruits, grapes, olives, figs, almonds, apricots, plums, and pears.

Iraq

Iraq occupies much of the region once known as Mesopotamia, one of the areas in which agriculture was invented more than 9,000 years ago. It is one of the few states to possess an excess of water sources, which means that it has to contend with annual flooding as well. Until the 1991 Persian Gulf War, Iraqi agriculture was well developed and highly modernized. Amid economic sanctions imposed after the war, agricultural productivity plummeted. Damaged irrigation and sanitation facilities led to widespread malnutrition and illness, and many farmers reverted to subsistence cultivation. The 2003 U.S. and British invasion further devastated agricultural production and displaced about 4 million people as Iraq's **infrastructure** suffered extensive damage. In addition, some damage from the 1991 war had never been repaired. Exports largely evaporated, and Iraq's population came to rely on foreign aid in order to survive.

Iran

The Iranian steppe, like Turkey, encompasses a diversity of terrains and soils. Approximately one-third of Iran's land is arable, though only one-tenth of total land is cultivated due to a lack of water sources. Its agricultural output resembles Turkey's in composition and quantity. However, the

bulk and quality of its agricultural exports are not what they could be because of continued international opposition to the Iranian government. After the 1979 Iranian Revolution, many small farmers forcibly occupied larger farms, leading to rural turmoil that was not settled until the 1990s. With its resources, Iran can easily provide for its own needs. Its primary agricultural products include cereals such as corn, rice, and barley, cotton, spices, tobacco, and timber. It is also one of the primary fish exporters in the area, working both freshwater sources and the Persian Gulf.

Israel

With relatively meager agricultural resources, the most limiting of which are a lack of arable land and adequate water resources, Israel has succeeded in building a self-sustaining system that serves as a model for research-based development. Starting with farming communes known as *kibbutzim*, early twentieth-century Jewish settlers slowly began cultivating large areas of Palestine that had been left unsettled by the Ottomans. Since gaining independence in 1948, Israel has led the region in scientifically based agricultural methods such as advanced irrigation and the use of synthetic fertilizers and pesticides. Although agriculture dominated the Israeli economy during its early decades, other sectors such as mining, manufacturing, and services overtook it by the end of the twentieth century. Agriculture is still an important sector because of the food security it provides, though it does not account for a large percentage of Israel's GDP. In order to ensure

this security, agriculture in Israel receives a large amount of government support in the form of a protected market and substantial water subsidies. In this way, Israel maintains agricultural self-sufficiency in the face of overwhelming hostility from Arab neighbors.

By contrast, agriculture in the Palestinian territories has suffered from Israeli occupation. Dire poverty has also meant that the Palestinians have been unable to replicate Israel's success with mechanized agriculture. This has led to a startling new landscape feature in many places—a green line where rich cropland extends from the border into Israel, and undeveloped or dry land extends into the occupied territories.

See also: Arab-Israeli Conflict; Culture and Traditions; Economic Development and Trade; Environmental Issues; Gaza; Gulf States; Iran; Iranian Revolution; Iraqi War; Israel; Jordan; Nationalism and Independence Movements; Oil; Ottoman Empire and Turkey; Palestinian Issue; Saudi Arabia; Society; Technology and Inventions; West Bank; Yemen; Zionism.

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Al-Qaeda See Terrorists, Stateless.

Arab League

An alliance of Arab nations formed in 1945 with the goal of encouraging inter-Arab cooperation on political, economic, and social issues. It is also known as the League of Arab States; founding members include Egypt, Iraq, Jordan, Syria, Lebanon, Saudi Arabia, and Yemen.

Since its inception, all of the Arab states of North Africa and the Gulf States have joined the league. In 1974, the Palestine Liberation Organization (PLO) was admitted as the official representative of the Palestinian people.

Prior to the founding of the Arab League in Cairo on March 22, 1945, Arab nations lacked an institutional forum in which they could address and resolve grievances or weigh economic and political alliances among themselves. The historical political disorganization and internal disagreements within Arab states as well as among them worked against the interests of Arab peoples in the first half of the twentieth century. This lack of unity allowed foreign powers such as Britain and France to dominate the region. The Arab League was formulated as a remedy for this problem.

The League's early focus was the issue of Jewish settlement in Palestine. One of the first acts taken by the Arab League in 1945 was the initiation of a boycott of Jewish businesses in Palestine. In addition, the League declared war on Israel the day after its inception, May 15, 1948. After the armistice ending the war later that year, the League extended its boycott of Israel.

In the 1960s, the League's focus expanded to include cultural, scientific, and educational improvements for member states. The 1970s saw a radical shift toward politics within the League, although the shift contributed to internal divisions that have hampered its effectiveness ever since.

Cairo was the original site of the League's headquarters, but when Egypt became the first Arab nation to sign a peace treaty with Israel in 1979, its League membership was suspended and the headquarters was moved to Tunis, Tunisia. Re-admitted to the League in 1989, Egypt was also the first Arab state to end its boycott of Israel, with a few member states following suit in the 1990s. After Egypt's readmittance, the League's headquarters returned to Cairo.

In 1987, the Arab League, with the exception of Syria, remained united in defense of Iraq in the Iran-Iraq War, and in 1990 it endorsed a resolution criticizing Western nations for hindering Iraq's development of advanced weapons. However, Iraq's invasion of Kuwait in August 1990 divided the League, with the Gulf States (Saudi Arabia, Qatar, Bahrain, Kuwait, Oman, and the United Arab Emirates), Syria, Egypt, Morocco, Djibouti, Somalia, and Lebanon supporting the military action of the First Gulf War against Iraq and with the PLO, Libya, and Iraq condemning it. Jordan did not support the war or condemn it, trying unsuccessfully to resolve the problem without a war.

In the first decade of the twenty-first century, the Arab League remains divided on how to deal with Israel and the West and how to resolve inter-Arab disagreements. While tensions toward Israel and the West persist, members are also faced with issues such as Muslim fundamentalism, Syria's involvement

in Lebanon, and internal conflicts between Palestinian factions.

See also: Arab-Israeli Conflict; Camp David Accords; Culture and Traditions; Economic Development and Trade; Gaza; Gulf States; Intifada; Iraq War; Islam; Israel; Mecca; Nationalism and Independence

Movements; Oil; Palestinian Issue; Religion; Saudi Arabia; Society; World War II; Zionism.

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Arab-Israeli Conflict

Beginning with Israel's declaration of statehood in 1948, an ongoing conflict between Israel and various Arab nations and Palestinian groups. Central to the conflict are the longtime refusal of many Arab nations and organizations to recognize Israel's right to exist, displacement of hundreds of thousands of Palestinian refugees, friction between Israel as a Jewish state and its Muslim neighbors, and questions about the status of Palestinians living in Israel, the occupied territories, and the rest of the Arab world.

ORIGINS

In the nineteenth century, European Jews faced increasing **anti-Semitism**. Laws in a number of countries prevented Jews from working in many trades, owning land, or having access to education. Jews were blamed for societal ills and subjected to physical attacks. In response, the Zionist movement, led by Theodor Herzl, declared at the first World Zionist Conference in 1897 its goal of establishing a Jewish nation. Another leading Zionist, Chaim Weizman, argued that this nation should be located in lands ruled by the Jews in biblical times, territory that was populated by Palestinian Arabs and ruled by the Ottoman Empire at the end of the nineteenth century.

After World War I, the area that is now Jordan and Israel was a British mandate—an area controlled and occupied by the British. In the Balfour Declaration of 1917, the British declared their support for “the establishment in Palestine of a national home for the Jewish people,” provided the rights of existing inhabitants were protected. As persecution of Jews in Europe became increasingly horrific, many fled to Palestine. The in-

creased number of settlers created resentment in the Arab population, and conflicts over land in Palestine turned violent as well. This prompted the formation of the Hagannah, a paramilitary organization dedicated to protecting Jewish inhabitants.

Britain faced a growing Jewish minority in the region of its mandate closest to the Mediterranean Sea, while the eastern part of its mandate remained overwhelmingly Muslim and Christian Arab. In 1922, Britain divided its mandate into the Arab state of Transjordan and the smaller territory of Palestine, which they proposed to divide into two states, one Arab and one Jewish. Some Zionists viewed this reduction as a betrayal of the Balfour Declaration, while many Arabs became increasingly aggressive in their opposition to any Jewish state in the region. In the 1930s, extremists on both sides waged guerrilla war against each other and against the British.

After World War II, many Jewish survivors of the Holocaust emigrated from Europe to Palestine. Sympathy for the European Jews, 6 million of whom were exterminated by the Nazis, created the atmosphere in which the

CRITICAL DEVELOPMENTS IN THE ARAB-ISRAELI CONFLICT

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|---|--|
| <p>1917 Balfour Declaration makes British support for a Jewish state in Palestine explicit</p> <p>1947 U.N. Resolution 181 (II), otherwise known as the Partition Plan, divides Palestine into Jewish and Arab provinces</p> <p>1948 Founding of Israel; first Arab-Israeli War (Israeli War of Independence) results in Israeli victory over combined forces of Egypt, Syria, Lebanon, Jordan, and Iraq</p> <p>1956 Egypt blockades Israeli port in Gulf of Aqaba; Suez War between Egypt and Israeli, British, and French forces lifts blockade</p> <p>1964 Founding of Palestine Liberation Organization (PLO); terror attacks on Israelis increase</p> <p>1967 Six-Day War results in overwhelming Israeli victory; Israel takes control of Sinai Peninsula, Golan Heights, West Bank, and Gaza Strip</p> <p>1973 Yom Kippur War inflicts heavy losses on Israeli forces, though they rally and push out invading Egyptian and Syrian armies</p> | <p>1978 U.S. President Jimmy Carter invites Egypt's Anwar Sadat and Israel's Menachem Begin to Camp David for talks; Camp David Accords result</p> <p>1979 Israel and Egypt sign the Israel-Egypt Peace Treaty, ending war between them and granting mutual recognition</p> <p>1982 Israel invades Lebanon to push PLO out of range of rocket attacks; numerous civilian deaths turn world opinion against Israel</p> <p>1987 First intifada commences in Gaza Strip, leading to mass violent conflict between Israelis and Palestinians</p> <p>1993 Oslo Accords, signed by PLO and Israel, outline peace process</p> <p>1994 Israel and Jordan sign the Israel-Jordan Peace Treaty</p> <p>2000 Second, al-Aqsa intifada begins in Jerusalem</p> <p>2005 Israeli settlers withdraw from Gaza Strip</p> <p>2006 Israel invades Lebanon in retaliation for Hezbollah rocket attacks and kidnapping of Israeli soldiers</p> |
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1947 United Nations Partition Plan was passed, reiterating a two-state solution. In this plan, Jerusalem, religiously important to Jews, Muslims, and Christians alike, was to be a separate international zone governed by the United Nations. However, the Arab nations rejected the UN plan—refusing a Jewish state in their midst and any non-Muslim control of Jerusalem.

ISRAELI WAR OF INDEPENDENCE

After passage of the 1947 UN Partition Plan, Jews and Arabs escalated their guerrilla war in advance of the British departure

from Palestine. In general, the Jewish settlers fought to defend their settlements, while the Arabs fought to gain territory in anticipation of a new all-Arab Palestine. Fighting on both sides was brutal, and some Palestinians fled their homes inside the proposed borders of the Jewish state.

On May 14, 1948, Jewish leaders formally declared the establishment of Israel as a sovereign nation, with David Ben-Gurion as its first prime minister. The British left the next day, and the armies of Egypt, Transjordan—now referred to as Jordan—Syria, Iraq, and Lebanon invaded Israel.



MODERN WEAPONS

Uzi Submachine Gun

In need of a lightweight, powerful weapon capable of delivering rapid, accurate fire and able to withstand the dust and sand of the region, the Israeli army adopted the Uzi submachine gun in 1955. Designed after the Israeli War of Independence by Uziel Gal, the Israeli army officer after whom the gun was named, the Uzi was inexpensive to manufacture, easy to maintain, and extremely durable. Its performance, as well as its distinctive silhouette, created by its pistol-grip magazine and short, stubby shape, has made it one of the most recognizable weapons in the world.

Because of its small size, just under 25.6 inches (65 cm) in length, and its 600-rounds-per-minute rate of fire, the Uzi quickly became a favorite with assault troops engaged

in close combat. Other countries were impressed with the Uzi's performance and accuracy and began adopting the weapon, first for use in elite special forces units and later for more general police and military use. The weapon's legendary status has been further enhanced by its popularity in Hollywood action movies.

In the 1980s newer, more advanced variations of the Uzi—the Mini-Uzi and the Micro-Uzi—were developed for use by police and anti-terrorism forces. Smaller and lighter than the original, these weapons still retain the original's standard of durability and power. Israel has exported Uzis worldwide, although the Israeli army phased out the weapon in 2003.

Well trained but outnumbered, Israeli forces prevailed over the Arab invaders. Under the terms of the 1949 armistice agreements, Israel gained most Palestinian territory except for the Gaza Strip, a small stretch of land along the southeastern Mediterranean, and the West Bank, the area west of the Jordan River that includes parts of Jerusalem. After the war, Egypt occupied Gaza and Jordan seized the West Bank.

Hundreds of thousands of Palestinians displaced in the conflict fled to refugee camps in Gaza, the West Bank, Lebanon, Jordan, and Syria. Significantly, the Arab nations did not extend citizenship to and naturalize these populations as Israel did with Jews exiled from Arab nations. Palestinian refugees insisted on keeping their identity, hoping to return to the territory in the future. With encouragement from the Arab nations, they chose to pursue the recapture of Palestinian

lands by force. When these efforts failed, the Palestinians in exile became a stateless people, often forbidden by law from joining the nations in which they sought refuge.

WARS OF 1956, 1967, AND 1973

Since 1949, the armed aspect of the Arab-Israeli conflict has had two distinct dimensions: a series of conventional wars from 1956 to 1973, and a guerrilla war between Israel and the Palestine Liberation Organization (PLO) and other organizations designated as terrorists by the United Nations (UN), including the United States and Israel.

Of the three major conventional wars fought between Israel and the Arabs—the Suez War of 1956, the Six-Day War of 1967, and the Yom Kippur War of 1973—the most decisive was the Six-Day War, after which the Israelis occupied the Gaza Strip and the

THE SIX-DAY WAR

In the 1967 Six-Day War, Israel was pitted against the Arab countries of Egypt, Jordan, Iraq, Syria, and

Saudi Arabia. Although completely surrounded by adversaries and significantly outnumbered, Israel

defeated the combined Arab forces in rapid order on all fronts.



West Bank, including all of Jerusalem. In addition, Israel also seized the Sinai Peninsula, bordering Egypt's strategic Suez Canal, and the Golan Heights, a part of Syria.

While these wars firmly established the conventional military superiority of the Israelis, they ushered in an era of increasingly violent terror attacks on Israeli targets. Key to this phase was the PLO, established in 1964. Nominally, the PLO represented the scattered Palestinian population, with the specific goal of the destruction of Israel. Among the more active groups in the PLO

was the Movement for the Liberation of Palestine, or Fatah, led by Yassir Arafat.

The PLO began to wage guerrilla war against Israel from bases in Lebanon, Syria, Jordan, and, after 1967, the occupied territories of the Gaza Strip and the West Bank. After a series of increasingly violent actions by the PLO, including bombings, kidnappings, and hijackings, some Arabs began to seek an end to the ongoing conflict. The Camp David Accords negotiated by U.S. president Jimmy Carter, Egyptian president Anwar Sadat, and Israeli prime minister

Menachim Begin in 1978 led to the Israel-Egypt Peace Treaty on March 26, 1979. Nearly thirty years after Israel's founding, Egypt became the first Arab nation to recognize the Jewish state's right to exist. Jordan became the second with the signing of the 1994 Israel-Jordan Peace Treaty.

PALESTINIAN-ISRAELI CONFLICT

With the unwillingness of Arab nations to wage conventional war against Israel, the Palestinians turned increasingly to terrorism. In 1982, faced with a heightened PLO presence on its northern borders, Israel invaded Lebanon to stop guerrillas attacking from bases in the area. In 1987, the Palestinian populations of Gaza and the West Bank, increasingly frustrated by two decades of occupation and growing numbers of Israeli settlements in the territories, staged a violent series of protests known as the **intifada**.

In addition to mass demonstrations, strikes, boycotts, and riots, tactics of the **intifada** included stone-throwing attacks on Israeli towns and the targeting of soldiers and civilians with suicide bombers. Israel responded by closing schools and preventing the free movement of Palestinians into Israel. The Oslo Accords of 1993 attempted to resolve the situation by ceding control over parts of the West Bank and Gaza to the Palestinian National Authority in exchange for an acknowledgement of Israel's right to exist. But infighting among the Palestinians made the situation increasingly unstable as more radical elements continued to attack Israel.

After Israel withdrew from Lebanon in 2000, it became increasingly the stronghold of Hezbollah, an Islamic terrorist group supported by Syria and Iran that also has a strong presence as a political party and social organization. The beginning of the twenty-first century saw renewed unrest in the occupied territories, with Hezbollah and Hamas, another radical Islamist group, joining the PLO in violent opposition of the Israelis.

In response to waves of suicide bombings in the years after 2000, Israel began construction of a wall that not only would contain Palestinians in the West Bank, but would significantly alter the borders of the territory, bringing land east of Jerusalem under Jewish control. Seen by the Palestinians and others as an attempt to unilaterally redraw borders and crush the economy of the West Bank, the wall drew international condemnation and further undermined Arab-Israeli relations.

In 2006, Israel again invaded Lebanon, this time in response to the abduction and capture of soldiers on the Israeli side of the border. Israel's effort to expel Hezbollah from Lebanon proved unsuccessful. Also during 2006, Israel began to withdraw forces from Gaza and the West Bank, dismantle settlements in the areas, and continue its strategy of containment.

Sixty years after the founding of Israel, the conflict between it and its Arab neighbors continues. A nation conceived as a haven against anti-Semitic violence was under daily attack by enemies who continued to advocate its destruction. The Palestinian Arabs, after a half-century in exile, were yet to establish stable rule over the portions of the West Bank and Gaza they govern. Jerusalem contains religious sites important to Jews, Christians, and Muslims, and thus, unfortunately, tensions remain.

See also: Arab League; Balfour Declaration; Camp David Accords; Gaza; Intifada; Israel; Jerusalem; Jordan; Nationalism and Independence Movements; Palestinian Issue; Refugees; Religion; Terrorists, Stateless; West Bank; Zionism.

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Armenian Genocide

From 1915 to 1917, the forced mass evacuation and related deaths of between 500,000 and more than a million Armenians by the rulers of the Ottoman Empire. Today, the Republic of Turkey claims the deaths were the result of sectarian and ethnic strife, disease, and famine exacerbated by World War I. Outside Turkey, most scholars believe the deaths, because of their number and scope, were the result of a state-supported campaign to destroy the Armenians as an ethnic group within the Ottoman Empire and take over their land and properties. As such, these scholars believe that it should be defined as a genocide.

ARMENIANS IN THE OTTOMAN EMPIRE

In the late nineteenth century, Armenians were the largest single Christian minority in the Ottoman Empire. In addition to occupying a large region of northeast Anatolia and Armenia, they had sizable populations throughout present-day Turkey. Because they were neither Turkic nor Muslim (their tradition holds that the Armenians were the first kingdom in the world to adopt Christianity), they were persecuted in the Ottoman Empire, forced to pay additional taxes, and prevented from practicing certain professions.

During the reign of Sultan Abdul Hamid II (r. 1876–1909), the Ottoman Empire lost a war with tsarist Russia, which occupied a large section of the Armenian homeland. While Russia did relinquish the territory in the Treaty of Berlin in 1878, the 1880s saw the Armenian population agitating for greater autonomy and rights in the wake of the Ottoman defeat. Abdul Hamid's response was the brutal suppression of Armenians throughout the empire. An 1896 bank robbery by Armenian radicals in Istanbul unleashed a further wave of violence against the Armenian community. Estimates vary widely, but from 20,000 to 200,000 Armenians were killed in the Ottoman Empire between 1895 and 1897.

WORLD WAR I AND GENOCIDE

By the start of World War I in 1914, a reformist group known as the Young Turks had deposed Sultan Abdul Hamid. The liberal reformers in the group were soon ousted by more nationalistic and militaristic members. In 1914, the Ottoman Empire joined the war on the side of the Central Powers, principally Germany and the Austrian-Hungarian Empire, against their longtime foe, the Russians. After a disastrous campaign in the Caucasus Mountains in early 1915, the defeated Turks blamed the area's Armenian population for siding with the Russians. The Ottoman parliament then passed a series of laws making it legal to forcibly deport Armenians and allowing their property and land to be seized.

In the aftermath of this legislation, the Ottoman military forced Armenians throughout empire from their land. The Armenian people were marched to concentration camps, where they often lacked proper shelter and food. In addition to outright killings of Armenians, tens, if not hundreds, of thousands died from starvation in the camps or on the roads to them. While the Turkish government today denies that the treatment of the Armenians constituted genocide, even its own estimates place the number of Armenians who lost their lives in this period at 300,000. The testimony of

third-party witnesses from the United States, Russia, and even the Ottoman allies in Germany and Austria put the estimates considerably higher, between 800,000 and 1.5 million. When the modern state of Armenia declared its independence in 1918, many of the remaining Armenians in Turkey fled there. Today, there are virtually no Armenians living in Turkey.

See also: Culture and Traditions;

Nationalism and Independence Movements; Ottoman Empire and Turkey; Refugees; Society; World War I.

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Art and Architecture

The visual art and architecture of the modern Middle East and Southwest Asia is dominated by styles and designs that originated in Persian or Arabic culture. These cultures in turn were influenced by earlier periods of the region's rich cultural history, particularly periods dominated by Roman and Byzantine design and engineering.

Since the early twentieth century, modern and traditional forms have been combined to produce buildings, textiles, paintings, and monumental works that further expand the Islamic repertoire. While Middle Eastern art has had its most obvious impact on areas where Islam is widely practiced, its crafts have played an influential part in the development of the arts of Europe, India, and China.

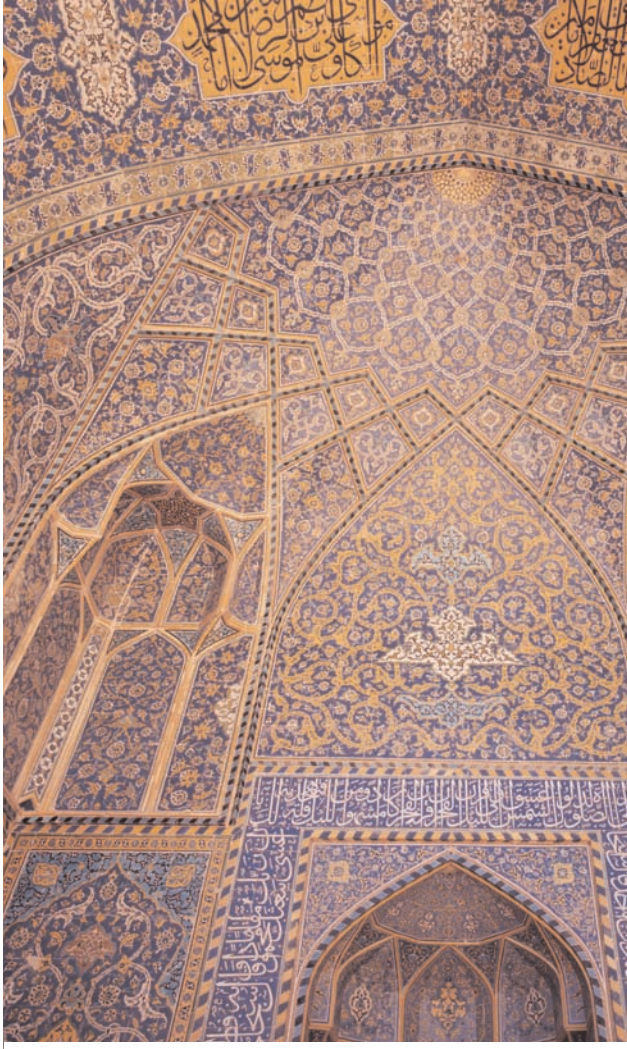
ISLAMIC ART

It is most convenient to speak of “Islamic Art” during the region's modern period in reference to the myriad forms, purposes, and achievements of artists working in widely diverse cultures. In this sense, the term refers to art produced in the lands controlled at one time by the Arab **caliphate**. Within this broad category, however, it is important to recognize distinct Persian, Byzantine, and Turkish traditions.

The region was Arabized as Islam spread during the eighth and ninth centuries, and their arts share certain fundamental characteristics. These characteristics were the re-

sult of cultural developments during Islam's early period rather than religious injunctions, since the Koran, Islam's holy book, does not offer any commentary on aesthetics. The early, **ascetic** form of Islam developed elaborate ceremonies during the Umayyad Dynasty (661–750), and a veritable explosion of artistic development occurred during the Golden Age of Islam, the Abbasid Dynasty (ca. 750–1258). Early Islam was quite strict when it came to the arts, and **fundamentalist** Muslims who follow the original practices of Islam; namely, a more restricted use of religious icons.

After the establishment of the first two caliphates, Arabs controlled lands that for centuries had been inhabited by Romans, Persians, non-Arab Semites, and Mesopotamian peoples. They inherited the rich architectural and monumental traditions of these cultures, incorporating their techniques into their own arts. The uniquely Arabic contribution to Middle Eastern art therefore originated after the caliphate had absorbed and synthesized these traditions.



Intricate arabesque designs are evident throughout the dome of the Masjid-E-Iman Mosque in Iran.

(Robert Harding World Imagery/Getty Images)

Nonrepresentational Art

Although the Koran does not expressly prohibit the representation of living beings, the Judeo-Christian prophetic tradition behind Islam does. This prohibition stems from the Hebrew Bible injunction against making any images that could be worshiped as idols. Islamic artists have historically avoided depicting humans or animals, opting instead to craft mesmerizing patterns. This avoidance of representation is called **aniconism**. Representational art occasionally arose in different periods and places, but it never

enjoyed public sanction. At times, in Islamic Egypt, North Africa, and India, it was banned outright; in other areas it was tolerated in private settings. Human and animal figures came to be incorporated in the flourishing **arabesques** that developed during the Abbasid Dynasty.

Named for the Arab artists who invented and developed them, arabesques are a form of largely nonrepresentational art that have dominated the Middle Eastern world for centuries. The arabesque is a complex patterning of lines, shapes, leaves, and abstracted human and animal forms, each emerging out of another in a seemingly endless profusion. Tradition holds that this beautiful complexity is meant to reflect and praise the complexity of Allah's (God's) creation, the world itself.

Arabesque designs cover nearly every available surface in mosques, on rugs, and in illustrated books. Although Islamic artists adhered to aniconism, they were no less lavish than their European counterparts when it came to decoration.

Calligraphy and Book Arts

As a result of pervasive aniconism, or the avoidance of representational art, calligraphy became a highly refined art form in the Islamic world. As a **logocentric** religion, Islam reveres the word of Allah, recorded in the Koran, over any other visual or material aspect of faith. It was considered art enough to copy God's word, written in divinely inspired classical Arabic, into beautifully ornate forms. The name *Allah* can be found everywhere in Islamic calligraphic art even today, and the coats of arms of many countries bear calligraphic inscriptions derived from the Koran.

Around c.E. 1000, a special, elaborate script called *naskhi* was developed for use in copying the Koran. Another distinct script, *maghribi*, used for the same purpose, also

developed in Moorish Spain around the same time. The elevation of calligraphy to a central Islamic art helped encourage the development of a lively tradition in book arts in Persia during the later Abbasid period (ca. 1000–1200). Specialized techniques for parchment making, book binding, and inking were perfected, and the complicated decorative tradition of geometric patterning was added to ornate calligraphy to produce beautiful illustrated texts, mainly copies of the Koran and the collected *hadith*, or quotes from Muhammad's sayings.

Textiles

Clothing was the chief indicator of rank and status in Islamic societies. **Caliphs** regularly made gifts of articles of clothing to their followers or to those with whom they had political ties. Silk was the preferred fabric for clothing of any value, although cotton was used by the majority of the people. Calligraphic inscriptions often decorated clothing, and important events would be recorded on silken banners.

A workshop for the manufacture of *tiraz*, or embroidered inscriptions, was established in Baghdad and closely controlled by the Abbasids. The workshop itself also came to be known as *tiraz*. Its output met the increasing demand for calligraphically decorated textiles that developed between the ninth and thirteenth centuries.

The famous Persian rugs that continue to grace walls and floors throughout the world today were first developed in this period as well. Arabesque complexity was combined with traditional Persian motifs to produce these highly valuable items, which soon became some of the most sought after in Europe and China.

Importance of Islamic Arts

From the days of the Abbasid Dynasty until the fifteenth or sixteenth century, virtually

all of Europe's luxury goods were manufactured in the Middle East. Islamic artists either invented or perfected numerous crafts, such as metalwork, ceramics and glazing, glasswork, rug weaving, and dyeing. They produced clothes for European nobility from Chinese silks, and their beautiful tiles were used to adorn churches and other important buildings.

Many Islamic artworks also made their way east and south, to China and India, during the latter half of the Abbasid Dynasty. Islamic motifs have been found on contemporary Chinese pottery, and a strong Arab influence on northern Indian art has been identified.

Islamic art was therefore of global stature for several centuries, and experienced a decline only after the Mongol invasions of the thirteenth century.

ISLAMIC ARCHITECTURE

The Arabs inherited advanced architectural techniques from the Romans and Byzantines. The focus of their building activities was therefore not on discovering or inventing new techniques so much as adapting those already developed to their primarily religious aims.

Mosques

The centerpiece of Islamic architecture is the mosque, a sanctified place of prayer that unites the community spiritually. Although regional materials and styles varied, the basic layout of the mosque remained the same throughout the Islamic world. A large central court was left empty for believers to gather, with enough room for the **prostrations** required by Islamic worship. An interior niche known as a *mihrab* points toward the holy city of Mecca, and a tall exterior minaret allows the **muezzin** to call the faithful to daily prayer. Furniture is minimal, although there is usually a pulpit for weekly sermons and a stand for the Koran. The



INTO THE 21ST CENTURY

Restoring the Church of the Holy Sepulchre

Although Islamic art reigns supreme in the region, there are nevertheless a number of non-Islamic buildings and artworks that have survived the many centuries of Islamic dominance. Christian communities in northern Iraq (the Assyrians and Chaldeans), Lebanon and Syria (the Maronite, Orthodox, and Melkite Catholic Churches), and Israel (mainly Orthodox and Catholic Christian Arabs) have maintained their respective holy sites during this time, and a number of Byzantine or Roman churches were converted into mosques with little structural alteration. As a result, their modern form exhibits features of both artistic traditions.

The holiest Christian site in the world lies in the Old City of Jerusalem. Various known as the Church of the Holy Sepulchre or the Church of the Resurrection, this ancient basilica was built in the fourth century C.E. and is widely believed to be the location at which Jesus Christ was crucified and buried.

Over the seventeen centuries of its existence, the church has been destroyed and

rebuilt, lost and regained, numerous times by Persians, Byzantines, Crusaders, and Muslims. Four major Christian sects—Greek Orthodox, Roman Catholic, Armenian, and Coptic Orthodox—all have laid claim to it and fought bitterly over the right to guard and maintain it. In 1852, they divided up areas within the church and the responsibilities associated with them, and to this day fiercely monitor their respective charges. Physical violence and even riots have broken out at the mere shifting of a chair on the roof. To compound this complex arrangement, two ancient Muslim families were charged by Saladin with keeping the door and its key, a responsibility they carry out to the present day.

The Church of the Holy Sepulchre desperately requires repair, as major structural elements have been damaged or neglected for centuries. Despite its deteriorating condition and the disputes among its four Christian claimants, millions of pilgrims visit every year, not to mention students of Middle Eastern history, art, and architecture.

most ornate furnishings include enormous decorative lamps, candlesticks, and shields with Koranic verses written or carved in fine calligraphy.

Palaces

The Umayyad rulers initiated a new phase in Islamic architecture, that of palace building. Numerous rural palaces, consisting of a central two-story structure with an elaborate entrance and patio, were built throughout what is now Lebanon, Syria, Israel, Jordan, and Saudi Arabia as private pleasure centers for the Umayyad princes.

Their design did not reflect any need for defensive measures.

The Abbasid princes elaborated on the basic palace scheme. They were the first to build urban palaces that also served as administrative centers, a reflection of the more centralized, direct nature of Abbasid government. In some locations, such as Baghdad, whole cities grew up around these palaces, which housed thousands of people and were almost cities within cities.

Later Abbasid rule also witnessed the development of palace-fortresses, again a reflection of changing political conditions.

Skirmishes with the greatly reduced but still threatening Byzantine Empire, as well as incursions from Turkic groups, spurred the building of large, self-sufficient palaces throughout present-day Iraq that featured massive defensive walls as well as extensive internal zoos and gardens, all designed to impress foreign visitors as much as native subjects.

LATER DEVELOPMENTS

After the thirteenth-century Mongol invasions, Islam changed irrevocably. Many former taboos were broken, and representational art became more common, especially since the hagiography, or worshipful biography, of Muhammad had produced new narratives about him that were particularly well suited to visual depiction. The most important of these was the story that he did not die but ascended into heaven on a winged horse at the Dome of the Rock in Jerusalem.

The influence of **Sufism**, especially in Persia, also introduced new themes to Islamic art. Sufism is the term for several traditions of Islamic mysticism that emphasize the search for divine knowledge through direct personal contact with God. The earliest Sufi traditions began as a reaction to the decadence of the Umayyads and focused on a simple, even ascetic, lifestyle combined with strict adherence to Koranic law. Sufi themes in art included symbolic depictions of holy light such as pierced domes, as well as other mystical or allegorical symbols, some of whose nature is not fully understood today.

With the decline of nonrepresentational art, supernatural beings could finally be depicted as well. Illustrations of angels became common, especially in Persian texts. Other supernatural beings, such as *jinni*, desert or wilderness spirits, and monsters from folklore also appeared.

Miniatures

Apart from larger decorative designs such as arabesques, Islamic painting also found a vital outlet in miniatures, or small paintings of a few figures, in fifteenth-century Persia. These were often painted in a series that depicted scenes from a long narrative such as the Persian *Shah-nameh* or *Book of Kings*. Miniature painting flourished as representational art came to be more accepted, first in Iran and then across the Arab world. Once established, this art form became part of the Islamic repertoire.

Turkish Influence

Under Seljuk rule in the twelfth and early thirteenth centuries, a growing middle class began to assert its taste in the arts. This was expressed as a widespread turn toward representation. Figures, human and animal, were added to traditional decoration to animate everything from calligraphic works to clothing, metal dishes, and tiles. A long-established preference for personal charms, a holdover from the pre-Islamic days of tribal religions, also grew under the more centrally militarized society the Turks introduced. Mamluk rule in the late thirteenth and fourteenth centuries did not bring about any major innovations, though previous arts, especially stone building and metalwork, achieved new levels of technical perfection.

A new group of Turkic people, the Ottomans, seized control of the remnants of the Byzantine Empire in the fifteenth century and moved into Arab lands in the early sixteenth century. This triggered another wave of Turkish artistic influence. This was itself influenced by both Byzantine and Italian traditions, and Turkish mosques of the Ottoman period (fifteenth through nineteenth centuries) exhibit structural and decorative elements found in Italian windows, gates, and roofs. Ottoman architecture reached its

greatest development in the sixteenth century with a series of mosques that give Istanbul its characteristic skyline and include the Mosque of Suleiman, the largest mosque in the Ottoman Empire, and the Sehzade Mosque. Built in the mid-sixteenth century by Sinan, the greatest Ottoman architect, they are at once simple and imposing; every unnecessary element has been left out, and every feature is subordinated to the great central domes.

Apart from religious art and architecture, the Ottoman period also saw the construction of the famous Turkish baths with high, vaulted ceilings and intricate tile work. Several Ottoman palaces still survive that bring together centuries of Turkish development in architecture.

Persian Influence

Persian motifs soon spread back into Arab lands after the beginning of the Abbasid Dynasty in the late eighth century, when Persian culture at large was set on a more equal footing with Arabic. These motifs included stylized birds, angels, flowers, and winged creatures. Persian culture also had a strong influence on the Mughal culture of sixteenth- through eighteenth-century India, which adopted Persian literary forms, painting styles, and architecture. The Taj Mahal is an excellent contemporary example of this influence.

Modern Period

Since the beginning of the twentieth century, traditional arts have been subjected to foreign influences, mainly Western, and many have responded by incorporating

modern techniques. Some crafts are on the wane because of the influx of inexpensive manufactured goods, while others, such as the legendary Persian rugs, have found a global market. The basic design of mosques has changed little, although new ones are usually constructed with modern materials such as steel and concrete; many even incorporate loudspeakers in their minarets to aid the muezzins. Modern painting techniques have been studied and widely adopted, although religiously **conservative** states such as Iran and Saudi Arabia exercise strict control over public artistic expression. This turn to fundamentalism has driven many artists and intellectuals from their homelands, though they still carry on their work in exile.

See also: Abbasid Dynasty; Baghdad; Byzantine Empire; Crusades; Culture and Traditions; Iran; Iranian Revolution; Islam; Istanbul; Jerusalem; Literature and Writing; Mecca; Medina; Nationalism and Independence Movements; Ottoman Empire and Turkey; Religion; Saudi Arabia; Society; Technology and Inventions.

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Atatürk See Istanbul.

Baghdad

The capital and largest city of Iraq. With more than 6 million residents, Baghdad is one of the largest cities in Southwest Asia and one of the largest Arab populations in the world. Once the capital of Abbasid Dynasty, it was the cultural center of Islam for 500 years. Currently at the center of the ongoing Iraq War, the city is the scene of brutal sectarian violence and resistance to U.S. occupation.

Although Baghdad is believed to have been built on the Tigris River as the seat of government for the Abbasid Dynasty in 762, a city of the same name is mentioned in pre-Islamic texts. It seems likely, then, that the Abbasid city was built on the site of an earlier town. Baghdad also sits just to the north of the site of the ancient city of Babylon. The original city was built on a circular layout, with two concentric walls surrounding a central mosque. By the late eighth century, Baghdad may well have been the largest city in the world as well as a major center of learning and trade.

By the time it was sacked and heavily damaged by the Mongols in 1258, Baghdad was still a vital trade center, but had diminished in importance with the decline of the **caliphs**. The city was destroyed again by the Mongol leader Tamerlane in 1401. Next Baghdad served as a provincial capital for a variety of Mongol, Persian, and Turkomen empires. In 1534, the city was conquered by the Ottoman Turks and became part of the Ottoman Empire.

In the aftermath of World War I, Baghdad became the capital of the new Kingdom of Iraq. It remained the capital after the 1958 coup that ended royal rule of that country.

With rising oil prices bringing in much-needed income in the 1970s, Baghdad's infrastructure was modernized. During the Persian Gulf War of 1991, Baghdad was bombed and much of its energy infrastructure damaged or destroyed.

Starting in 2003, Baghdad was at the center of the Iraq War and sustained great damage, first from coalition bombing and then from looting. As the war continued, Baghdad became the site of repeated terrorist bombings aimed at U.S. forces and Iraqis cooperating with them. In addition, sectarian violence increased between Shia and Sunni extremists, making the city one of the most dangerous places in the world in the early twenty-first century.

See also: Abbasid Dynasty; Art and Architecture; Economic Development and Trade; Iraq War; Literature and Writing; Terrorists, Stateless; Tools and Weapons.

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Balfour Declaration

An official letter in 1917 from Great Britain's Lord Arthur Balfour—then foreign secretary, formerly prime minister—to Lord Walter Rothschild, a leading British Zionist, affirming the British government's support for a Jewish state in the historical region of Palestine.

The text

Foreign Office,
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet:

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely

Arthur James Balfour

declaration appealed to Zionists within the Allied Powers, to the newly installed Russian Revolutionary government, which had several members of Jewish ancestry, and to the Jewish populations within the Central Powers. Despite this, there were some in the Zionist camp who were displeased that the declaration did not include all of Palestine as the location for the Jewish state.

To the Arab world, the declaration reeked of imperial excess. The British were giving land that was not their own to a third party. That the religious and civil rights of the inhabitants were to be recognized and protected was of no consequence to Arabs, who regarded the entire declaration as an infringement on local sovereignty.

The Balfour Declaration was a cornerstone on which the state of Israel was founded. Because of its **unilateral** nature, however, it was also a rallying point for those opposed to the much-awaited Jewish state.

See also: Arab-Israeli Conflict; Israel; McMahon-Hussein Agreement; Nationalism and Independence Movements; Palestinian Issue; Saudi Arabia; World War I; Zionism.

IMPLICATIONS

Issued during World War I, Lord Balfour's statement was carefully crafted. A Jewish state in Palestine was the fundamental goal of the Zionist movement and, as such, the

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See Camp David Accords.

Byzantine Empire

The eastern half of the Roman Empire, which, unlike its western counterpart, maintained a coherent political and cultural identity for more than a millennium. The Byzantine Empire left a rich legacy of architecture and art in the Middle East. It facilitated the medieval Crusades and supported the only significant Christian presence in the Middle East for many centuries.

ORIGINS

The Byzantine Empire was rooted in two of the most important and powerful civilizations of the Mediterranean region: the Greek and the Roman. For several centuries before the dawn of the Common Era, Greeks founded colonies along the Anatolian and eastern Mediterranean coasts. These were absorbed by the Roman Empire around the first century B.C.E., though Greek culture and language remained firmly in place in these regions. The Roman Empire split into two halves in the fourth century C.E.; its eastern half, with its capital at Constantinople (present-day Istanbul), became what is now known as the Byzantine Empire. This name refers to Byzantium, the original Greek colony that later became Constantinople, and was only given to the empire by nineteenth-century scholars. The Byzantines never referred to themselves as such—they simply regarded themselves as Romans. This identity was more complex, however: though politically and militarily Roman, they were thoroughly Greek by custom and language. Most importantly, they had been devout Christians ever since Emperor Constantine had converted to Christianity.

By 750, the Byzantine Empire was in a state of decline. It had lost many of its extensive holdings in Egypt, Syria, and Palestine to the Islamic Arab invasions of the seventh century.

AGE OF ICONOCLASMS

From 730 to 787 and from 813 to 843, the Byzantine Empire suffered further decline due to widespread internal conflict over **iconoclasm**, or the destruction of religious images. Iconoclasts, those who believed that Christian tradition forbade the making and veneration of religious images, removed or defaced religious icons such as statues and paintings of Jesus Christ. Icon-

ophiles opposed them, believing that since Jesus Christ was the material incarnation of God, material images used for religious worship were therefore not only permissible, but essential. After much turmoil, violent confrontation, and legal vacillating between the two positions, icon veneration was made an official part of Orthodox belief in 843. By then, the iconoclasm controversies had done their damage. The empire had lost most of its Italian territories, which were important ports for the Mediterranean trade, making it more difficult to defend its southeastern borders against the Arabs. Imperial sanction for the veneration of icons, however, allowed a rich tradition in the visual arts to develop in succeeding centuries. This tradition in turn influenced Ottoman art by contributing a lushness of color and detail.

SCHISM AND REVIVAL

In 1054, a schism between church leaders led to the establishment of the Roman Catholic Church in the west and the Eastern Orthodox Church in Byzantium. At the same time, the Byzantine Empire lost control of the remainder of its Italian territories. In the ninth and tenth centuries, however, the greatly reduced Byzantine Empire experienced a renaissance as it reclaimed Greek lands and most of the Balkans. It alternately gained and lost territory in what is now Syria, Lebanon, Israel, and Jordan in wars with the Abbasid Dynasty. This in itself was a great success, since the empire had turned what was a fight for survival into a series of offensive wars of expansion.

As an illustration of Byzantine gains, near the end of the tenth century nearly all of Syria and Palestine as well as most of Mesopotamia had been reconquered. The Byzantines could have marched on Cairo, Jerusalem, or even Baghdad as well, but Emperor Basil II chose to hold these regained



After enduring years of a siege, the thousand-year-old Byzantine Empire fell to the Ottoman Turks under the leadership of Mohammed II on May 29, 1453. (Benjamin Constant/The Bridgeman Art Library/Getty Images)

territories instead, focusing his efforts in conquering Bulgaria in the Balkans.

The arrival of the Seljuk Turks in Anatolia (present-day Turkey), in the mid-eleventh century signaled yet another change of fortune for the Byzantines. Having neglected its eastern borders in favor of European wars, the Byzantine Empire was largely taken by surprise when the Seljuks, who had assumed control of the Abbasid caliphate, pushed all the way west across Anatolia to Nicaea, a region just south of Constantinople, by 1081.

On the verge of annihilation, the Byzantine Empire received a respite by Pope Urban II's 1095 appeal for recruits to fight a

war for the Holy Land. The Crusades that followed rejuvenated the empire, as the crusaders had to pass through Constantinople on their way to Jerusalem and were made to swear to restore all Byzantine lands they retook from the Turks. They did so at first, allowing the empire to regain part of Anatolia, but the crusaders soon established principalities in Syria and Palestine, bickering among themselves and refusing to turn more land over to the Byzantines.

FINAL DECLINE

Emperor Manuel I Comnenus (r. 1143–1180) presided over the last period of potential

RISE AND FALL OF THE BYZANTINE EMPIRE

CA. 630s-680s Byzantines pushed back into Anatolian and European territories by Islamic Arab invaders

730-787 First iconoclastic period results in weakening of empire through internal conflict

813-843 Second iconoclastic period results in loss of Italian territories

843-1025 Revival under Macedonian Renaissance; interest in classical culture peaks

1002-1018 Wars against Bulgarians under Basil II, the "Bulgar Slayer"

1018 Bulgaria surrenders and is annexed; Byzantines control Balkans

1025 Basil II dies; decline of empire begins

1054 Religious split within Christianity results in Roman Catholic and Orthodox Churches

1071 Seljuk Turks conquer most of Anatolia; last Byzantine outposts in Italy lost

1097 Crusaders help Byzantine armies recapture Nicaea from the Turks

1097-1176 Byzantines recapture Anatolian coasts from Turks, pushing them into central Anatolia

1176 Emperor Manuel I Comnenus fails to capture Konya, capital of the Seljuk Turks

1180 Emperor Manuel I Comnenus dies; decline of empire accelerates

1185 Bulgaria rebels successfully; Byzantines lose Balkans

1204 Constantinople conquered by Crusaders; short-lived Latin Empire established

1261 Michael VIII retakes Constantinople, ending Latin rule

1300s Empire wracked by civil war as territories seek independence; land continually lost to Turks

1453 Constantinople conquered by Ottoman Turks under Mehmed II; remaining Byzantine lands subsumed into Ottoman Empire

Byzantine recovery in the latter half of the twelfth century. Faced with numerous enemies, popular opposition, and financial difficulties, Manuel nevertheless hoped to restore the empire to its former power. He mounted several fruitless campaigns against the Normans, who had taken Sicily, and the Seljuks, whose 1176 victory at Myrioccephalon, in central Anatolia, finally stopped Byzantine expansion.

Then, in 1204, a group of Venetian crusaders sacked and looted Constantinople and briefly ruled what they called the Latin Empire. Although they retook the city, the

Byzantines never fully recovered. In the thirteenth century, successive invasions by Ottoman Turks devastated their Anatolian holdings, and their outlying territories in Europe achieved independence through successful rebellions.

By the end of the fourteenth century, the empire had been completely dismembered. Only Constantinople remained in Byzantine hands. It was besieged in the 1400s, but its final conquest was delayed by Mongol attacks on the Ottomans. The Byzantines enjoyed a brief respite through the 1420s, when the Ottomans fought off Mongol attacks.

THE BYZANTINE EMPIRE, CA. 1025

The Byzantine Empire experienced many cycles of growth and decline. It shrank dramatically following the fall of the Western Roman Empire

in 476. By the late tenth century, however, the Byzantines had recaptured much of their former territory in the Balkans and Asia

Minor. The death of Emperor Basil II in 1025 led to another extended period of decline.



The empire came to its end when the Turkish sultan Mehmet II conquered Constantinople in 1453.

LASTING IMPACT

The Byzantine legacy can be found primarily in the region's cultures and religions. The empire established Christianity as a major world faith, allowing it to spread throughout Europe and the Middle East. Its ornate art, especially its mosaics and frescoes, have a unique, immediately recognizable,

and widely influential style. Constantinople (now Istanbul) still houses many of its architectural wonders, such as the vast cisterns, or underground water sources, and the Hagia Sophia, a magnificent church that was made a mosque, then a museum. Finally, the empire's complicated political affairs gave rise to the word *byzantine*, which means "complicated or intricate" as well as "devious and insincere."

See also: Art and Architecture; Crusades;

Culture and Traditions; Economic Development and Trade; Istanbul; Language; Literature and Writing; Ottoman Empire and Turkey; Religion; Society; Technology and Inventions; Tools and Weapons.

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Camp David Accords

A series of agreements signed by the United States, Egypt, and Israel in September 1978 with the goal of a long-term solution to the Arab-Israeli conflict. Based on the concept of trading land for peace, the accords led directly to the 1979 peace treaty between Israel and Egypt, including the first formal recognition of Israel by an Arab nation. A framework for a solution to the Palestinian-Israeli conflict along the same lines has made progress, though only sporadically, since Camp David.

BACKGROUND

In 1977, newly elected U.S. president Jimmy Carter made the Middle Eastern peace process a priority of his administration. Egypt's president Anwar Sadat jump-started the peace process when he became the first Arab leader to visit Israel in November 1977. While in Israel, Sadat addressed the Israeli parliament, known as the Knesset, on peace, territories occupied by Israel, and the Palestinian issue. Israeli prime minister Menachem Begin saw reasons to engage in talks with Egypt alone, instead of with a larger Arab delegation. In September 1978, Carter called the two foreign leaders to meet with

him at the presidential retreat in Camp David, Maryland.

TALKS AND RESULTS

At first the talks did not go well. Discussions between Begin and Sadat grew heated in the first three days, leading to a complete impasse. Carter responded by typing a draft agreement describing resolutions of the major issues and presenting the draft to each leader in personal meetings. He would incorporate their feedback, then present the redrafted agreement to the other leader for review. Over the next nine days, the prospects for a settlement seemed dim. But

In September 1978, U.S. president Jimmy Carter (center) celebrated the signing of the Camp David Accords with Egyptian president Anwar Sadat (left) and Israeli prime minister Menachim Begin (right). The Accords were the first peace treaty between Israel and one of its Arab neighbors. (David Hume Kennerly/Getty Images)





GREAT LIVES

Menachem Begin (1913–1992)

One of Israel's most uncompromising and controversial leaders, Menachem Wolfvitch Begin spent his entire life fighting for the establishment and security of a Jewish state, both in the streets of Jerusalem and in the Knesset (Israeli parliament). Born on August 16, 1913, in the Belarusian town of Brest-Litovsk, Begin came from a line of respected and accomplished rabbis. At the time, Brest-Litovsk was on the western borders of Russia near Poland, so Begin went to Warsaw for his education.

Graduating with a law degree from the University of Warsaw in 1935, Begin became a key figure in the Betar Youth Movement, a Zionist organization active in Eastern Europe. From his earliest days, Begin had listened to his father praise Theodor Herzl, the founder of the Zionist movement. Instead of practicing law, Begin devoted himself completely to Zionism.

When Germany invaded Warsaw in 1939, Begin narrowly escaped by crossing into the Soviet Union. His parents and one of his brothers died in concentration camps, however, and Begin was arrested in the Soviet Union and sent to a gulag, or prison camp, in Siberia for a year. Then in 1942, he made his way to Palestine as part of the Polish army in exile.

Once in Palestine, he joined a right-wing militant Zionist movement called Irgun Zvai Leumi. The Irgun had split from the Jewish militia, the Haganah, because its members thought the Jewish leadership was overly accommodating to British rule. Begin's fierce but precise speeches quickly elevated him within the organization, which he led from 1943 to 1948. Under Begin's leadership, the Irgun committed many terrorist acts, especially bombings, against the Arabs and British. For these acts, the Haganah as well as the British pursued Irgun members.

After the establishment of Israel in 1948, Begin helped found the right-wing political party Herut, serving as head of the opposition in the Knesset until 1967. In 1970, he became joint chairman of the Likud Party. When his party won a landslide parliamentary election on May 17, 1977, Begin became Israel's sixth prime minister.

Begin was uncompromising on the issue of a Palestinian state in the occupied territories of the West Bank and Gaza. Moreover, he opposed the return of these territories to their previous owners, Egypt and Jordan. Nevertheless, he was determined to seek peace between Israel and its Arab neighbors, and in 1978, he was jointly awarded the Nobel Peace Prize with Egypt's president Anwar Sadat for their cooperation in the Camp David Accords.

During his years as prime minister (1977–1983), he ordered the bombing of Iraq's first nuclear reactor in 1981 and the invasion of Lebanon in 1982. The invasion succeeded in its goal of driving the PLO from Lebanon to Tunisia, but Begin was widely criticized for the deaths of many Palestinian civilians. World opinion turned against Israel, and massive opposition at home forced Begin to resign in 1983.

Begin grew increasingly remote after his retirement from public life, and died at his apartment in Tel Aviv on March 9, 1992. His legacy remains deeply divisive today, even in Israel. His life embodied many of the tensions within Israeli society. He was a stalwart defender of the right to establish a Jewish state, and he did not shy away from sometimes resorting to violent means to help achieve it.

BACKGROUND AND RESULTS OF CAMP DAVID TALKS

OCTOBER 1973 Egypt and Syria defeated in Yom Kippur war, convincing many that Israel could not be destroyed militarily

JANUARY 1977 U.S. President Jimmy Carter takes office and restarts peace talks between Arab states and Israel

NOVEMBER 1977 Frustrated with the slow progress of talks, Egyptian president Anwar Sadat makes a state visit to Israel, the first Arab leader to do so

SEPTEMBER 5, 1978 Carter receives Sadat and Israeli prime minister Menachem Begin at Camp David, Maryland, for a week and a half of talks

SEPTEMBER 8, 1978 Heated talks reach an impasse; Sadat and Begin unable to continue talks face to face

SEPTEMBER 9–17, 1978 Carter negotiates one-on-one with both leaders; historic Camp David Accords settled and signed

OCTOBER 1978 Begin and Sadat jointly awarded Nobel Peace Prize

MARCH 1979, Based on Camp David Accords, Israel-Egypt Peace Treaty signed, making Egypt first Arab state to recognize Israel

Carter's room-to-room diplomacy and relentless drive to achieve peace eventually prevailed on the thirteenth day, when Begin conceded a major point about Israeli settlements in the Sinai Peninsula.

The document that came out of Camp David, titled "Framework for Peace in the Middle East," laid the foundation for the peace treaty between Israel and Egypt signed the following year. Israel agreed to withdraw from the Sinai Peninsula over a three-year period; Egypt agreed to open the Suez Canal to Israeli ships; and both nations promised to normalize relations with each other. By not proposing any resolution to the question of the legal status and rights of Palestinians living in the West Bank, Carter had achieved a remarkable breakthrough in the Arab-Israeli conflict at Camp David.

OTHER CONSEQUENCES

While the immediate consequence of the Camp David Accords was the peace treaty, there were others as well. Egypt, then the

most powerful Arab nation, was suspended from the Arab League. Ultimately other Arab nations, notably Jordan, also made treaties with Israel. As a result, the status of the Palestinians became the focal point of the Arab-Israeli conflict.

Sadat and Begin shared the Nobel Peace Prize in 1978, but Sadat was assassinated in 1981. Since Camp David, there have been several more attempts at a land-for-peace approach to the Israeli-Syrian and the Palestinian issue, including the Oslo Accords of 1993. While there has been some turnover of lands in the Gaza Strip and West Bank to Palestinian control, this has not brought peace to the region.

See also: Arab-Israeli Conflict; Balfour Declaration; Gaza; Israel; Jerusalem; Palestinian Issue; Refugees; Religion; Terrorists, Stateless; West Bank.

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Crusades

From 1095 to 1291, a series of military campaigns waged by European Christians against Muslims in Anatolia and the inhabitants of the biblical lands surrounding Jerusalem. The nominal goal of the Crusades was the recapture of these lands, though in reality they were a response to several centuries of Muslim expansion.

With the formal blessing of a succession of Catholic popes, European forces made long, difficult journeys to the eastern Mediterranean to wage these campaigns. While ultimately indecisive in military terms, the Crusades had long-term political, economic, and social impacts on both Europe and Southwest Asia. They established a fundamental and persistent mistrust and even hostility between Muslims and European Christians, while simultaneously exposing both to new scientific, economic, and political ideas.

BACKGROUND

Jerusalem is a holy city for three of the world's major religions—Judaism, Christianity, and Islam—containing numerous sites considered sacred by followers of these faiths. By the eleventh century, Jerusalem and the lands traditionally associated with the Hebrew and Christian Bibles were under the control of the Seljuk Turks, who had taken them from the Fatimid Egyptians. Under Turkish rule, Christians in these lands faced increased persecution.

At the same time, the Byzantine Empire had lost most of its territory in Anatolia to the Turks. The decline of what had been a great Christian empire at Muslim hands alarmed Europe's Christian leaders, who became willing to set aside the considerable conflicts among themselves in order to counter the threat of further Muslim expansion. Moreover, these leaders headed governments that were more stable and better organized than any in Europe since the Roman Empire. The Crusades could not

have occurred before the development of this organizational capacity.

First Crusade

At the Council of Clermont in 1095, Pope Urban II exhorted European Christians to go to war against Muslims in the Holy Land. In exchange for military service, he promised crusaders full forgiveness for all their earthly sins. Between 60,000 and 100,000 volunteers joined the First Crusade, motivated not only by religious fervor, but also by the possibility of riches and adventure. Despite their purportedly religious aims, however, the crusaders massacred Jews in Germany as they made their way toward the Holy Land. This seemingly inexplicable contradiction demonstrates the sense of license crusaders had; for many of them, religious aims did not prevail over material ones.

The initial wave of crusaders was composed of ill-equipped and inexperienced pilgrims, most of whom died of starvation in Hungary. A much stronger force assembled at Constantinople from late 1096 through early 1097, led by such illustrious Norman lords as Hugh of Vermandois, a brother of Philip I of France, Godfrey of Bouillon, and Robert II of Normandy. At a considerable cost, this second wave took Nicaea in 1097 and Antioch in 1098 (both in Anatolia), killing its Christian and non-Christian inhabitants alike. Similarly, Christian and non-Christian inhabitants were massacred in Jerusalem when the crusaders took it in 1099.

TURNING POINTS OF THE CRUSADES

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| <p>1095 Pope Urban II advocates First Crusade at Council of Clermont</p> <p>1096 First Crusade begins; crusaders massacre Jews in Germany</p> <p>1099 Frankish crusaders take Jerusalem</p> <p>1099–1109 Crusader States established</p> <p>1127 Seljuk leader Zangi becomes ruler of Mosul and consolidates power in Syria, then begins to assault crusaders</p> <p>1144 Edessa falls to Zangi, spurring the Second Crusade</p> <p>1146 Zangi murdered; son Nur al-Din assumes control and continues to fight crusaders</p> <p>1147 Second Crusade reaches Syria and besieges Damascus</p> <p>1148 Second Crusade fails to take Damascus and ends</p> | <p>1169 Saladin comes to power in Egypt</p> <p>1174 Nur al-Din dies; Saladin then marches on and seizes Damascus</p> <p>1187 Saladin's forces recapture Jerusalem</p> <p>1189 Third Crusade begins</p> <p>1192 Third Crusade ends after retaking only a handful of coastal cities</p> <p>1193 Saladin dies</p> <p>1204 Crusaders sack Constantinople and establish Latin Empire</p> <p>1229 Sultan al-Kamil of Egypt gives Jerusalem to Frederick II during Sixth Crusade</p> <p>1258 Mongols sack Baghdad</p> <p>1261 Byzantines retake Constantinople</p> <p>CA. 1300 Crusader States dissolved</p> |
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The crusaders solidified their gains by establishing four Crusader States in the lands they had captured: the counties of Edessa and Tripoli, the principality of Antioch, and the kingdom of Jerusalem. Despite their vows to the Byzantine emperor to return all recaptured Byzantine lands, the crusaders returned only Nicaea, and busied themselves with fortifying their new states with castles.

The First Crusade was by far the most successful when measured in terms of the crusaders' original aims. Although the unexpected nature of the European assault greatly aided the crusaders, a more decisive factor in their relatively rapid and expansive gains was the widespread power struggles between Seljuk military leaders, called *atabegs*, and the Fatimid **caliphate**.

Muslim Counter-Crusade and Second Crusade

Only several decades after the crusaders took Jerusalem did Muslims begin to mount an effective counter-crusade; before then, there was simply no organized opposition of a comparable scale. This changed when an *atabeg* (Turkic governor) named Zangi consolidated control of Syria and northwestern Iraq in the 1120s and began a series of campaigns against the Europeans that culminated in the capture of Edessa in 1144. Zangi was assassinated two years later, but his son, Nur al-Din, carried on his work.

The fall of Edessa prompted the Second Crusade, whose forces arrived in Syria in 1147 after a costly trip through Anatolia. Though the majority of the First Crusade's



During the wars known as the Crusades, the North African Muslim city of Tripoli fell to the western crusaders in April, 1102. (Charles Alexandre Debacq/The Bridgeman Art Library/Getty Images)

forces were Frankish, those of the Second Crusade were a mixture of Frankish and German, being led by King Louis VII and Emperor Conrad III respectively. Instead of supporting the remaining Crusader States, however, these newcomers besieged Damascus, which until then had maintained friendly ties with the kingdom of Jerusalem. They failed in their attempt in July 1148, thus ending the Second Crusade.

Saladin and Third Crusade

In the 1150s and 1160s, Nur al-Din further consolidated political and military power in the region, taking Damascus in 1154 and continuing to assault the Franks in the Crusader States. The Europeans, having failed to make much headway in the Holy Land, had launched several attacks on Egypt instead. In 1169, therefore, Nur al-Din sent forces under his second-in-command, a Kurdish warrior named Salah al-Din (known in the West as Saladin), to aid the Fatimids against these attacks.

Saladin accomplished much more than this, however; he overthrew the Fatimid caliphate and took command of Egypt. When Nur al-Din died in 1174, Saladin declared himself sultan of Egypt and founded the Ayyubid Dynasty. He eventually took control of Syria and became a Muslim hero, recapturing numerous crusader-controlled cities, including Jerusalem in 1187.

In response to the fall of Jerusalem and the general devastation of the Crusader States at the hands of Saladin, Frederick I Barbarossa of the Holy Roman Empire (Germany), Philip II Augustus of France, and Richard I of England led the Third Crusade in 1189. This force soon faced internal instability, however, when Frederick I drowned in southern Anatolia in 1190. Most of his army returned to Germany, and the remaining English and French forces managed only to retake a few Mediterranean ports. Richard I also negotiated a three-year truce with Saladin in 1192 that allowed Christian pilgrims to visit Jerusalem.

ROUTES OF THE CRUSADES

During the Middle Ages, European Christians, known as Crusaders, traveled by land and by sea to reach the Holy Land with the

intention of defeating the Muslims who ruled there. The difficult journeys often took months to complete. Ultimately, the Crusades

did not achieve their goal of returning the Holy Land to Christian rule.



Later Crusades

Crusades were launched sporadically throughout the thirteenth century, but only two of them resulted in significant shifts in power, temporary at that. The Fourth Crusade of 1202 targeted Constantinople, a prosperous Christian city and a center of learning, which was taken in 1204 and made the seat of the short-lived Latin Empire. The city was devastated and looted by the Crusaders. Byzantine rule was reestablished in 1261. The Sixth Crusade, led by Frederick II of

the Holy Roman Empire in 1227, could not make any military gains due to infighting among Crusader States. Frederick gambled on diplomacy instead, and won control of Jerusalem and a number of other religiously significant towns such as Bethlehem and Nazareth for a ten-year term. The Egyptian Ayyubid ruler was too busy trying to suppress rebellions in Syria, and so readily agreed to the Holy Roman Emperor's terms.

Other Crusades could not halt the inevitable decline of the Crusader States, all of



GREAT LIVES

Saladin (ca. 1138–1193)

The most famous Muslim hero, Salah al-Din Yusuf ibn Ayyub (Saladin in the West), overthrew the Fatimid **caliphate** that ruled Egypt, united Syria, Palestine, Egypt, and Yemen. He led some of the greatest Muslim military successes against the Christian crusaders, campaigns that resulted in the permanent recapture of many of the territories the crusaders had seized.

Born in Tikrit, now part of Iraq (and the birthplace of executed Iraqi dictator Saddam Hussein), Saladin belonged to a prominent Kurdish family. He did not begin to distinguish himself until he was a young man, when he served in several campaigns in Egypt against invading Franks. He assassinated Shawar, the vizier of the Egyptian Fatimid caliph, and was appointed to take the vizier's place as well as command Nur al-Din's troops there in 1169.

Saladin flourished as a leader. In 1171, he overthrew the Shiite Fatimid caliphate that ruled Egypt and replaced it with his own Sunni government, which would grow to become the Ayyubid Dynasty. Saladin remained subservient to his commander, Nur al-Din, but when the emir died in 1174, Saladin declared himself Sultan of Egypt and immediately invaded Syria with a small but effective force.

From 1174 to 1186, he worked to unite the Muslim territories of Palestine, Egypt, Syria,

and Mesopotamia against the crusaders. He was very skillful in the use of anti-crusader propaganda, and used force where diplomacy failed. He was soon known in these lands as a firm but generous and fair ruler.

In July 1187, Saladin destroyed a large crusader army in northern Palestine, then swept through the crusader kingdom of Jerusalem, capturing castles and towns that the crusaders had controlled for nearly nine decades. On October 2, 1187, the city of Jerusalem surrendered to him; this was the final spiritual blow to the Crusades.

Saladin was expected to kill the Christian inhabitants of Jerusalem as revenge for the crusaders' slaughter of Muslims there when they captured the city in 1099. Instead, however, he allowed them to pay a ransom for their freedom, earning him a reputation in Europe as a just and devout leader.

Saladin died in his capital at Damascus on March 4, 1193. His family ruled the lands he had united for about fifty years before the Mamluks, Turkish military leaders, overthrew them. Saladin's legacy did not lie in an enduring political structure but in his reputation as an accomplished Muslim leader. More than any other Muslim commander, Saladin was responsible for the decline of the crusader presence in the Middle East.

which had fallen into Muslim hands by the end of the century.

SIGNIFICANCE

The ultimate significance of the Crusades was not political in nature, but economic and religious. For one, they created an entirely new network of trade between the

Middle East and Europe that passed through Egypt and eastern Mediterranean ports. Not only new goods such as Persian rugs and Indian spices spread through Europe; also passed along were the potent ideas and discoveries of Islamic science, mathematics, and philosophy. The logistics of funding, equipping, and transporting

huge crusader armies to the Middle East also led to the rise of banking and trade systems that became the core of Italian commercial power during the Renaissance. Most of all, perhaps, the Crusades cast the Christian and Muslim worlds at odds to a depth and extent that continue to effect world events to the present day.

See also: Byzantine Empire; Economic Development and Trade; Jerusalem.

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Culture and Traditions

With a few exceptions, most notably Israel, the cultures of the modern Middle East and Southwest Asia have synthesized Persian, Arabic, and Turkish traditions into a diverse set of practices. European cultures, from the time of the ancient Greeks and Romans, have also influenced the region. Although the Middle East and Southwest Asia have many common cultural traits, diversity is certainly evident.

ISLAMIC INFLUENCE

Although Islamic culture was originally Arab in character, contributions from Persian, northern Indian, and Turkish peoples were assimilated as the Umayyad caliphate spread throughout the region in the seventh and eighth centuries. Widespread modernization and the establishment of nation-states have further diversified Islamic culture, but a variety of other traditions remains influential in Middle Eastern Islamic societies. The majority of Middle Eastern Muslims favor religiously and socially conservative practices derived from literal interpretations of the Koran and *hadith*, or the holy book of Islam and the collection of sayings by Islam's prophet, Muhammad. However, in the last three decades of the twentieth century, a growing number of **progressive** Muslims made their presence felt, primarily by embracing such Western notions as gender equality and individualism.

Dress

The Koran instructs women to dress and behave modestly in public. At home, however, Muslim women often dress in Western-style clothing such as pants, shirts, blouses, and dresses. Muslim women who don protective clothing intend to shield their body or face from attention only when they go out. Although Westerners frequently perceive this practice as degrading or repressive, it is intended as a gesture of respect for women. While the majority of Muslim women do cover their heads in what is called *hijab*, many do not. Observing this custom depends on how conservative one's social environment is and how family members interpret the Koran. A small minority of women cover their faces, except for a slit for the eyes. This is called *niqab*.

The role of women in public affairs in Muslim societies varies greatly from place to place. In some countries, women are denied active participation, and their roles are limited mainly to child rearing, housework, and when



Qatari children dressed in traditional garb walk past the Asian Games official merchandise store at a shopping mall in Doha, the capital of Qatar. (Karim Jaafar/Stringer/AFP/Getty Images)

necessary, working in education and medicine in order to treat other women. In other countries, they hold leading positions in government and politics, ranging from holding membership in parliament to being the head of government. The four most populous countries in the Muslim world (Indonesia, Pakistan, Bangladesh, and Turkey) have had at one time or another women leading their governments.

Islamic Etiquette

A number of rules of etiquette are commonly practiced throughout the Islamic world. Those governing hospitality are especially important, as the conduct of business is based on personal relationships of trust and intimacy. Guests are invariably greeted with refreshments, including coffee, sweets, figs, and other fresh fruit.

Public manners are no less subject to Islamic influence. Middle Easterners tend to interact at close bodily range, but physical affection is avoided. Muslims typically greet

and take leave of each other with set phrases from the Koran praising Allah. Marketplace manners are distinctly lively, as sellers engage in vociferous, sometimes frenetic haggling with buyers.

Family Life

Familial ties are paramount, often leading to instances of **nepotism** and other forms of favoritism in government and business. While these are regarded as corruption in Western societies, they are natural expressions of the ancient system of tribal relations that has dominated Arab lands since their early settlement. Consequently, family life and professional life are often intermingled to an inextricable degree. Elders are respected as authorities, and family life remains strongly **patriarchal**. The origins of Middle Eastern family life can be found in pre-Islamic tribal relations as well as in the Koran.

Men may marry any number of women under Islamic law, though they may not

have more than four wives at one time. Some Islamic leaders have used this law to consolidate dynastic power. Ibn Saud, the founding monarch of modern Saudi Arabia (r. 1932–1953), fathered forty-five sons and an unknown number of daughters in the first decades of the twentieth century; his enormous family continues to rule the country today.

Generally speaking, although the Koran teaches equality between the sexes, women do not have the social, legal, political, or economic status of men in Islamic cultures. In more conservative states, women are often subjected to physical abuse when accused of flouting Islamic law and are not allowed to hold positions of authority in government or in religious bodies. In such Islamic countries, women's roles are limited.

Law

The majority of Islamic states base their legal systems on Sharia (literally “path”), or the body of sacred Islamic law. In such conservative states as Saudi Arabia (primarily Sunni) and Iran (Shia), before laws or royal decrees are passed, they must be approved by the *ulema*, or authoritative group of Islamic legal scholars, to ensure that they are in line with Koranic teachings. The selection of the *ulema* of each country varies in terms of political influence and doctrinal character.

Islam does not prohibit corporal punishment or slavery, though the latter has been officially outlawed across the region; the former is still in widespread use in conservative Islamic states. In Saudi Arabia, for example, a habitual thief may have one hand cut off, but not if he is sufficiently poor and the stolen goods are public property. Public executions are also still relatively common in conservative Islamic states. In more Westernized states, however, European models of jurisprudence have largely pre-

vailed. Turkey, Lebanon, and Syria all have court systems based on **secular** law.

IRANIAN CULTURE

While Iranians have adopted many Islamic cultural practices, especially since the 1979 revolution, a distinct Persian culture has survived since antiquity. Tension between this traditional identity and Shiite Islam has been a regular feature of Iranian life since the Pahlavi Dynasty invoked Iran's ancient monarchical tradition as a means of legitimating its authority in the twentieth century. Prior to the Pahlavis, Persian traditional culture had undergone a centuries-long process of integration with Islamic identity that reached its peak in the arts and literature of the sixteenth century.

Shia is the predominant branch of Islam in Iran, and the sometimes violent persecution early Shiites experienced at the hands of the Sunni majority has left a permanent mark on Iranian culture. The Iranian Shia identity revolves in part around this history of persecution, and the public expression of radically **fundamentalist** beliefs is commonplace.

Until the twentieth century, the formal study of music was limited by Islamic law. The limitations were dropped during the Pahlavis' rule (1926–1979). Some of the limitations were restored when Ayatollah Khomeini's Shia government reintroduced this ban. Folk songs and classical Persian music have been passed down unofficially, however, and Western pop music enjoys a healthy if illicit following.

Other cultural arenas, notably film, literature, and education, are closely monitored and censored by Iran's *ulema*. Foreign culture is equally subject to this scrutiny. In 1989, when the British-Indian author Salman Rushdie published his novel *The Satanic Verses*, Ayatollah Khomeini issued a *fatwah*, or Islamic legal opinion, that denounced the

book for satirizing Muhammad and put a bounty on Rushdie's life.

TURKISH CULTURE

Of all the predominantly Islamic states in the region, Turkey exhibits Western influence most overtly and pervasively. The founder of the modern Turkish state, Kemal Atatürk (r. 1923–1938), led a sweeping modernization campaign that made many former social mores and Islamic practices, particularly dress, marriage, and public expressions of worship, either officially defunct or outright illegal.

Consequently, Turkey has the most diverse culture in the region, having inherited Greek and Roman artistic influences from the Byzantine Empire, an emphasis on tribal affiliation and ethnic identity from the Turks, and Islamic traditions from the Arabs. Persian culture has also had a profound impact on Turkey's music and poetry, as its artists have been inspired by and adopted traditional styles and instruments.

Turkey is a socially and politically liberal society compared to other nations in the region. Western dress, media, and customs are most popular, as Turks increasingly identify with Western Europe. The government is highly secular, particularly since political expressions of Islamic fundamentalism are frequently quashed by the military, which remains loyal to Atatürk's vision of a modern republic. Nevertheless, Islamic politicians have made significant political gains in the 1990s and 2000s. In 2007, for example, Abdullah Gül, a moderate Islamist politician, won the presidential election.

A continuing blemish in Turkish culture, however, is the repression of ethnic minorities such as Armenians and Kurds. Until the late 1990s, the Kurdish language and other expressions of Kurdish identity were illegal, despite the fact that approximately 20 percent of Turkey's population is Kurdish.

Significant tension between mainstream Turkish society and minorities periodically results in bloody conflict and further repression of non-Turkish cultures.

CULTURAL ANOMALIES

Also found in the region are cultures or groups that have resisted Islamization or adapted it in response to their special economic or political circumstances.

Gulf States

Among the wealthiest countries in the world, the Gulf States of Kuwait, Bahrain, Qatar, and the United Arab Emirates are in general less socially and religiously conservative than their Arab and Persian neighbors. Massive oil revenues have been used to develop the infrastructures of these countries. Western dress and social habits are also much more common there. Significant numbers of foreign laborers, as well as engineers and managers have contributed to a cultural practice that is more similar to Turkey's than to Iran's.

Israel

Israel's population consists mainly of Arabic Palestinians, Middle Eastern (Sephardic) Jews, Jewish immigrants from numerous Western nations, and native-born Israeli Jews. Israel is a Jewish state, established in 1948 as the Jewish homeland, so the traditions of Jewish society predominate. While the Arabic elements of Israeli society tend to follow the dominant Islamic cultural patterns of other Arab states, the majority Jewish population is highly diverse, tends to be extremely well educated, and, with one significant exception, is politically progressive.

Like conservative Muslims, the politically conservative Orthodox Jews, who comprise a minority but significant segment of the Israeli population, live according to a strict set of religious tenets, maintaining unique

dress, diet, and social mores as dictated by rabbinical interpretations of the Hebrew Bible. The rest of Jewish Israel is Western in outlook, owing to the Russian, German, French, Polish, Czech, Hungarian, and British immigrants who settled in the region during the twentieth century. The traditions of Judaism constitute the primary cultural influence there, determining national holidays, education, and, to a significant extent, legal procedures.

Other Minorities

The largest stateless ethnic group in the region, the Kurds, maintain their own cultural traditions in the face of chronic repression from their host nations, mainly Turkey, Syria, Iraq, and Iran. They are primarily mountain herders, though a significant number live as farmers in small villages or urban dwellers in larger cities.

Christian Arabs in Middle Eastern and Southwest Asian countries form a significant minority with more than 10 million living in Egypt, Iraq, Israel, Jordan, Lebanon, Palestine, and Syria. While most are members of Orthodox and Eastern Catholic churches, Protestants constitute a small minority among these Christians. The Christians of the Middle East trace their adherence to Christianity to the early days of the first century.

FOOD CULTURE

Mutton, wheat bread, yogurt, dates, meat, rice, barley, and dairy products form the basis of most of the region's diet. Cheese and curd are the mainstay of the nomadic

Bedouin diet. Two sets of religious dietary laws, one Islamic and one Judaic, govern the permissibility of various foods for followers of each faith. Both require the blessing and slaughtering of animals in a specific way and forbid the consumption of blood. *Kashrut*, Judaic dietary law, forbids the consumption of pork and of meat and dairy products at the same meal; *halal*, Islamic dietary law, forbids the consumption of pork and intoxicants such as alcohol.

See also: Agriculture; Armenian Genocide; Art and Architecture; Baghdad; Byzantine Empire; Economic Development and Trade; Gulf States; Iran; Iranian Revolution; Islam; Israel; Istanbul; Language; Literature and Writing; Nationalism and Independence Movements; Ottoman Empire and Turkey; Saudi Arabia; Slavery and Slave Trade; Society.

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Economic Development and Trade

Most of the economic activity in the Middle East prior to the twentieth century was based on local subsistence and cross-continental trade. The Middle East is a corridor through which goods, ideas, and even populations can pass between Europe, Asia, and Africa. As a result, control of the area has been hotly contested by Greeks, Romans, Byzantines, Persians, Arabs, Mongols, Turks, and, most recently, European states.

With the discovery of oil and development of the modern petroleum industry in the early twentieth century, the economic picture of oil-possessing states was radically transformed. States that had previously exercised little political or economic power were now able to dominate not only their neighbors, but also the global economy, which had come to depend on petroleum. The three types of Arab societies that dominate the area—nomadic, villager, and urban—have distinct economies that interact in complex ways.

NOMADIC ECONOMIES

For centuries, nomadic societies have relied on camels, cows, goats, and sheep to meet their needs. Most practice a form of seasonal grazing, moving their herds between fertile territories whose boundaries are determined by intertribal affairs. In mountainous regions, **transhumance**, or moving herds between seasonal grazing areas at different elevations, is the most common practice. When the opportunity arises, herdsmen may also grow their own crops.

The diet furnished by these activities is nutritionally poor, featuring little variety in vegetables and fruit, and a large number of dairy products. Meat is rare, as it traditionally comes only from animals near-dying of natural causes. Therefore, animals and dairy products are the chief trade goods of the nomads, who supplement their production with regular raids on each other or nearby villages.

Nomads also serve as guides for larger caravans moving through inhospitable desert regions. The Bedouins' knowledge of oases and back trails was no doubt an essential component of the success of East-West trade routes over many centuries.

As economies in the region have modernized, and especially as national concerns over boundaries and control of natural resources such as petroleum have become paramount, the nomadic economy has both benefited and suffered. National boundaries now limit herding movements, and oil fields have either blocked access to fertile areas or destroyed them entirely. On the other hand, the Bedouin enjoy a de facto protected status in many Arab states because of the centrality of their way of life to Arab identity. This status means that they are often allowed to wander freely within certain regions, and sometimes receive government aid. They have also been able to acquire modern amenities, such as electronic devices and motor vehicles, that make their activities easier. The majority of Bedouins have settled near villages and towns, and their children attend public schools. Their numbers have declined to the point that they constitute no more than 3 percent of the population of the Middle East and Southwest Asia.

VILLAGE ECONOMIES

Village economies have always been prey to several debilitating factors, including restricted land ownership, a challenging

climate, and poor communication. The rise of **nationalism** and the oil state in particular have generally increased the threat.

Before the 1950s, the majority of growers in the Arab Middle East had never owned the land they worked. Instead, a small number of landowners in cities had traditionally owned vast tracts of land, which were worked by peasants who paid fees to them. The fees are determined by the peasants' total contribution to the process of cultivation; those who contributed labor as well as their own seeds and tools earn more than those who contributed only labor. It was common for the latter to receive only 20 percent of the profits from a harvest. When their earnings could not support them, they often turned to moneylenders who charged exorbitant rates of interest. It was a self-perpetuating cycle of hard work, poverty, and debt. Land reforms in most of the Middle Eastern and Southwest Asian countries since the 1950s have provided the majority of peasants with land to cultivate and support their own families. However, the rapid rise in population and the repeated division of land areas among inheritors made it difficult to support families on smaller areas of farmland. Consequently, more and more villagers find it financially impossible to continue, and move to large cities for employment.

The Middle Eastern climate, though quite varied, is overwhelmingly semiarid or arid. Freshwater is the most valuable resource in the region apart from oil. Droughts can have devastating effects in semiarid regions where surpluses are rare. While modern technology such as **desalination plants** and advanced irrigation techniques has increased agricultural output, these technologies are costly. When government aid is not forthcoming for the development and distribution of these technologies, the climate itself presents insurmountable problems to poverty-stricken villagers.

URBAN ECONOMIES

By contrast, urban economies in Southwest Asia have always enjoyed a great deal of activity, except when invaders sacked or conquered individual cities. The major economic centers have included Baghdad, Tehran, Damascus, Beirut, and Istanbul. As centers of power over vast rural areas, these cities were often all invaders needed to control in order to dominate entire native populations.

During the medieval period, the Middle East was the hub of East-West trade. Many cities originated as waystations on the legendary Silk Road stretching from China to Europe. Silk and spices flowed from China and India through Iran and the Arab caliphates to the Byzantine Empire and then to Europe, while minted gold flowed back into Middle Eastern states. During the heyday of the Arab caliphate (the Abbasid Dynasty, 750–1268), Persian rugs and many other kinds of dyed cloth were valuable commodities, as were glassware, tiles, and mechanical devices ranging from water clocks to toys.

Historically, Middle Eastern cities were centers of international trade as well as manufacturing. Elaborate metal, cloth, and ceramic goods could be produced only in cities, where the infrastructure and population could support specialized **artisans**.

Cities were also the province of an element central to economic growth: knowledge. Some of the world's oldest universities were founded in these Arab cities, and the new techniques and ideas they collected or developed were circulated throughout the Islamic world through the trade networks supported by urban centers.

OIL

Though Arab, Mongol, and Turkish empires came and went, the basic economic landscape of the region did not change



A huge 317-metric ton oil tanker arrives at the port of al-Ahmadi, south of Kuwait City. (Yasser Al-Zayyat/AFP/Getty Images)

significantly until the discovery of massive oil reserves in the early twentieth century. Starting in what is now Iraq and Saudi Arabia, foreign companies surveyed the land and built drilling facilities. Between the world wars, global demand for petroleum and its by-products skyrocketed, and unheard-of amounts of revenue began to flood the region's oil-rich states, including Iraq, Iran, Saudi Arabia, and the Gulf States.

It took decades for these states to fully understand the power they commanded in the world economy. The formation of the Organization of the Petroleum Exporting Countries (OPEC) and the Organization of Arab Petroleum Exporting Countries (OAPEC) in the 1960s resulted in practical political power

of a kind these states had not known since the Abbasid Dynasty. Petroleum output has since been adjusted to bring political pressure on the world's largest industrialized nations, including the United States, Western European states, and China.

Although economic changes have varied from country to country, the majority of **gross domestic product** (GDP) in the region's oil-rich nations comes from petroleum exports. Nevertheless, in many of these nations, a large percentage of the workforce remains in agriculture.

Economic growth in many of these states increased steeply through the mid-twentieth century, then leveled off in the 1970s and 1980s as improvements in health facilities

and rural infrastructure led to a population boom that continues today. Overall, the oil industry has provided many benefits to the populations of oil states, though it has created a few new challenges as well. The most serious of these is the heavy reliance on oil to the exclusion of other sources of revenue. Because other economic sectors such as agriculture have come to rely heavily on the money generated by oil exports, threats to oil production such as the Iran-Iraq War, the Persian Gulf War, the Iraq War, and the Arab-Israeli wars have had a devastating effect on the region's economies.

Oil and the Gulf states

The Gulf States (Kuwait, Qatar, Bahrain, the United Arab Emirates, and Oman) exemplify the transformations brought to the Middle East by the development of the petroleum industry. Most of their economies have until recently depended entirely on oil exports. For instance, nearly half of Kuwait's GDP and a full 80 percent of its government's income comes from petroleum. Kuwait's oil revenue is used to import nearly all its foodstuffs and about 75 percent of its drinking water.

These states have been diversifying their economies in an effort to reduce their dependence on oil production. Only about 11 percent of Bahrain's GDP now comes from petroleum, while the rest is generated by a strong service sector. Other nations, such as Oman, have funded development in the agricultural or fishing sectors in order to reduce their dependence on imports.

Because of the economic, cultural, and demographic similarities among the Persian Gulf States, the leaders of Kuwait, Oman, Qatar, the United Arab Emirates, Bahrain, and Saudi Arabia decided to form the Gulf Cooperation Council (GCC) in 1981. Soon after its founding, the GCC produced a Unified Economic Agreement that allows the

free movement of people and capital among its member states, much like the European Union. This, in turn, has bolstered members' individual economies by encouraging foreign investment and providing a fluid labor pool on which the petroleum industry can draw freely.

Largest Oil Producers: Iraq, Iran, and Saudi Arabia

The region's three largest oil producers are also its three most influential political states. In the 1960s and 1970s, Iran's economy was diversified enough that it had not relied primarily on oil (though oil is its chief export), but on agricultural products. This situation changed in the last two decades of the twentieth century, however, and today Iran's economy relies on its oil industry to a dangerous extent.

Iraq's economy was devastated by eight years of war with Iran followed by the 1991 Persian Gulf War, after which UN sanctions were imposed on Saddam Hussein's government. The U.S. invasion of 2003 and subsequent developments have dealt another crushing blow to Iraq's infrastructure. Infant mortality rates, illness and malnutrition, and deaths from military and terrorist violence all have soared. The cessation of Iraqi oil production caused the price per barrel to soar as well, though other countries have adjusted their output to meet demand.

Resource-Poor, High-Tech: Israel, Jordan, and Syria

Israel, Jordan, and Syria are relatively poor in natural resources. Israel has some good agricultural land, but not enough on which to base a modern economy. Syria has good agricultural land and some oil. Consequently, the three countries have opted to develop high-tech, skill intensive industries such as electronics manufacturing. Jordan still receives considerable foreign aid, al-

though the total amount has decreased significantly since its founding as an independent kingdom in 1946. Israel, for decades prior to and after its 1948 foundation, received large contributions from sources worldwide. This capital allowed it to rapidly develop its civilian industries and armed forces. It also derives a significant amount of revenue from tourism centered on its numerous religious and historical sites.

Turkey

Turkey does not have oil reserves, but since shortly before the end of the twentieth century it has been developing its natural gas reserves for exportation. It does have abundant farmland, however, and the bulk of its economic output is in the agricultural sector. It is also the region's major steel producer and a leader in textiles. As part of a bid to join the

European Union, it has also focused on developing its services sector in order to present itself as a fully industrialized, modern state.

See also: Agriculture; Arab League; Arab-Israeli Conflict; Culture and Traditions; Environmental Issues; Gaza; Gulf States; Iran; Iranian Revolution; Iraqi War; Israel; Istanbul; Jordan; Nationalism and Independence Movements; Oil; Ottoman Empire and Turkey; Palestinian Issue; Refugees; Saudi Arabia; Society; Technology and Inventions; Terrorists; Stateless; World War I; Yemen.

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Environmental Issues

Because arid and semiarid lands dominate the geography of the Middle East and Southwest Asia, water has been a constant concern for all of the region's people. Only recently, however, has the protection of water supplies from overuse and pollution been seen in a broader context of environmental concerns.

The industrialization of the region that began in the early twentieth century has led to three serious ecological problems that the Middle East has yet to resolve: a population explosion, increasingly scarce freshwater, and pollution from the oil and chemical industries. An ongoing series of wars and guerrilla activity have also polluted many areas with toxins. Environmental consciousness is slowly spreading through the region, however, offering hope to millions who otherwise face a bleak future.

POPULATION EXPLOSION

Like much of the world over the past 150 years, the Middle East has experienced a

dizzying rise in population as a result of medical advances, mechanized agriculture, and improved sanitation systems. From 1950 to 2007, the region had the highest population growth rate in the world. Over the course of the twentieth century, its total population shot from 60 million to nearly 300 million.

The majority of this growth occurred in urban centers due to the expansion of the oil industry and industries that support it. **Petrodollars** have allowed many Middle Eastern states to offset the negative effects of such steep growth by building infrastructure, including health care facilities, schools, and roads.



TURNING POINT

The Dead Sea

The Dead Sea is one of the most fascinating bodies of water in the world. It is situated along the northern part of the Israel-Jordan border and is fed from the north by the Jordan River. Located at Earth's lowest dry elevation, it contains a high density of salts and other valuable minerals. The surrounding area has long been a health resort and tourist destination, because its low elevation means that harmful ultraviolet radiation is dramatically reduced, while the barometric pressure is higher than in surrounding areas with higher elevations. In combination with the salt content of the Dead Sea's waters, these qualities make the area ideal for the treatment of skin and respiratory disorders, as well as cystic fibrosis.

The water level of the Dead Sea declined significantly in the last decades of the twentieth century. The total area has shrunk to two-thirds of its size in the 1950s. The sea has separated into two parts, divided by a former peninsula that is now a land bridge. Sinkholes have also appeared along its banks.

The alarming decline in depth and size has been attributed to irrigation. Water has been diverted from the Jordan River to such an extent that only 7 percent of its original volume now reaches the endangered sea. This water is used primarily for agriculture in Israel, although Syria and Jordan also divert

their share before the waters of the Jordan River reach the Dead Sea.

An ambitious plan to save the Dead Sea was proposed in 2005. Israel, Jordan, and the Palestinian government have agreed to cooperate in building a canal running from the Gulf of Aqaba to the Dead Sea in order to replenish it. Although it would be more expedient for Israel to build a canal to the Mediterranean, it compromised with Jordan on the issue so that its impoverished neighbor would benefit from operating desalination plants along the length of the canal, providing desperately needed freshwater for irrigation and human consumption.

Even so, environmentalists have expressed grave doubts about the project. The chemical makeup of the Dead Sea is unique, and they contend that mixing marine water with it could lead to further ecological catastrophe in the region. Despite its name, the Dead Sea is actually home to a small number of algae species. When conditions are right, such as they were in 1980, the entire sea turns red with algal blooms. It remains to be seen whether this project will be undertaken or not. What does appear certain, in the meantime, is that without a greater flow of water, the Dead Sea could disappear completely.

Such negative effects include sanitation problems, an increase in crime, and a heavier burden on agricultural and water resources. These effects cannot be completely neutralized, but only temporarily held at bay. As populations grow, wise land use becomes increasingly critical. In many

instances, however, the nature of such use is unclear, or economic and political conditions make it impossible to put land to its best use. For example, much arable land in Israel has been turned into housing developments, and it is thought that Iraq has destroyed the majority of its Mesopotamian

wetlands, its primary source of freshwater, through a number of engineering projects.

WATER PROBLEM

Eighty percent of the region's freshwater is located in Turkey, Iraq, Iran, Lebanon, and Syria. In other countries, including Israel, Jordan, Kuwait, the United Arab Emirates, and Saudi Arabia, the available freshwater dropped below the threshold that defined water scarcity at the end of the twentieth century. Although **desalination plants**, or treatment facilities where saltwater is turned into freshwater, have helped breathe life into the deserts, the urgency of securing sustainable water supplies continues to mount in virtually every country in the region.

Not only is freshwater scarce, but a number of major bodies of water have suffered from pollution as well. The Mediterranean coast along the Gaza Strip receives untreated sewage from the overcrowded Palestinian refugee camps there, and access to clean water in the West Bank has been severely curtailed by the destruction of its infrastructure.

The Persian Gulf, the Gulf of Aqaba, and the Red Sea each contains large amounts of toxins from sunken ships as well as unexploded munitions and mines, all from wars waged in the twentieth century. These toxins have had measurable negative impacts on fish populations. Unless the human population boom in Middle Eastern countries is checked, it is unlikely that all countries of the region will be able to secure enough water from internal sources.

INDUSTRIAL POLLUTION

The rapid development of the oil industry in numerous Middle Eastern nations has led to significant pollution as well. In terms of income, the economies of the oil states have soared over the course of the last century,

but this growth has been largely one-sided. The oil industry has received the lion's share of government attention, while other sectors such as agriculture, health care, and services have languished.

While oil drilling is lucrative, it is also environmentally destructive. Petroleum by-products often leak into the areas surrounding oil fields, and the heavy traffic of oil tankers into and out of the Persian Gulf has resulted in numerous oil spills. Wars in recent decades, including the 1991 Persian Gulf War, have also released significant quantities of pollutants into the air. For example, when Saddam Hussein was pushed out of Kuwait in early 1991 by an international military force (the start of the Persian Gulf War), his forces set more than 600 oil wells ablaze and dumped several million barrels of oil into the Persian Gulf. Local ecosystems are still recovering slowly.

Turkey and Iran both face increasingly severe problems with acid rain due to the rapid industrialization that has occurred since the early decades of the twentieth century. For the first time, these nations have to contend with the damage wrought by acid rain on human and nonhuman populations alike.

PROSPECTS

As the global environmental movement gained momentum in the 1960s and 1970s, Middle Eastern states began to acknowledge the problems they faced. For the most part, however, few have taken substantial steps toward improving their prospects for an environmentally sustainable future. The economies of countries such as Saudi Arabia, Iraq, Iran, and the Gulf States are so dependent on their oil industries, both for internal consumption and export, that the chances of developing clean, alternative energy sources there seem unlikely. Moreover,

the populations of many countries have little power in their respective governments, which continue to pursue their own interests at the expense of their citizens' health. Because it is the population at large, not the ruling elite, that suffers the consequences of environmental problems, there is a heightened consciousness of these issues among the masses, who unfortunately have little official power to effect positive change. Furthermore, the gap between rich and poor individuals, as well as rich and poor countries, has widened considerably since the rise in the price of oil.

Continual strife between Arabs and Israelis as well as among Arabs has also contributed to these issues by distracting official and popular attention from them while intensifying them through the destruction of important facilities, the widespread deployment of military technologies and their toxic by-products, and the creation of more refugees.

Gaza

Site of intense conflict between Palestinians and Israelis and home to several militant and terrorist groups that refuse any compromise with Israel. Gaza refers to both the strip of coastal land bordering Egypt to the southwest and Israel to the north and east and to the area's chief city. It is about 139 square miles (360 sq km) in size and populated by approximately 1.4 million people.

Gaza City has been continuously inhabited for several millennia because it lies on an important trade route to Egypt. It was occupied by the Egyptian, Roman, Arab, and Ottoman empires successively.

After the defeat of the Ottoman Empire in World War I, the 1917 Balfour Declaration called for the establishment of a Jewish state in Palestinian lands. This plan caused the long-standing tension between Arabs and Jews in the region to flare up, setting the stage for the more or less continuous politi-

cal turmoil that has plagued Gaza ever since. Many countries in the region have recognized the importance of setting aside land in preserves and parks in order to maintain a healthy level of native **biodiversity**. Apart from this positive development, however, environmental issues have yet to take center stage in the Middle East.

See also: Agriculture; Arab-Israeli Conflict; Culture and Traditions; Economic Development and Trade; Gaza; Gulf States; Iran; Iraqi War; Israel; Jordan; Oil; Palestinian Issue; Refugees; Saudi Arabia; Society; Technology and Inventions; Terrorists; Stateless; Tools and Weapons; West Bank.

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cal turmoil that has plagued Gaza ever since.

In 1929, Arab riots led to the removal of Jewish inhabitants from Gaza by British forces. In 1947, UN Resolution 181 (II) partitioned Palestinian lands into Jewish, Arab, and international territories to be occupied by multiple ethnicities and governed by the United Nations. Gaza was included in the Arab partition. The declaration of the new Jewish state of Israel immediately after the passing of Resolution 181 (II) led to the 1948 Arab-Israeli War.

During the course of that conflict, Gaza was occupied by Egyptian forces and several hundred thousand Palestinian refugees fled there. The territory remained under Egyptian control for many years, and its inhabitants were prevented from moving to Egypt by the Egyptian authorities. Many of these refugees wanted to enter Egypt, but the Egyptian government did not want to shoulder the burden of assimilating them. They were also denied Egyptian citizenship, leaving their political status in doubt.

Over the course of several conflicts in succeeding decades, Israel occupied Gaza, then returned it to Egypt several times. During the 1967 Six-Day War, however, Israel captured the territory and Gaza remained under Israeli control for the next twenty-seven years. Jewish communities were built throughout the territory, and Israel imposed strict rules to guard against terrorist attacks, inspecting and controlling goods passing into and out of the region as well as restricting Palestinian movement across its borders.

The Israeli government funded the establishment of numerous settlements in Gaza during the 1970s, primarily in order to secure Israel's control of the territory but with the secondary motivation of solidifying control over more of the lands traditionally regarded as part of the region of Palestine. Under the Israelis, the Gaza economy improved with the development of roads, farms, greenhouses, and other infrastructure, but Palestinian inhabitants did not greatly benefit from these improvements. Although Israel signed a peace agreement with Egypt in 1979 and began returning other captured lands, Gaza was excluded from these and remained under Israeli control.

Tension mounted as more Israeli settlements were established and expanded in

Gaza. The tension culminated in the 1987 **intifada**, or Palestinian uprising, against Israeli rule in Gaza and the West Bank. Gaza became the center of anti-Israeli activity, especially that of the Palestine Liberation Organization (PLO), which had the most powerful military and political presence in Gaza after Israel.

Numerous diplomatic attempts to resolve the conflict failed, until a substantial agreement between Israel and the PLO was reached in the 1993 Oslo Accords. These accords were the result of the first face-to-face negotiations between Israeli diplomats and representatives of the PLO, including its leader Yassir Arafat.

The Oslo Accords brought approximately 80 percent of Gaza under limited control of the Palestinian Authority (PA), an interim Palestinian government with jurisdiction over Gaza and the West Bank that was established as part of the accords. In compliance with the accords, Israeli forces began to withdraw in 1994. In the following years, Israel imposed greater restrictions on Gaza to quell terrorist activity, stemming chiefly from the radical Islamic organization Hamas, which was also the primary opposition party to Fatah, the party partially founded by Arafat that had swept the PA's first elections in 1996.

Violence in Gaza intensified from 2000 to 2003, starting with a second *intifada* (the al-Aqsa Intifada), which started in Jerusalem but soon spread to all the occupied territories of Palestine. Under the leadership of Ariel Sharon, elected Israeli prime minister in 2001, Israel retaliated with military strikes against the PA. The new round of violence led many to believe that the Oslo Accords, too, had failed to bring peace to the Middle East.

However, Sharon reversed policy in 2005, and by the end of the year, all Israeli settlements in Gaza had been removed.

Supported by what was perceived as a widespread failure of the Fatah government to stand up to Israeli aggression, Hamas won a majority of legislative seats in 2006. In June 2007, it seized control of Gaza and established a government independent of the Palestinian Authority.

Today, Gaza is home to more than one million Palestinian refugees. Its population suffers from widespread poverty, religious and political violence, and malnutrition. The people are not recognized as citizens of any sovereign state, and rely solely on donations, including aid from Israel, to fund what few social services are available. Much of the population lives in refugee camps from the 1948 Arab-Israeli War that became permanent over time. Terrorist groups

have recruited young, disenfranchised Palestinians from this area for decades, and its future is uncertain. It has become a lightning rod for pro-Palestinian and anti-Israeli sentiment worldwide.

See also: Arab-Israeli Conflict; Balfour Declaration; Camp David Accords; Intifada; Israel; Palestinian Issue; Refugees; Terrorists; Stateless; West Bank; Zionism

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Gulf States

Group of six Arab countries that border the Persian Gulf—Kuwait, Saudi Arabia, Bahrain, Qatar, United Arab Emirates, and Oman—and that share similar cultures and economies and often act together politically and economically. Because of their energy resources, the Gulf States are often the focus of international attention.

Historically, the cultures of the Gulf States have been almost entirely Arabic. These cultures trace their roots to the nomadic Bedouin tribes that roamed the desert belt extending from the Arabian Peninsula in the east to the Atlantic Ocean in the west. Although Iran borders the gulf as well, it is not considered a Gulf State because its Persian culture is different from the shared Arab background of the others.

Islam reached the regions of present-day Gulf States soon after the advent of the Umayyad Dynasty in the late seventh century. Today, the majority of their combined population of 40 million is Sunni, with a significant minority of non-Muslim

foreign workers. Shia Muslims constitute a significant minority in the important eastern province of Saudi Arabia and nearly half the population of Bahrain.

Until the 1930s, these states had poorly developed economies based primarily on fishing and pearl diving. Both of these industries were eclipsed by the discovery of crude oil in the region. The petroleum industry began to develop rapidly after this discovery, as drilling facilities and refineries were built throughout the Gulf States. The Persian Gulf and its surrounding regions now make up the world's largest reserve of petroleum.

Immense wealth began to flow into the Gulf States as their economies became oil-based. Today, their per capita measures of income

THE GULF STATES, 2008

The six Gulf States include Bahrain, Oman, Qatar, Kuwait, Saudi Arabia, and the United Arab Emirates (UAE). The UAE is a federation of

seven emirates: Abu Dhabi, Ajman, Fujairah, Dubai, Sharjah, Umm al-Quwain, and Ras al Khaimah. All of the Gulf States are hereditary

monarchies that lack popular political representation.



rank among the world's highest. In many instances, however, the wealth is unevenly distributed. Most of Saudi Arabia's wealth is controlled by the ruling family, the Saudis. A similar situation is found in the other Gulf States where the ruling families control oil revenue. Nonetheless, the populations of these states benefit in the fact that they pay little or no taxes and receive free education, health services, and subsidized housing. Nev-

ertheless, the general population remains poor. A similar situation is found in Kuwait and the United Arab Emirates, although wealth is more evenly distributed in Bahrain and Qatar.

With the exception of Saudi Arabia, which was independent since the 1920s, the Gulf States were established after the withdrawal of European powers, particularly France and Britain, after World War II. The

lands occupied by these states were placed under the administration of European powers after the defeat of the Ottoman Empire in World War I, operating as virtual colonies by providing cheap petroleum. Today, all the Gulf States are constitutional or absolute monarchies, with rule of the country passing to successors within the royal family. This leaves the general populace with little political voice, although both Bahrain and Kuwait have elected legislatures.

In 1981, the six states formed a trade bloc, the Cooperation Council for the Arab States of the Gulf (CCASG), also known as the Gulf Cooperation Council (GCC). The CCASG promotes a number of social and economic initiatives in member states, including joint ventures and strengthening of cultural ties. All of the Gulf States except for Bahrain and Oman also belong to the Organization of Petroleum Exporting Countries (OPEC).

Iraq's invasion of Kuwait in 1990 triggered the Persian Gulf War, in which thirty-four nations, including the United States, pushed Iraqi forces out of the country.

Kuwait's infrastructure suffered considerably because of the conflict, however, oil revenue and Kuwait international investment funds have helped the country recover from the devastation of the war. The Kuwaiti dinar is the highest-valued currency in the world today.

The Gulf States are of politically strategic importance to the petroleum-based economies of the United States, Europe, India, Japan, and China. Alleged human rights abuses and exploitation of foreign labor have strained relations, but Western threats of severing relations ring hollow because of the critical petroleum provided by the Gulf States.

See also: Economic Development and Trade; Environmental Issues; Oil; Saudi Arabia; Slavery and Slave Trade; Society; World War II.

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Hamas

See Terrorists, Stateless.

Hezbollah

See Terrorists, Stateless.

Intifada

Palestinian uprising against Israeli domination that began in December 1987. Protests and fighting first broke out in Gaza, then spread to the West Bank and East Jerusalem. More than 1,000 Palestinians and 160 Israelis died in the clashes. A second, even more violent intifada commenced in 2000.

Intifada literally means “shaking off” in Arabic, but is usually translated as “uprising.” It originally referred to the 1987 mass uprising of Palestinians that began in the largest Palestinian refugee camp, Jabalia, located in the northern part of the Gaza Strip. In the years preceding 1987, several killings of both Palestinians and Israelis, including children and men accused of being terrorists, had pushed religious and political tensions to the breaking point. The term *intifada* was also applied to the second Palestinian uprising, which began in 2000.

On December 6, 1987, an Israeli was stabbed to death by Palestinians in Gaza. Two days later, four Palestinians were killed in a traffic accident in Jabalia involving an Israeli truck; rumors spread that the accident was a deliberate act of revenge in response to the Israeli death.

This sparked a series of riots in the camp, which led to the death of a young Palestinian who had thrown stones at Israeli forces. The rioting spread throughout Gaza, then to the West Bank and East Jerusalem, the other Palestinian Territories. The iconic image that emerged from this conflict was that of a Palestinian youth hurling stones at an Israeli tank.

A number of factors had set the stage for the intifada. First, Palestinian resentment of Israeli rule was more intense and widespread than ever. Palestinians had no political rights under the Israelis and were regularly treated as second-class citizens. Second, living conditions inside Gaza, especially in Jabalia, had reached a low point. Refugees from the Arab-Israeli wars had made Gaza one of the most densely populated places on earth. Unemployment was rampant because of trade restrictions imposed by Israel, a lack of economic infrastructure, and overpopulation. Third, Palestinians faced a bleak political future. Their claims for an independent state, while sup-

ported by other Arab states, were not being realized.

The intifada continued until 1993 and included boycotts, strikes, vandalization, suicide bombings, and armed confrontation. By then, more than 1,000 Palestinians and 160 Israelis had been killed; an additional 1,000 Palestinians had been killed by their own people, supposedly for collaborating with Israelis. The 1993 Oslo Accords, a series of agreements between Israel and the Palestine Liberation Organization (PLO), promised to put an end to the violence and redress some of the injustices suffered by both sides. The PLO officially recognized the state of Israel; in return, Israel recognized the PLO as the official representative of the Palestinian people.

The second uprising, known as the al-Aqsa Intifada, began in 2000 after the Oslo Accords failed to diminish the tensions between Israelis and Palestinians in the occupied territories. This intifada was sparked by a visit to the Temple Mount in Jerusalem by Ariel Sharon, an Israeli politician and former general.

Because the Temple Mount is a Muslim holy site, Palestinians interpreted the visit as a provocation, although Sharon insisted that he was merely asserting the right of all Israelis to visit it. In fact, the Temple Mount is considered holy by all three Abrahamic faiths—Judaism, Christianity, and Islam. Rioting and armed conflict once again spread throughout the occupied territories, and it has continued ever since, costing thousands of lives on both sides. Sharon, who was elected Israel’s prime minister in 2001, evacuated Israeli settlers from Gaza in 2005, amid domestic political pressure. The intifada waxed and waned, but never officially ended.

See also: Arab League; Arab-Israeli Conflict; Balfour Declaration; Camp David

Accords; Gaza; Israel; Jerusalem; Palestinian Issue; Refugees; Terrorists, Stateless; West Bank; Zionism.

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Iran

Islamic republic, formerly known as Persia, bordered on the north by the Caspian Sea, Turkmenistan, Azerbaijan, and Armenia; on the south by the Persian Gulf and the Gulf of Oman; on the east by Afghanistan and Pakistan; and on the west by Iraq and Turkey. Iran's official language is Persian, also known as Farsi, and Iran is the most populous Shiite Muslim nation in the world. Ethnically, it is mostly Persian, with Turkic, Arab, and Kurdish minorities as well as smaller minorities of Christian Armenians and Assyrians. Most of the Jews who once lived in Iran migrated to Israel.

Geographically, Iran is an extremely rugged country with major mountain ranges—the Elburz in the north and the Zagros in the west—and large areas of semiarid mountain plains. Located along the easiest overland passage between East Asia and the Mediterranean, Iran straddled many important East-West trade routes. Today, it is the fourth-largest producer of oil in the world and has significant reserves of natural gas as well as deposits of iron, copper, and coal.

CULTURE

Iran has long and unique traditions in literature, architecture, science, and medicine. The thirteenth-century Sufi poet Rumi is still widely quoted in Iran, and the early-eleventh-century *Shah-nameh* (*Book of Kings*), by the poet Ferdowsi, is the national epic. Persian architecture is noted for its patterned brickwork, glazed ceramics, symmetrical geometric forms, and massive vaults and domes. The ruins of ancient cities at Isfahan and Persepolis are among the most impressive of the ancient world. Per-

sian physicians and scientists were at the heart of the Islamic Golden Age from the eighth through the thirteenth centuries; many of their works were written in both Arabic and Persian and had a critical influence on the European Renaissance. Persian textiles, especially the famous, ornately detailed Persian rugs, were unmatched in the Middle East and Europe through the Middle Ages. The abstract patterns of Persian textiles have been especially influential. In the modern era, Iranian filmmakers have won numerous international awards.

HISTORY

The Persians had built a strong and prosperous empire in ancient times. After a period of decline, Persia came to political and cultural prominence during the Abbasid caliphate (750–1268), which established the non-Arab Persians as social and cultural equals of the Arab counterparts. Persian culture, especially its literary forms and art techniques, spread rapidly through the Muslim Middle East by the eleventh century.

By the end of the ninth century, Persia had become somewhat independent of the caliphate. This independence restricted Arab influence within Persia, protecting the unique Persian identity. As Abbasid power declined in the late ninth and tenth centuries, a Persian cultural renaissance occurred. During this period, Persian became a prominent literary language for the first time.

The eleventh and twelfth centuries were a time of great intellectual foment in Persia. Islamic philosophy, based on Greek philosophy that had been translated into Arabic and Persian, began to spread westward from Persia into Arabic lands, Africa, and Europe, as well as southward into India. Persian physicians, including Avicenna (Ibn Sina), whose *Canon of Medicine* became the standard medical text in Europe for seven centuries, contributed an astonishing number of discoveries, treatments, and inventions to medicine.

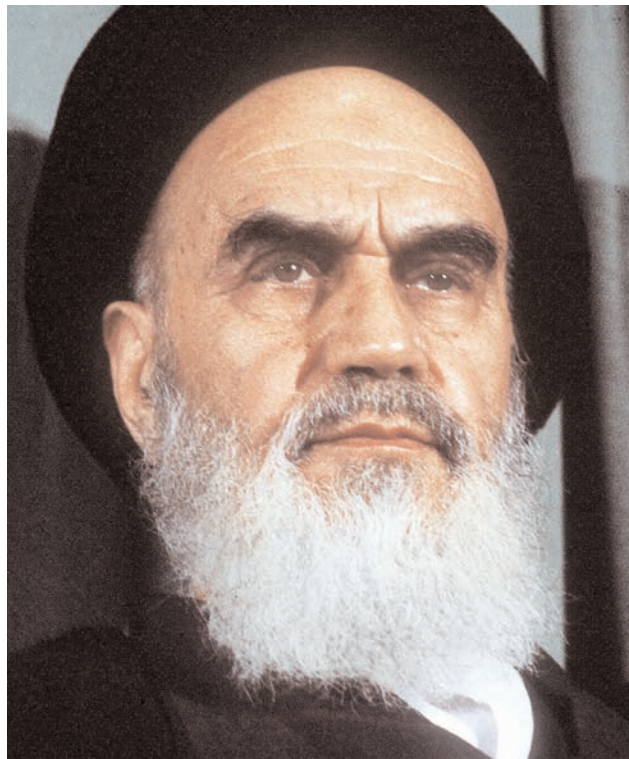
Turks and Mongols

The Seljuk Turks established a far-reaching empire in the eleventh century that included most of Persia. The period of Turkish domination ended with the arrival of Genghis Khan and the Mongols in 1218. With these invaders came death and destruction; the Persian population dropped considerably as a result of mass murder and famine during this time.

Two lines of Mongol leaders established even larger empires that encompassed Persia: the Ilkhanate (1200s) and the Timurid Dynasty (late 1300s). Both of these empires were Muslim, though the former suppressed Persian culture while the latter revived it.

Safavid and Qajar Periods

In the sixteenth century, the Safavid Dynasty, founded by Shah Ismail I (r. 1502–1524), reestablished Persia as a power in its own right. The Safavids restored a sense of



The revered Ayatollah Ruhollah Khomeini officially declared Iran an Islamic Republic on April 1, 1979.

(Gabriel Duval/AFP/Getty Images)

Persian identity and established Shia Islam as the official religion. Safavid power began to wane in the eighteenth century in the face of attacks on its borders from Sunni Afghans in the east, a growing Russian Empire in the north, and Arab and Turkish raids from the west. These threats led to increasing fragmentation within Persia.

The Turkish leader Agha Muhammad Khan Qajar reunified the region in the late 1700s. Through brute force, he established the Qajar Dynasty, which ruled from 1781 until 1925. Though the Qajars instigated a number of modernizing reforms, they gradually lost territory to Russia and Great Britain. Their political power waned as a result.

Modern Iran

In 1921, army officer Reza Khan staged a successful coup against the British-influenced

regime, seizing full control of Iran in 1925 and crowning himself Reza Shah Pahlavi (r. 1925–1941). Reza Shah pursued an aggressive program of modernization, banning traditional Muslim customs as well as reorganizing Iran's economy and military. Anxious about potential British and Russian domination of Iran, he sought closer economic ties with Germany during the 1930s. This prompted an Anglo-Soviet invasion in 1941; Reza Shah was forced to abdicate, and his son, Mohammad Reza, was crowned shah.

During Mohammad Reza Shah's reign (r. 1941–1979), Iran experienced increasing tension between **secular** and religious social segments. The oil industry, which had been developing since the 1910s, had helped modernize Iranian society—a trend that, however, was opposed by many Iranian Shiites. From the 1950s through the end of the 1970s, the shah resorted to increasingly brutal methods to maintain his power. In 1979, a popular revolution sent the shah into exile and paved the way for the return of an exiled Islamic cleric, Ayatollah Ruhollah Khomeini, who in 1979 founded a **fundamentalist** Shiite Islamic republic. Seizure of the U.S. Embassy and diplomatic personnel by a group of radical protesters in 1979 led

to an international crisis. Between 1980 and 1988, Iran and Iraq fought a bloody war that resulted in 1 million Iranian casualties.

In 2007, Iran was ruled by the religious leader Ayatollah Ali Khamenei and governed by President Mahmoud Ahmadinejad. Although Iran did not officially participate in the Iraq War, accusations that it supported Shiite insurgents in Iraq soured its relations with the United States. Additionally, Iran's program to develop nuclear power sources came under intense scrutiny by the international community; the United States and Israel in particular suspected Iran of seeking to develop a nuclear weapon.

See also: Abbasid Dynasty; Art and Architecture; Iranian Revolution; Islam; Language; Literature and Writing; Oil; Religion; World War II.

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Iranian Revolution

A popular uprising in Iran that culminated in 1979 with the establishment of a **theocracy** based on Shiite fundamentalism. The long-exiled cleric Ayatollah Ruhollah Khomeini became Iran's new leader after its monarch, Mohammad Reza Shah, fled the country. Iran's political and economic relationship to the world changed permanently after the revolution.

By all outward appearances, Iran seemed to be a fully modernized state by the 1970s, but this appearance masked explosive divisions within Iranian society. Widespread resentment toward the regime of the king, Mohammad Reza Shah Pahlavi (r. 1941–1979), stemmed from four main sources. First, the shah had supported a U.S. intervention in

the 1950s that removed the nationalistic, **socialist** prime minister Mohammad Mossadegh from power. Second, with Mossadegh gone, the shah could more easily impose severe autocratic measures on the restive elements of Iranian society. Third, the process of the modernization of Iran over the course of two generations had produced

BACKGROUND AND PROGRESSION OF IRANIAN REVOLUTION

JUNE 1963 Ayatollah Ruhollah Khomeini arrested, then exiled, sparking widespread riots; martial law declared by Mohammad Reza Shah Pahlavi to quell violence

1977 Shah relaxes censorship laws, which unleashes a flood of anti-government expression; deeply dissatisfied Iranian population demands more reforms

JANUARY 9, 1978 Police kill 70 student protesters at pro-Khomeini rally in Qum

FEBRUARY–AUGUST 1978 Police kill more protesters; demonstrations erupt throughout Iran

SEPTEMBER 8, 1978 “Black Friday”; Iranian troops fire on Tehran demonstration, killing hundreds

SEPTEMBER 9, 1978 Shah declares martial law and arrests opposition leaders

OCTOBER 1978 Protest movement begins series of strikes

DECEMBER 1978 Massive strikes and demonstrations; government clearly unable to control events

JANUARY 16, 1979 Mohammad Reza Shah flees country

FEBRUARY 1, 1979 Khomeini returns to Tehran and is welcomed by millions of followers

FEBRUARY 11, 1979 Iranian military declares itself neutral in widespread skirmishes between guerrilla groups and government

APRIL 1, 1979 Khomeini proclaims Islamic Republic

a deep-seated alienation. Much of the money from oil revenue was spent in urban centers, particularly Tehran. Rural areas remained relatively neglected. Fourth, the regime of the shah emphasized the secular and downplayed its Islamic culture.

In the 1970s, the shah sought to strengthen economic and political ties with the United States even further. For its part, the United States was happy to have what appeared to be a strong, stable ally and source of oil in an otherwise turbulent region.

The illusion of stability did not last long. Many revolutionary groups, including Islamic, nationalist, and Marxist factions, opposed the shah. When mass student protests began in the early 1970s, the government responded harshly, arresting thousands.

The revolution centered around one charismatic figure: the Ayatollah Ruhollah Khomeini. As an ayatollah, which is the highest Shiite religious leader, he had con-

siderable influence among the faithful. In the view of Khomeini and many others, the shah was allowing the United States and other foreign powers to exert undue influence on Iran. The shah also censored his critics and was known to engage in torture and assassination. All of this made his rule intolerable to a growing number of Iranians.

The shah sought to quell the unrest by exiling Khomeini in 1963. The cleric spent the next thirteen years in Najaf, Iraq, the theological center of Shia Islam. He lived a highly regimented yet simple life there, teaching and issuing directives to his followers in Iran and elsewhere. Because of his strict religious observance and fierce, uncensored opposition to the monarchy, he became a symbol of both Shia Islam and Persian **nationalism**. Shortly before the revolution, the vice-president of Iraq, Saddam Hussein, forced him out of Najaf. The ayatollah left for Paris, where he stayed until his return to Iran.



TURNING POINT

The Fleeing of the Shah

On January 16, 1979, Mohammad Reza Pahlavi, the last shah of Iran, prepared to board a silver-and-blue Boeing 707 in Tehran. He said goodbye to his palace staff, military advisers, and personal bodyguard, and tucked a box of Iranian soil into his jacket pocket. He declared that he was going on vacation because he was tired, but all of Iran knew what was really transpiring: the king was being forced to flee the country he had ruled for more than thirty years.

By 1979, the Ayatollah Ruhollah Khomeini's revolution had finally achieved the momentum it needed to induce a major political shift. The ayatollah's followers had joined with **secular** groups, including right-wing nationalists and left-wing socialists, to present a united front against the shah's repression. The shah would not escape with his life unless he left the country.

The shah's vision for Iran's future as a wealthy, powerful, educated, and thoroughly Westernized state diverged from the visions of nationalists and Islamists alike. Both of these groups perceived Westernization as a means for foreign powers to take control of Iran's affairs. The shah's attempts to force this future upon his people had led to this moment.

Boarding with his wife Farah, the shah faced an uncertain future. They stayed briefly in Cairo, Egypt, then in Morocco, where King Hassan II was reluctant to host the deposed shah because of radical Muslim

agitation throughout the Middle East. The shah had sought to build close political ties with the United States, which was perceived by the majority of the Middle East's Muslims as a threat to their self-determination. This anti-U.S. sentiment was thus directed equally at the shah.

However, many Iranians who had fled Iran when it became apparent that the new Islamic government was in many ways more intolerant than its predecessor supported the shah's return to Iran. This never came to pass, however, primarily because the new Islamic government, which would never allow the shah to return, had become too powerful. After spending time in the Bahamas and Mexico, the shah, suffering from cancer, asked to come to the United States for treatment; President Jimmy Carter reluctantly agreed, but the shah's visit outraged Iranians everywhere. On November 4, 1979, a group of young, radical Iranians stormed the U.S. embassy in Tehran, kidnapping more than sixty diplomats, and began a standoff with Washington that lasted more than a year. The shah died of cancer on July 27, 1980, in Cairo.

With his departure came the end of the Iranian monarchy. More recently, the Iranian people have forced the Islamic regime to introduce various Westernizing reforms, such as the relaxation of censorship laws. The shah's supporters outside Iran continued to hope for a restoration of his line.

In 1978, students protesting slander of Khomeini were killed by the shah's troops in Qum. During the funeral, a soldier killed a mourner, and riots exploded in the city and

elsewhere. The following year was a maelstrom of mass protest and clashes between government forces and protestors. The conflict was further inflamed by fiery

speeches from Khomeini, recorded in Paris on cassette tapes and distributed through underground networks in Iran. Many protesters were killed, which galvanized thousands more to join the opposition. The shah, realizing he could no longer rule, fled from Iran in January 1979.

Khomeini returned to Iran in triumph on February 1, 1979. He declared a Provisional Revolutionary Government, and after several days of fighting between revolutionary and loyalist members of the armed forces, Khomeini's followers took control of the armed forces and the government.

The revolution's Islamic elements then turned against their **secular** allies. After executing hundreds of officials of the old regime, Khomeini's government shut down presses that criticized the revolution, then closed universities for two years in order to dismiss what amounted to tens of thousands of teachers who were too "Westernized." This revolution within the revolution culminated in the establishment of one of the world's only theocracies of the twentieth century.

The government of Iran today is based on a constitution in strict compliance with

the Koran. Religious leaders wield ultimate authority in the country and can replace elected officials if they are deemed to be out of step with Islamic law. Iran is also a bastion of **fundamentalist** Islamic thought, teaching strict Shiite beliefs in its schools and supporting radical Islamist terrorist groups.

Nevertheless, a large part of Iranian society embraces a modern, secular way of life. Tehran is a thriving, cosmopolitan city, where people drive cars, use cell phones, and attend large public events such as soccer games. Despite working within strict censorship rules imposed by the state, Iranian filmmakers have released a number of works that have earned critical acclaim and commercial success in the West.

See also: Culture and Traditions; Iran; Nationalism and Independence Movements; Oil; Religion; Terrorists, Stateless.

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Iraq War

A highly controversial and intractable conflict that began in March 2003 with the invasion of Iraq by 150,000 American and British troops, supported by a comparatively small number of troops from other nations. Although conventional fighting ended within two months as Iraq's major cities quickly fell into the invaders' hands, an ongoing guerrilla war has claimed thousands of American and British lives as well as hundreds of thousands of Iraqi lives. The continuing conflict contradicted U.S. government claims that the war would end swiftly and that the liberated Iraqi people would soon be able to build a stable democracy. Along with assertions that dictator Saddam Hussein (r. 1979–2003) was stockpiling weapons of mass destruction (WMDs), these claims formed the basis of U.S. president George W. Bush's argument in favor of war.

The U.S. occupation galvanized Islamic **fundamentalists** worldwide, leading to intensifying levels of violence within Iraq and

other parts of the Middle East. On the other hand, many people feared that the complete withdrawal of American troops would



MODERN WEAPONS

Bunker Buster

The term *bunker buster* refers to a bomb designed to penetrate hardened targets such as bunkers buried deep underground or buildings constructed of reinforced concrete. They were first conceived during World War II by a British designer, and a limited number were built and deployed to hit Nazi military facilities.

Bunker busters are unusually large bombs that contain significantly greater amounts of explosive than more conventional bombs. They are also built with rocket motors to increase their velocity or with high-density warheads designed to break through floors of buildings or the soil above a buried bunker. In the first moments after a bunker buster makes impact, its high velocity drives a hardened penetrating tip into the impacted surface with extreme force. Enough kinetic energy is released in the form of heat that the surface is actually liquefied. The liquid then flows over the bomb, whose velocity drives it deeper into the target. In this way, these missiles are capable of penetrating several hundred feet of soil or concrete.

During the 1991 Persian Gulf War, ad hoc bunker busters were built and deployed to hit Iraqi installations. Since its invasion of Afghanistan in 2001, the United States has

restored bunker busters to regular production and use. Military intelligence indicated that both al-Qaeda in Afghanistan and Saddam Hussein's forces in Iraq were using caves or buried buildings as headquarters and weapons caches. Larger, more powerful and more precisely guided bunker busters were designed to target these.

A great deal of controversy surrounded the Bush administration's proposed design and use of *nuclear* bunker busters in the Iraq War and future conflicts with terrorist organizations. These weapons would penetrate deeply buried targets and annihilate them with a small nuclear explosion. Supporters of this tactic, including the Bush administration, argued that the limited nuclear yields of such weapons could be precisely controlled, minimizing the amount of fallout. Critics, including scientists and human rights activists, have pointed out that to completely contain such a blast, the bunker busters would have to penetrate to a depth several hundred feet greater than they were currently capable of penetrating. The nuclear bunker buster program was officially suspended in 2005, although some military and government officials continued to argue in favor of it.

allow a full-fledged civil war to break out between the Kurdish, Sunni, and Shiite components of Iraqi society, perhaps drawing in foreign forces as well.

BACKGROUND

The immediate roots of the Iraq War lay in the 1991 Persian Gulf War. At its conclusion, the peace terms dictated by the U.S. com-

pelled Saddam Hussein to destroy his stockpiles of chemical and biological weapons and terminate his growing nuclear weapons program. Despite numerous United Nations resolutions, however, he alternately denied UN inspectors access to suspected weapons facilities or delayed inspections for many hours or days, presumably to conceal or relocate illegal materials.

After 1991, the United States and Great Britain also maintained no-fly zones over southern and northern Iraq to prevent Hussein from engaging in further aggression against Shiite and Kurdish rebels who lived there. Economic sanctions imposed on Iraq at the time were intended to punish Hussein and weaken his regime, though ironically he was able to use foreign aid meant for the Iraqi people to strengthen his rule, by confiscating medical supplies and food.

In 1998, U.S. president Bill Clinton ordered Operation Desert Fox, a limited bombing campaign targeting several Iraqi military installations, in response to Hussein's repeated defiance of the UN. Hussein expelled the UN weapons inspectors soon thereafter, and the sanctions began to lose support among Iraq's neighbors.

After the September 11, 2001, terrorist attacks in the United States, President George W. Bush began to argue that Iraq posed a serious threat not only to neighboring countries but also to the United States. He claimed that Hussein sponsored terrorist organizations including al-Qaeda and would sell WMDs to them for use on U.S. targets. He also claimed that Hussein had rebuilt his stores of such weapons. All these claims either lacked substantial evidence or were later proven false.

BUILDUP TO WAR

In November 2002, the United Nations passed Resolution 1441, demanding that Hussein comply with previous resolutions and readmit UN inspectors to complete their tasks. Hussein did so, and Hans Blix, a Swedish lawyer and executive chairman of the UN Monitoring, Verification and Inspection Commission (UNMOVIC), led the inspection team, which included American members, searching for the alleged WMDs.

In January 2003, despite UNMOVIC's failure to turn up any evidence, British prime

minister Tony Blair and Bush continued to argue that Iraq constituted an immediate threat because of its WMDs. Traditional allies such as France and Germany balked at their arguments, citing Blix's reports that the Iraqis were complying with inspectors. The gap between available evidence and the Anglo-American argument led many to protest the push for war. Tens of millions of people worldwide demonstrated against the war in February and March.

Having failed to convince most of the world that an invasion was necessary, Bush nevertheless issued an ultimatum on March 17, demanding that Hussein give up power and leave Iraq within forty-eight hours. When Hussein ignored the ultimatum, the United States launched a series of air strikes at military and government targets in Baghdad and elsewhere on March 20; the next day, American and British troops moved in from Kuwait and Jordan. The Iraq War had begun.

COURSE OF WAR

American and British forces took control of all of Iraq's major cities within three weeks, and an interim government was established under U.S. sponsorship. The troops settled in to begin the search for Hussein and the alleged WMDs as well as to help restore order. Hussein was captured on December 13 of the same year, but no evidence of WMDs was ever found.

The occupying forces remained in place indefinitely, attempting to quell a persistent and deadly guerrilla resistance that had claimed more than 4,000 American and tens of thousands of Iraqi lives by mid-2007. Many Iraqi deaths remain uncounted and vary from 88,000 to more than 1 million. The war destroyed much of Iraq's economy and led to widespread tribal and sectarian violence in the power vacuum that resulted when Hussein and his Baathist Party were deposed.

Millions more joined anti-war movements

worldwide, especially as evidence mounted of what critics identified as the Bush administration's improper handling of many of the war's aspects: American troops were underfunded, lacking sufficient equipment and numbers to effectively help Iraq's transition to a democracy. Government contractors providing services or private military forces in support of the invasion were given no-bid contracts whose negotiations have been kept private. Iraqi prisoners were tortured by U.S. troops at the Abu Ghraib prison, one of Hussein's primary facilities for the imprisonment of dissidents.

U.S. public opinion on the war, which was deeply divided from the outset, turned strongly against it as a result. Former and even active members of the military command joined veterans, human rights activists, and vocal members of all political persuasions in criticizing George W. Bush's decision to go to war in the first place, and without an exit strategy. The drawn-out in-

surrection, which was sustained in response to the continued presence of U.S. forces, encouraged al-Qaeda and other terrorist groups to recruit in Iraq. While many of Iraq's neighbors had perceived Hussein as a threat, they became even more alarmed at what appeared to be unprovoked American military intervention. Worst of all, no clear resolution to the conflict was apparent.

See also: Baghdad; Culture and Traditions; Economic Development and Trade; Environmental Issues; Gulf States; Iran; Nationalism and Independence Movements; Oil; Refugees; Religion; Society; Technology and Inventions; Terrorists, Stateless; World War I.

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Islam

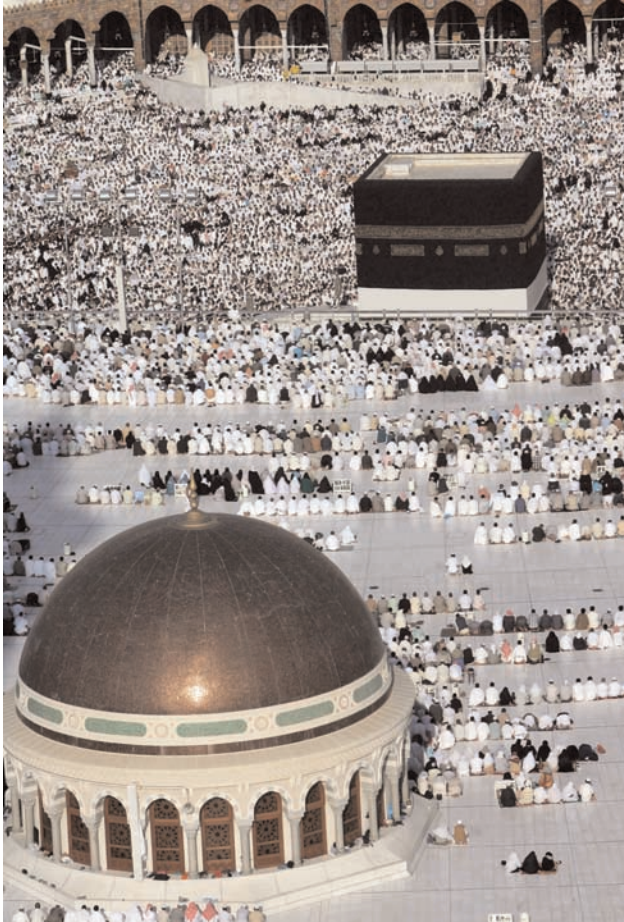
The predominant **monotheistic** religion of Southwest Asia, practiced by believers called Muslims. "Islam" means "submission" or "surrender" in Arabic, reflecting the religion's core tenet of absolute subservience to God, or Allah. Islam's holy scripture, the Koran or Qur'an, is held to be the word of God as revealed to the Prophet Muhammad through the angel Gabriel, in seventh-century southeast Arabia.

Islam is directly related to Judaism and Christianity, recognizing most of the same prophets and containing some beliefs of each. It spread explosively over the seventh and eighth centuries, reaching from India in the east, across North Africa, and into the Iberian Peninsula in the west, as well as north to Anatolia and south throughout the Arabian Peninsula and Africa. Over the centuries it has continued to grow and now is considered the second-largest organized religion in the world (after Christianity),

with an estimated 1.4 billion adherents in 2007. Approximately 300 million of the faithful live in the Middle East, where more than 90 percent of the population is Muslim. Islam is the majority religion in every Middle Eastern country except Israel.

BELIEFS

The dominant belief of Islam is that there is one God, Allah, who is the creator of all things and who holds ultimate power over all creation. Islam shares this quality of



At the Grand Mosque in Mecca, Saudi Arabia, Muslim faithful pray as they begin the annual hajj, or pilgrimage to the holy city. (Mohammed Abed/AFP/Getty Images)

monotheism with Judaism and Christianity. Muslims strive to live in obedience to God's will in anticipation of a Day of Resurrection, when sinners will be condemned to hell and the obedient to paradise.

In Islamic tradition, the will of God was revealed to the prophets, including Abraham, Moses, and Jesus, who then exhorted others to obey. Muhammad was regarded as the final prophet in this line, the messenger of Allah who alone received the full and final revelation. Muslims believe that the Koran is a literal transcription of this revelation; because it was originally written in Arabic, translations of this holy book are con-

sidered imperfect. For this reason, most converts to Islam study Arabic in order to be able to read the Koran in the original. However, Muslims need not be literate in order to participate fully in their faith, since memorizing and chanting verses from the Koran is one of the religion's holy arts. Those who memorize the entire book by heart are given the title *hafiz* ("memorizer"), since they are regarded as protectors of the word of God.

There are five essential religious duties for Muslims, known as the Five Pillars of Islam: to declare the profession of faith (*shahada*), which is that there is only one God and Muhammad is his messenger; to perform formal prayers (*salat*) five times a day while facing in the direction (*qibla*) of Mecca; to give alms (*zakat*); to fast during the daylight hours of the holy month of Ramadan (*saum*); and to make a pilgrimage (*hajj*) to the holy city of Mecca if at all possible during one's lifetime.

Islam also incorporates rules about diet, cleanliness, and customs. Many of these originate in the Koran, though a sizable number derive from *hadith*, or stories about the life of Muhammad from eyewitnesses. Taken together, these rules are known as Sharia, or sacred law. While Islam does not have a tradition of ordination, meaning that there is no official designation of priests, men who have completed a course of religious study lasting many years are regarded as religious leaders. They then teach, address congregations at mosques, adjudicate in religious courts, and conduct special rites.

ORIGINS

Muhammad was born in Mecca in about 570. He developed a deep interest in Judaism, studying the stories of the prophets in a secluded cave just outside Mecca. According to the Koran, Muhammad began to

ORIGIN AND SPREAD OF ISLAM, 632-750

By the time of his death in 632, the prophet Muhammad had united the entire Arabian Peninsula under Islam. During the following century,

Arab armies and merchants would spread Islam throughout the Middle East into what is now Iran and Afghanistan, across North

Africa into modern-day Libya, and into the Iberian Peninsula.



receive divine revelations there in 610. The Koran describes how the archangel Gabriel appeared to him as he reflected in the cave, commanding him, “Recite!” He then began to speak the word of God through the power of Gabriel, though Islamic tradition claims he was illiterate.

Initially his preaching was ignored or scorned, since the Bedouin society into which he was born was **polytheistic**; they worshipped multiple deities, whose images and sculptures were gathered around a large sacred stone structure in Mecca known as the Kaaba. Muhammad’s monotheistic teaching threatened these beliefs and the social order upon which they were built. Slowly, however, he started to win followers

among the downtrodden, the dispossessed, and the young. As his following grew, so did tensions between Muhammad and the ruling families of Mecca. In 622, Muhammad and many of his followers fled some 300 miles (485 kilometers) north to Yathrib, where he won many converts and adjudicated a peace among many clans that had long been in conflict. Muhammad became the town’s undisputed leader, and it was renamed Medina al Munawwarah, or “the illuminated city” in his honor.

Muhammad and his followers began to raid caravans from Mecca, and in 624, war erupted between the two cities. Despite being outnumbered, the Muslims triumphed, and, after several years of fighting,

ORIGIN AND SPREAD OF ISLAM

CA. 570 Muhammad born in Mecca

610s Muhammad begins preaching the tenets of Islam, based on his experiences of divine visitation in a cave outside Mecca

622 Muhammad and followers migrate to Yathrib (later Medina) in the Hegira

630 Muslim conquest of Mecca

632 After making Farewell Pilgrimage to Mecca, Muhammad dies

660–750 Umayyad Dynasty conquers North Africa, the Iberian Peninsula, and parts of Anatolia and northern India

750–1055 Abbasid Dynasty overthrows Umayyads, then presides over Golden Age of Islam

900s Turkic groups from Central Asia migrate south and west, converting to Islam

1055–1268 Seljuk Turks dominate Abbasid Dynasty

1098–1300s Muslims fight crusaders in Palestine and Syria

1400s Rise of Ottoman Empire

1453 Ottoman Turks complete conquest of Byzantine Empire by taking Constantinople

1683 Islamic armies defeated at Siege of Vienna

1979 Islamic Revolution in Iran establishes theocracy

2003 Iraq War begins; violence erupts between Sunni and Shia Iraqis

conquered Mecca in 630. In Mecca, Muhammad cleansed the Kaaba of all idols and declared it the holiest site in Islam, establishing it as the destination of the holy pilgrimage, or hajj, all Muslims are to undertake. Two years later, Muhammad died in Mecca after delivering a detailed sermon on how Muslims ought to conduct their lives.

In the aftermath of Muhammad's death, tensions about who should lead the Muslim community, or ummah, nearly split it in two. One large faction supported Abu Bakr, an early convert and Muhammad's father-in-law. A minority supported Ali ibn Abi Talib, Muhammad's cousin and son-in-law. The latter group finally gave their allegiance to Abu Bakr, but the dispute gave rise to the schism in Islam between **Sunni** and **Shia**. The Sunni recognized Abu Bakr as the first **caliph**, elected by the community; the Shia regard Ali as Muhammad's rightful heir.

Denominations

The division between Sunni and Shia persists today. The two major branches of Islam differ primarily in their views of who has the right to lead the ummah and which writings may be used as the basis of Islamic law. The Sunni, whose name comes from the Arabic *sunna* ("path"), believe the leader of the ummah should be elected, and that *hadith*, sayings and precedents set by Muhammad, form part of the basis of Islamic law. The vast majority of Muslims are Sunni, though conflicting demographic data makes it impossible to determine exactly how large this majority is.

The minority Shia (from *shiat Ali*, the "followers of Ali") believe that only descendants of Muhammad can lead the ummah. They regard the Umayyad and Abbasid dynasties as illegitimate for this reason. Shia Muslims disagree with the Sunni

on which *hadith* are to be considered part of Islamic law. Currently, Shia is the official denomination only in Iran, though Shiites comprise the majority in Bahrain and Iraq as well.

Not a denomination in its own right, **Sufism** is distinct from both Sunni and Shia in that it emphasizes an ascetic, mystical experience of God's revelation over any of its external expressions, as in law or social custom. Other minor Islamic denominations include Ibadism, and Yazidi. The Sikh religion of northern India combines many Islamic beliefs with Hinduism.

Spread of Islam, Caliphates, and Emirates

In the century after his death, Muhammad's followers conquered Egypt, Palestine, Syria, Persia, and the Arabian Peninsula. They fought to bring the value system given to them by God into the world. This fight in "defense of faith" is called *jihad*, which also refers to one's internal struggle against evil. *Jihad* literally means "exertion" or "struggle."

Islam recognized Jews and Christians as "people of the book," to be given protection and treated fairly, though they were subjected to a special tax. **Pagans** were presented with two options: conversion to Islam or death. Partly because the tax that Muslim rulers levied on non-Muslims was less than that levied by Byzantine and Persian rulers, Islam was quickly accepted in the territories controlled by these empires (Persia, Palestine, Syria, northern Mesopotamia, and Anatolia). Some actually converted to Islam to avoid the tax altogether.

The Umayyad Dynasty, established in 660 by the caliph Muawiyah, had its capital in Damascus and focused on spreading Islam west across North Africa and, eventually, into the Iberian Peninsula. Under Umayyad rule, the **caliphate** also expanded into northern India. Though Islam teaches

complete equality among Muslims, the Umayyads were known for their prejudice against non-Arab Muslims, who were not allowed to advance beyond a certain level in government.

The Abbasid Dynasty replaced the Umayyad Dynasty in 750. Starting from a rebellion in an eastern province of Persia, the Abbasid family's revolt soon gathered enormous support from non-Arab Muslims, whom the Abbasids treated as equals. The Abbasid caliphs moved the Islamic capital to Baghdad, and a strong Persian influence entered Islamic philosophy and arts.

From the eleventh century onward, the Islamic Empire fragmented into numerous emirates, or smaller territories ruled by **emirs**. While the caliph was the ultimate religious and political leader of the caliphate, emirs were lower in stature and lacked authority over the entire ummah.

Until the twentieth century, most Middle Eastern societies were governed by laws based largely on Sharia. Today, many Muslim Middle Eastern nations still incorporate Sharia in their governmental framework. Several nations, including Iran and Saudi Arabia, have made Sharia the foundation of all **secular** law.

SIGNIFICANCE TODAY

Islam dominates the cultures, economies, and politics of the Middle East. Even in Israel, the only Middle Eastern nation that does not have a majority Muslim population, many internal policies are formed in reaction to the threat posed by Muslim nations and organizations, most of which take an anti-Israel stance. In addition, because of the importance of Middle Eastern petroleum, Islam impacts many other nations outside the region, though less directly.

Islamic concepts such as the jihad and the promise of paradise in the afterlife have been used propagandistically by **fundamentalist**

Muslims to motivate many acts of terrorism. Most Muslims believe that this use of Islam is a distortion or perversion of Muhammad's revelation.

See also: Abbasid Dynasty; Arab-Israeli Conflict; Baghdad; Byzantine Empire; Crusades; Culture and Traditions; Iran; Iranian Revolution; Israel; Literature and Writing; Mecca; Medina; Ottoman Empire and Tur-

key; Religion; Saudi Arabia; Society; Terrorists; Stateless.

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Israel

A small but prosperous nation on the eastern Mediterranean coast and the world's only Jewish state. Although the modern nation has existed only since 1948, Israel's history is ancient. The founding of modern Israel was—and remains—the subject of great controversy, epitomizing Middle Eastern tensions between the secular and the religious as well as between the traditional and the modern.

GEOGRAPHY

Israel's physical geography consists of four major regions. The Mediterranean coastal plain, which includes the cities of Tel Aviv and Haifa, is the site of much of Israel's agriculture and industry. The Valley Region, stretching along the Jordan River from the Sea of Galilee in the north to the Dead Sea in the south, is similarly fertile. The northern highland region includes the highly populated areas of Jerusalem and the West Bank, while the southern desert region is sparsely populated, but contains small oil deposits.

Israel is bordered by Lebanon and Syria on the north, Jordan on the east, and Egypt on the southwest; it surrounds the contested regions of the West Bank and the Gaza Strip. Demographically, Israel's population of nearly 7 million is dominated by Jews, many of whom emigrated from Europe and Russia before and after World War II as a result of persecution and the systematic killing of millions of Jews by the Nazis in Germany. Approxi-

mately one-third of the world's Jewish population lives in Israel today. The largest minority in Israel are the Palestinian Arabs, most of whom are Sunni. A small percentage of Palestinians are Christian.

Religious and secular disagreements among Israelis make the nation's society highly complex and diverse. To foster a spirit of unity among Jewish immigrants from so many different countries, Hebrew was resurrected as one of Israel's national languages, the other being Arabic; English is semi-official. Along with a strong sense of national identity and the religious or culture practice of Judaism, this is perhaps the only factor common to all Jewish Israelis.

ECONOMY

Israel's economy started with a strong agricultural base. Small, self-sufficient agricultural communities known as *kibbutzim* were formed shortly after the turn of the twentieth century. They are strongly **socialist** in nature: tools, labor, and profits are shared communally, and until the latter half of the

twentieth century, children at some *kibbutzim* were raised apart from their parents.

Today, Israel's leading industries include electronics, diamond cutting, textiles, and chemicals. The Dead Sea is a rich source of potash and phosphates. Agriculturally, it is among the most productive countries in the region and is largely self-sufficient, except for certain grains.

The Israeli economy today is overwhelmingly service-based. The service sector includes such activities as transportation, marketing, retail, entertainment, tourism, and business services. This reflects the relatively resource-poor nature of Israel's lands; apart from minerals and agricultural products, it must import many of its raw materials. The manufacturing and service sectors, particularly in high-tech industries, have grown disproportionately as a result.

HISTORY

Having suffered centuries of **anti-Semitism** wherever they settled, many Jews were in favor of establishing a homeland in the area known as Palestine. This area included the biblical kingdom of David and Solomon, the great unified state that represented a high point of Jewish religious and national identity.

The dream of rebuilding the Second Temple (the temple built in the sixth century B.C.E. that replaced King David's First Temple and was destroyed by the Romans in C.E. 70) and founding a new Hebrew nation was a long-cherished one for Jews. In the nineteenth century, a number of Jewish intellectuals argued for a return to Palestine, which then sheltered fewer than 25,000 Jews. Sharp increases in anti-Semitic violence throughout Europe lent their arguments great urgency, and the Zionist movement was born in Central and Eastern Europe in the late nineteenth century. This political movement aimed to create and populate a strong Jewish state.

After World War I, Britain became a chief supporter of a Jewish state in Palestine. At first, it encouraged Jewish immigration to the British Mandate of Palestine, the region of the former Ottoman Empire it administered. However, Arabs also wanted a homeland in Palestine, a dream that was denied them under Ottoman rule. As Jewish immigrants from Europe and Russia as well as Arab immigrants from the surrounding former territories of the Ottoman Empire repopulated Palestine, it became the site of increasing violence between the two ethnic groups. Britain tried to quell this by proposing a cooperative government, but both Jews and Arabs rejected the idea.

Britain responded by restricting Jewish immigration to Palestine in the 1940s, which angered Jews who lived there as well as those hoping to immigrate. Clandestine immigration increased dramatically during and after the Holocaust during World War II, when millions of Jews fled Nazi persecution in Europe. As a result of the Holocaust, more than 6 million Jews were murdered—one-third of the world's Jewish population at the time. Finally, the United Nations passed a resolution on November 29, 1947, declaring that Palestine would be divided into an Arab state and a Jewish state.

Founding of Israel and Arab-Israeli Wars

When British troops withdrew, Palestine collapsed into violent turmoil between Jewish and Arab militias. The Jews gained the upper hand in Jerusalem and other major cities, and on May 14, 1948, declared the establishment of the nation of Israel. David Ben-Gurion, a staunch Zionist who was elected its first prime minister, united the Jewish militias under one military command.

Over the next few days, Israel was invaded by Egypt, Iraq, Syria, Transjordan (later Jordan), and Lebanon. However, the Jewish military, whose members were well-



GREAT LIVES

Golda Meir (1898–1978)

A founder of Israel and its fourth prime minister, serving from 1969 to 1974, Golda Meir was one of the country's most influential and inspiring politicians. Apart from her long and distinguished history as a strong Zionist leader and eloquent advocate for Israel, she held the distinction of being Israel's only female prime minister.

Goldie Mabovitch was born on May 3, 1898, in Kiev, Ukraine, but her family relocated to Milwaukee, Wisconsin, when she was eight years old. She joined Zionist and socialist groups while still a student and became the leader of the Milwaukee Labor Zionist Party. In 1921, she emigrated to Palestine with her husband Morris Myerson.

Joining a kibbutz forced Meir to further develop her organizational and leadership skills in order to help the community grow in the face of increasing Arab-Jewish turbulence. She was a strong inspirational presence at the kibbutz and was soon elected to be its representative in the Histadrut, or General Federation of Labour. This organization, originally a trade union congress, eventually became the single most influential entity in the Israeli economy.

World War II brought Meir into the realm of international politics, an arena in which she would excel. During the war, she became one of the most forceful advocates for the Zionist cause in negotiations with Great Britain. She was one of the signatories of the declaration of the state of Israel in 1948, and soon thereafter became Israel's first ambassador to the Soviet Union.

In 1949, she was elected to the Knesset, Israel's national legislature, and served as minister of labor in the administrations of

David Ben-Gurion and Moshe Sharett from 1949 to 1956. In that capacity, she improved Israel's infrastructure with important road and housing construction projects and strongly promoted a policy of unrestricted Jewish immigration to Israel. Ben-Gurion appointed her foreign minister in 1956 and asked that she Hebraicize her name, since Sharett had ordered that all members of the foreign service do so. She chose Meir, meaning, "makes a light," and altered her first name to Golda. During the 1960s, she was diagnosed with lymphoma, a form of cancer, but kept it secret when she retired in 1965. She returned to service briefly as secretary general of the Labor Alignment, a new political party that incorporated her old one, Mapai. She retired again from that position before being elected prime minister in 1969.

As prime minister, Meir worked hard to make peace agreements with Arab nations. Then, in 1973, she faced the biggest challenge of her career. On October 6, the Jewish holiday of Yom Kippur that year, Egypt and Syria launched a massive military attack that took Israel by surprise. Though Israeli forces stopped the invasion by October 26, the nation was in a state of shock. Along with many military commanders, Meir faced severe criticism for being unprepared and resigned on April 11, 1974.

Golda Meir died of leukemia in Jerusalem on December 8, 1978. To this day, she remains a towering figure in modern Jewish history. Few could match her adamant commitment to Zionism and the state of Israel, which was expressed in fiery, uncompromising speeches. Ben-Gurion once described her as "the only man in the cabinet."

trained and fighting for their very survival, won. The Arabs lost their first war with Israel because of poor coordination and internal strife. Separate armistice agreements were signed by Israel and each Arab state from February to July 1949.

During the 1950s, Israel scrambled to secure its position. It had absorbed hundreds of thousands of Holocaust refugees, and Jews living in Arab states soon swelled these numbers considerably. In addition, the Arab countries had rejected offers of peace with Israel, and Arab guerrilla fighters killed hundreds of Jews in the early 1950s.

Over the next two decades, Israel fought three wars with Arab countries: the 1956 Suez War with Egypt; the 1967 Six-Day War with Egypt, Syria, and Jordan; and the 1973 war with Egypt and Syria. It won major victories in all three cases, capturing Gaza, the Sinai Peninsula, the Golan Heights, and all of Jerusalem and the West Bank.

Guerrilla warfare between Jews and Arabs has never entirely ceased. Egypt was the first Arab nation to sign a peace treaty with Israel in 1979, but hostilities between the two ethnic groups have generally grown more intense. In 1987, the Palestinian **intifada**, a violent rebellion against the Israeli occupation, began in Gaza and spread to other Palestinian areas controlled by Israel. A second peace process was begun in 1993 by Israeli prime minister Yitzhak Rabin and Yassir Arafat, chairman of the Palestine Liberation Organization (PLO). This effort failed, too, and a second intifada commenced in 2000. In 2005, Israel pulled out its troops from Gaza and abandoned its settlements there, a result of changes in Israeli popular opinion regarding Palestinian territories, but it still controlled the Golan Heights, all of Jerusalem, and the West Bank.

In the summer of 2006, Israel fought a limited war in southern Lebanon with Hez-

bollah, one of the Islamist terrorist organizations that seek the destruction of Israel. Hezbollah fighters had been launching rockets into northern Israeli cities from bases in southern Lebanon. Although Israeli military action put an end to the attacks, it was widely criticized for its alleged use of cluster bombs, an anti-personnel weapon designed for use against massed troops, on Lebanese villages.

POLITICAL SIGNIFICANCE

With U.S. support and an undeclared nuclear weapons program, Israel today has the most powerful military in the region. However, Israel still suffers numerous terrorist attacks inside its borders, largely from pro-Palestinian organizations, as well as from neighboring nations such as Lebanon. Since the 1980s, thousands of soldiers and civilians alike have died in Arab terrorist attacks and Israeli military retaliations.

The Zionist dream of a Jewish state was realized in Israel, whose founding in turn provoked the growth of Palestinian **nationalism**. Despite its small land area and population, Israel has been a focal point of international politics from the day of its founding. Although many disputes that drive the Arab-Israeli conflict have yet to be resolved, Israel has taken a number of proactive steps toward a lasting peace in the Middle East.

See also: Agriculture; Arab League; Arab-Israeli Conflict; Balfour Declaration; Camp David Accords; Culture and Traditions; Economic Development and Trade; Environmental Issues; Gaza; Intifada; Iraq War; Jerusalem; Jordan; Language; Literature and Writing; Nationalism and Independence Movements; Palestinian Issue; Refugees; Religion; Society; Technology and Inventions; Terrorists, Stateless; Tools and Weapons; West Bank; World War I; World War II; Zionism.

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Istanbul (formerly Constantinople, Byzantium)

The largest city and seaport of Turkey, located on a triangular peninsula between the Black Sea the Mediterranean Sea. Throughout its 2,500-year history, Istanbul has been a vital site of cultural exchange between Europe, Asia, and the Middle East.

The Roman, Byzantine, and Ottoman empires all have claimed it as a conquered territory or capital. Many landmarks from its storied past, such as the Hagia Sophia and the Blue Mosque, survive today, attesting to the city's complex cultural heritage. Istanbul in the twenty-first century is a bustling, cosmopolitan city that serves as a commercial, industrial, and tourist hub for the region.

EARLY HISTORY

The city began in the seventh century B.C.E. as Byzantium, one of many Greek colonies established along the Black Sea coast. Spread across the Bosphorus, the only channel between the Black Sea and the Mediterranean, it effectively served as a hub for commerce between Asia, Europe, and the Middle East. The Roman Empire eventually absorbed Byzantium as it spread into Asia Minor. The Roman Empire suffered civil war, invasion, pestilence, and famine, but Byzantium was largely spared these calamities.

Its second incarnation began in the fourth century C.E., during the reign of Constantine, the first Roman emperor to embrace Christianity. By this time, the Roman Empire had

split into eastern and western halves for administrative purposes. Tensions between them resulted in open war, which Constantine won in 324. He decided that the ancient Greek city of Byzantium would serve well as the new capital of a reunited empire, and in 330 he rechristened it Constantinopolis. The city remained the Eastern Roman Empire's capital until 1453.

BYZANTINE PERIOD

The eastern half of the Roman Empire, designated the Byzantine Empire by nineteenth-century scholars, slowly lost its territories in Palestine, Syria, and Egypt over the next millennium, first to the Islamic Empire that expanded rapidly during the seventh and eighth centuries, then to the Seljuk Turks who invaded Anatolia in the ninth and tenth centuries. However, Constantinople maintained its strength and self-sufficiency in the face of broader imperial decline because of its ties to Europe and its strategic location on transcontinental trade routes.

By the end of the eleventh century, however, Constantinople was put in serious danger by Turkish advances just across the Bosphorous Strait. The Byzantine leaders



Originally an Eastern Orthodox Church, the Hagia Sophia is now a world-famous museum in Istanbul, Turkey.

(Harvey Lloyd/Taxi/Getty Images)

turned to Europe's Christian leaders for aid, which came in the form of crusader armies. Nearly all the crusaders had to pass through the city on their way to the holy lands in Palestine, and the remnants of the Byzantine Empire survived because of their aid in driving back the Turks.

Nevertheless, Venetian crusaders succeeded in sacking the city during the Fourth Crusade. They established the Latin Empire, an unstable state that faced constant warfare with its neighbors until Michael VIII Palaiologos (r. 1259–1282) restored Byzantine rule in 1261. The Palaiologos Dynasty ruled Constantinople until the Ottoman invasion.

OTTOMAN EMPIRE

By the mid-fourteenth century, tribes of Turks were crossing into Anatolia in great numbers. The tribes immediately surrounding Constantinople were united by the Turkish leader Osman in the 1290s and came to be known as the Ottomans, meaning “followers of Osman.” The Ottomans expanded their territories in western Anatolia and southeastern Europe, and turned toward

eastern Anatolia at the turn of the fifteenth century.

Constantinople remained unscathed but contained by the early Ottoman expansion; the nomadic warriors lacked the powerful siege equipment necessary to breach the city's thick fortifications. This did not stop them from the attempt, however. After several unsuccessful sieges, the Ottoman sultan Mehmed II (r. 1444–1446, 1451–1481) finally captured Constantinople in 1453. The last Byzantine emperor was killed, thus completing the Turkish conquest.

Mehmed II converted the city's churches into mosques, built several more of them (including the Eyup Mosque and the Mosque of the Fatih), and repopulated the devastated city with captive Greeks from other conquered territories, as well as with his own people. Constantinople became the Ottoman capital in 1457.

Under the Ottomans, the city flourished as never before. Sultan Suleiman the Magnificent (r. 1520–1566) built many superb mosques and palaces, and Constantinople prospered at the center of a network of

HISTORY OF ISTANBUL

330 Roman emperor Constantine founds Constantinople as new Roman capital

700s–800s Site of iconoclasm struggles within Orthodox Christian Church

1054 Schism within the Church leads to Orthodox and Roman Catholic branches

1203–1204 Venetian crusaders sack city and establish Latin Empire

1261 City retaken by Michael VIII; empire threatened by West as well as Ottoman Turks

1453 Ottoman leader Sultan Mehmed II captures city

1457 Designated capital of Ottoman Empire

1500–1800 Era of peaceful growth as Ottoman Empire reaches height of power

1830s Progressive sultan Mahmud II begins Westernization of city

1908 Young Turks depose sultan Abdülhamid II

1914 Ottoman Empire enters World War I as German ally, suffers numerous defeats

1915 Mustafa Kemal, future founder of Turkey, saves city from British at battle of Gallipoli

1918 Armistice; city occupied by Allied forces

1923 Treaty of Lusanne restores lands that comprise present-day Turkey; Kemal elected president of new republic, begins vigorous campaign of Westernization; capital moved to Ankara

1930 City name officially changed to Istanbul

1950s Rapid industrialization draws vast numbers of peasants to city, straining its infrastructure

1985 Historic areas of Istanbul added the UN's World Heritage list

2000 Istanbul's population exceeds 10 million, making it one of the largest cities in Europe

renewed trade routes between Asia, the Middle East, Russia, and Europe.

The blending of cultures continued until the beginning of the nineteenth century, when developments in Europe and internal troubles began to destabilize the empire. The contrast between Stamboul, the medieval Muslim quarter of the city where sixteenth-century buildings were decaying amid nearly empty streets, and the busy, modern Pera and Galata quarters occupied mostly by wealthy European foreigners, symbolized the cultural turning point at which Constantinople found itself.

A **progressive** sultan, Mahmud II (r. 1808–1839), began a process of Westernization

around the 1820s. He was opposed by **conservatives** such as the Janissaries, Muslim warriors who had formed the fighting elite of the Ottoman Empire since the late fourteenth century. In the so-called Auspicious Event of June 1826, the Janissaries rebelled when they heard of the sultan's commission of new, Westernized troops. Mahmud II responded by shelling their barracks, killing most of them and executing the survivors. Victorious over his opposition, Mahmud II proceeded with internal reforms that were carried on by his successors into the twentieth century. These were hastened by the Crimean War (1853–1856) with the presence of British and French troops in Constantinople.



GREAT LIVES

Atatürk (1881–1938)

Atatürk, whose original name was Mustafa Kemal, was the father of modern Turkey. An officer in the Ottoman army for most of his career, he led a successful rebellion against Allied occupation forces after World War I, then oversaw the birth of a secular Turkish nation.

Born in 1881 to a middle-class Muslim family in Salonica (Thessaloniki, Greece), Mustafa Kemal had a secular early education and entered Istanbul's War College at eighteen. The striking differences between the Muslim and foreign quarters of Istanbul startled him; he was convinced that Westernization was the only way to halt the widespread decay within the formerly great Ottoman Empire.

While on duty in Damascus in 1906, Kemal founded the Society for Fatherland and Freedom, a group dedicated to ending pervasive corruption within the military and government. A powerful group called the Committee for Union and Progress (CUP) had formed for the same reasons in Istanbul, and Kemal joined them when he was reassigned to Salonica in 1907. The CUP ousted the sultan in 1908 and established an autocratic government that relied on military force to rule. Kemal earned the enmity of many CUP members for his criticism of this reliance.

During World War I, he earned the nickname "the Savior of Istanbul" after halting a 1915 British advance on the Gallipoli Peninsula, located near the city. After this, he was posted in eastern Anatolia, where he witnessed the devastation that followed the Turkish massacre of the Armenians.

Upon returning to Istanbul in 1918, he was

greeted by the sight of several dozen Allied ships anchored in the port. After defeating the Ottoman Empire in World War I, the Allies planned to divide Anatolia among themselves. A resistance movement against the Allies and the complicit sultanate began in eastern Anatolia. When sent to quell this movement, Kemal joined it instead, launching what would become the vicious but successful Turkish War of Independence.

After the Turkish Republic was declared on October 29, 1923, Kemal pushed through a breakneck program of modernization. Islamic customs such as wearing fezzes and veils were banned, and all religious laws were rewritten with a secular basis. Kemal introduced a new alphabet based on Latin characters instead of Arabic ones. He even changed time: Turkey adopted the Western calendar, the 24-hour clock, and the 6-day workweek.

In 1934, Turkish citizens were required to take second names, counter to Muslim practice. The Grand National Assembly (GNA) gave Mustafa Kemal the name Atatürk, "father of the Turks," to reflect his accomplishments. By 1938, liver cirrhosis had taken its toll, and he retired to a yacht in Istanbul to recover. Instead, he slipped in and out of comas until his death on November 10.

Atatürk's dream of a modern, secular Turkey was largely realized, although the tension between its Islamic past and its secular international future has never disappeared. To this day, Turkey still struggles to define itself, caught between Atatürk's secular vision and the spread of Muslim fundamentalism.

TWENTIETH CENTURY

The reforms did not go as planned, however, as conservative Muslim citizens of the empire resisted changes that ran counter to Islamic law. European intervention, particularly British, French, and Russian, weakened the Ottoman state. Moreover, the rise of national movements in some of the provinces demanding independence from Ottoman authority destabilized the state.

In 1908, Constantinople was occupied by an army led by the Committee for Union and Progress (CUP), or Young Turks, a rebel organization composed of young military officers who were alienated by what they perceived as widespread corruption within their own ranks as well as within the Ottoman government. They wished to return the empire to its glory days. Deposing Sultan Abdülhamid II (r. 1876–1909), they set up a new government based on Islamic law. The new leaders proved unable to solve the empire's problems in the face of increasing resistance from the provinces, and the government transformed into a reactionary dictatorship. They joined World War I on the side of Germany.

Mustafa Kemal, a Turkish military leader who was later known as Atatürk, the founder of modern Turkey, saved the city from invading Allied forces, primarily British, at the Battle of Gallipoli in February 1915–January 1916. He later returned from service in eastern Anatolia to find it occupied by Allied forces after the October 30, 1918, Armistice of Mudros that ended the war. Determined not to let them carve up the empire, he led a resistance movement that grew into a civil war. The Allied forces were driven from the city on October 2, 1923, and the Turkish Republic was declared on October 29. Ankara was chosen as the new capital, and Constantinople was

officially renamed Istanbul in 1930. The name had long been in unofficial use, derived from a Greek phrase, *eis ten polin* (“in the city”).

Post-World War II to Twenty-First Century

Turkey's neutrality during World War II protected Istanbul from invasion. During the second half of the twentieth century, the city's population increased nearly tenfold as rural peasants flocked there in search of employment in the rapidly industrializing economy. This strained the city's sanitation, electricity, gas, water, and transportation systems to the breaking point. As of 2006, the population of Istanbul was approaching 10 million; a considerable number of its citizens live on the outskirts in shantytowns that have gradually become semipermanent tenements.

Yet Istanbul also embodies Atatürk's vision of a modern, **secular** Turkey. It prospers as a tourist destination because of its layered history, structures from each period of which still stand in various states of preservation. Each succeeding civilization did not destroy existing structures; instead they added their own favored ornaments and embellishments. For instance, the Ottomans converted many Byzantine churches into mosques by adding minarets to their exteriors and Arabic inscriptions to their interiors.

Few Roman landmarks remain, but one is among Istanbul's most fascinating and mysterious sites—the Basilican Cistern, or Yerebatan Sarayı, near the Hagia Sophia. One of the many cisterns built to provide the city with a reliable water supply during wartime, this chamber contains more than 330 columns rising from its dark waters. Hagia Sophia itself ranks among the most renowned and celebrated buildings of the world; a beautiful building with an enormous dome, it was originally built as a

church by Emperor Justinian I and was completed in 537. Under the Ottomans, it was converted into a mosque; in 1934, it became a state museum.

Istanbul's importance as a commercial center never diminished, and today it is one of the hubs of trade between Europe, the Middle East, and Asia. It is also Turkey's most important industrial center; textiles and cement predominate the manufacturing sector. Although Ankara, located in the center of Turkey, serves as the political capital, Turkey's cultural and spiritual heart is without question Istanbul.

See also: Art and Architecture; Byzantine Empire; Crusades; Culture and Traditions; Economic Development and Trade; Nationalism and Independence Movements; Ottoman Empire and Turkey; World War I.

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Jerusalem

Ancient city in Israel considered holy by members of all three **Abrahamic** religions: Judaism, Christianity, and Islam. Since ancient times, Jerusalem has been perhaps the most contested site in all of Europe and the Middle East.

The name *Jerusalem* comes from the **Semitic** term *UruShalem*, meaning city of peace. Jerusalem is synonymous with two paradoxical concepts: sanctity and strife. To Jews, it is the holy City of David, the past and future site of the twice-destroyed holy Temple and the center of Jewish culture. To Christians, it is the holy site of Jesus's crucifixion and resurrection, which opened the gates of heaven to the faithful. To Muslims, it is the place from which the Prophet Muhammad ascended to heaven, the third holiest site after Medina and Mecca. In political terms, Jerusalem is also a potent symbol of repression, violence, domination, provocation, and, potentially, reconciliation and lasting peace.

The city was captured by Jewish tribes under King David around 1000 B.C.E. and became the capital of the joint kingdom of Israel and Judah. David's son Solomon expanded the city and built the First Temple, which housed the Ark of the Covenant, the holiest relic of the Jews. In the following millennium, Jerusalem was conquered and

the Jewish Temple destroyed twice, once by Babylonians and once by Romans, who drove most of the Jews out of the city. It was next captured by the newly converted Muslim Arabs in 638. A Byzantine church was converted into the Dome of the Rock, a magnificent mosque that today sits atop the site of the original Jewish Temple.

During the Middle Ages, Christian Europeans launched a series of Crusades to retake Jerusalem and the rest of the Holy Land. The city was occupied variously by Europeans, Turks, and Arabs until, after its decimation by the Mongols and Mamluks from central Asia, the Ottoman sultan Suleiman the Magnificent rebuilt it in 1537. However, it was considered a backwater by the Ottomans, who neglected it during their rule.

After defeating the Ottoman Empire in 1917, the Britain controlled Jerusalem and its surrounding lands, called Palestine. Both Arabs and Jews flocked to resettle these lands and often clashed in bloody conflict. Under United Nations Resolution 181, passed

in 1947, the city was to be governed internationally, but this never came to pass.

During the Arab-Israeli wars of the twentieth century, Jerusalem was occupied by both sides several times. It was a site of ongoing violence between Arabs and Israelis, who regained access to Jewish holy sites (such as the Western Wall, the only remains of the Second Temple) only after Israel captured the West Bank in the 1967 Six-Day War. From 1970 to 1990, Arab-Israeli tensions in Jerusalem were generally muted, although the first **intifada** that started in Gaza in 1987 spread there as well. These tensions were exacerbated in 1996 when Israel rejected a proposal to allow the Palestinians to make East Jerusalem the capital of a Palestinian state.

In 2000, the al-Aqsa intifada began in Jerusalem, ushering in a new era of terrorist attacks in the city. Though Palestinian residents of Jerusalem gained more control

over their affairs as a result of the 1993 Israeli-Palestinian peace accord, tensions remained high in the city in the 2000s because of its rapidly growing Jewish population. Today, it is Israel's most populous city with about a half million people.

See also: Arab-Israeli Conflict; Art and Architecture; Balfour Declaration; Camp David Accords; Crusades; Culture and Traditions; Intifada; Islam; Israel; Nationalism and Independence Movements; Ottoman Empire and Turkey; Palestinian Issue; Refugees; Religion; Terrorists, Stateless; West Bank; Zionism.

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Jordan

Officially the Hashemite Kingdom of Jordan, an Arab country bordered by Syria to the north, Iraq to the northeast, Saudi Arabia to the east and south, and Israel to the west. Jordan is a **constitutional monarchy** whose population is almost entirely Arab; more than 90 percent of the population is Sunni.

Only 3 percent of Jordan's land is arable. The climate in the western part of the country, the Jordan rift valley, is typically Mediterranean, with hot, dry summers and cooler, wet winters, making it ideal for citrus fruits and olives. This area is fertile only because of a sophisticated irrigation system dating from the 1960s. Just east of the Jordan valley, the Transjordan plateau runs from Syria in the north to the Jordanian city of Ma'an in the south. Broad, rolling plains cover this region, making it suitable for rain-fed agriculture and animal husbandry. The rest of Jordan is desert inhabited by nomadic Bedouins.

Jordan occupies part of the former League of Nations mandate, or administrative region, put under British supervision after the dissolution of the Ottoman Empire following World War I. Arab supporters of the Allies during World War I were promised control of these lands, but when the French forced one of these supporters, Faisal ibn Hussein, to give up his kingdom in Syria, his brother Abdullah traveled to Ma'an with a small army to support Faisal. To avoid further conflict, in 1921 the British created a region called Transjordan for Abdullah to rule. This was the origin of present-day Jordan, which is called the Hashemite Kingdom



TURNING POINT

Araba Valley Treaty

In 1994, Jordan and Israel signed the Israel-Jordan Treaty of Peace, also known as the Araba Valley Treaty. This treaty normalized relations between the two countries, making Jordan the second Arab country after Egypt to recognize Israel.

Prior to this treaty, Jordan had in effect recognized its Jewish neighbor unofficially; ever since his coronation in 1951, King Hussein ibn Talal had conducted secret talks with Israel on a variety of issues. Because of its economic and political instability, Jordan could not afford to alienate its Arab neighbors. However, it derived many benefits from pragmatically pursuing a neutral relationship with Israel; for example, during the 1970 civil war, Israeli air strikes helped Hussein drive back Syrian tanks invading from the north in support of Palestinian rebels.

Jordan and Israel faced a common opponent in the Palestine Liberation Organization (PLO), which sponsored terrorist attacks against both states. In the late 1980s, Jordan and Israel moved closer and closer to an official peace agreement, until the 1993 Oslo Accords established a framework for peace between Israel and the PLO. This agreement, along with political pressure from U.S. president Bill Clinton, prompted Jordan to begin talks with Israel.

Negotiations began in fall 1994. Apart from an official end to hostilities between the two states, the treaty dealt with an issue of supreme importance to both: water supply. The Araba Valley, which lies on the Israel-Jordan border between the Dead Sea

to the north and the Gulf of Aqaba to the south, had been annexed by Israel. This denied Jordan access to water sources in the valley. The Araba Valley Treaty solved this problem by returning the valley to Jordan and by making provisions for each state to divert water from the Jordan River, which flows into the Dead Sea from the north. The treaty also allocates groundwater in the Araba Valley to each nation.

Secure access to these water sources has significantly improved the stability of Jordan's economy, although the country still faces a water deficit. The treaty set a precedent for cooperation between the two states that has led to the development of further joint projects, including a feasibility study for a canal from the Gulf of Aqaba to the Dead Sea (the Two Seas Canal). Such a facility would further relieve Jordan's water problem by providing freshwater from **desalination plants** along the canal. Such a project was inconceivable before the Araba Valley Treaty. The treaty was therefore not only historic politically, but also pragmatic economically.

Other provisions of the treaty included an open-border policy, which has benefited Jordan through Israeli tourism, and an agreement to work together to relieve the suffering of Palestinian refugees. Another important provision recognized Hussein as the custodian of Muslim holy sites in East Jerusalem. Finally, the treaty formalized a decades-long cooperation between the two countries on anti-terrorist measures.

of Jordan after the dynastic name of Faisal and Abdullah's family.

Britain ceded full independence to the country on March 22, 1946. Abdullah proclaimed himself king shortly thereafter and changed the nation's name in 1949. In May 1948, Abdullah joined his Arab neighbors in attacking Israel after it declared its independence. He seized the western bank of the Jordan River, land originally designated by the United Nations as part of the Arab state in Palestine. In 1950, Jordan formally annexed the West Bank and East Jerusalem. Nearly half a million Palestinians became subject to Jordanian rule, doubling the nation's population at the time.

Abdullah opposed Palestinian independence, however, and was assassinated by a young Palestinian at the Al-Aqsa Mosque in Jerusalem on July 20, 1951. His son, Talal, succeeded him for a brief period followed by his grandson, Hussein ibn Talal. Hussein struggled to maintain his rule in the face of widespread resistance from his Palestinian subjects. In 1957, he created a royal dictatorship in response to an attempted coup.

Jordan lost the West Bank and East Jerusalem to Israel in the 1967 Six-Day War. Hussein had in effect been forced into the war by Egypt and Syria, who otherwise might have supported a Palestinian rebellion against him. He declared martial law in 1970 in response to Palestinian terrorism, sparking a civil war. Jordan officially renounced all

claims to the West Bank in 1988. As part of his efforts to establish peace in the Middle East, King Hussein signed the Israel-Jordan Treaty of Peace in 1994, ending a 46-year state of war with Israel. In 1999, Hussein's son Abdullah II succeeded him and has continued to pursue his father's moderate policies, combating Islamic fundamentalism within Jordan and working with Israel to find a solution to the Palestinian issue.

Jordan's population now exceeds 5 million and includes more than a million refugees from the West Bank, Kuwait, and Iraq, who fled to Jordan during the 1967 Six-Day War, the 1991 Persian Gulf War, and the 2003 Iraq War, respectively. This population has placed a dangerous strain on Jordan's economy, which has relied heavily on foreign aid since the 1950s. The country faces significant challenges because of its relative lack of natural resources, which has prompted it to emphasize development of its service and technology sectors.

See also: Arab League; Arab-Israeli Conflict; Environmental Issues; Israel; Refugees; West Bank; World War I.

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Language

At the confluence of three vast continents with remarkably different cultures, the Middle East and Southwest Asia offers one of the world's richest linguistic mosaics. Migrating populations and several millennia of warring empires laid a foundation of ancient languages that modern languages drew on as they developed. Similarly, political and demographic changes in the twentieth century, such as the division of the Ottoman Empire into separate nations and immigration from Europe and South Asia, have laid the groundwork for further linguistic development in the twenty-first century.

Arabic, Persian, and Turkish predominate, although increasing numbers of foreign workers have resulted in sizable communities of Urdu and Hindi speakers, particularly in the Gulf States. Persecuted minorities, such as the Armenians and Kurds, have rallied around their respective languages as a means of resistance. Regions formerly controlled by France and Britain, such as Lebanon and Syria, still contain many speakers of French and English, and the ancient Hebrew language of the Jews was rekindled as a way to unite the disparate immigrants in what eventually became the modern state of Israel.

ARABIC

The majority of the Middle East's population speaks Arabic. Arabic is a **Semitic** language, which is the only subgroup of the much larger Afro-Asiatic family of languages that exists outside Africa. Hebrew belongs to the same Semitic subgroup, sharing many key features with Arabic. Native Arabic speakers number in the hundreds of millions.

Arabic is a root-based language, which means that patterns of consonants (the roots) indicate basic concepts, while patterns of interspersed vowels convey grammatical meaning. Thus, the words for *book*, *library*, *letter*, and *write* all share the same consonantal root but differ in vowel patterns. As for its sounds, Arabic contains many more guttural sounds than European languages. Like English, Arabic has forms for three persons (the first person, "I"; the second person, "you"; and the third person, "he," "she," or "it"); unlike English it also has two genders and three numbers (singular, dual, and plural).

Arabic is written right to left in a flowing script that is given to beautiful flourishes and aesthetic embellishment. Many mosques are decorated with phrases from the Koran that double as breathtaking examples of calligraphy.

Arabic is widespread today for two reasons. One is the rapid spread of Islamic forces over the Middle East and North Africa in the seventh and eighth centuries. Muslim conquerors established small ruling elites in the lands under their control, introducing their faith and offering incentives such as reduced taxes and increased social status to potential converts. The second reason has to do with the Islamic belief that the Koran is the literal word of God, dictated to Muhammad by the archangel Gabriel. As such, it is regarded as verbal perfection itself and cannot be imitated by human speakers. This inimitable quality is known as *i'jaz*, and because of it, translations of the Koran into any other language are viewed as inherently flawed or incomplete. Thus, Muslim converts were required to study Arabic in order to read the Koran and pray properly.

Over the centuries, Arabic came to replace the native languages of the lands west of Persia. These cultures, which bore the stamp of Byzantine or Persian influence, became thoroughly Arabized. This is the chief reason Arabic predominates in the Middle East today.

Today Arabic exists in several forms. One is the classical Arabic of the Koran. The others are regional dialects in Arabia, Syria, and Iraq.

PERSIAN

The Persian language belongs to the Indo-Iranian branch of the Indo-European family of languages. As such, it is closer to English than to Arabic. Its proper name is Farsi, after Fars, the region in southwestern Iran where it originated. It is the official language of Iran, Afghanistan, and Tajikistan, claiming more than 80 million native speakers.

Modern Persian is derived from Middle and Old Persian, languages once spoken in

the lands of present-day Iran as long ago as the third century B.C.E. Consequently, Iran has an ancient, rich literary tradition to draw on for its linguistic and national identity.

Grammatically, Persian resembles modern European languages in its use of auxiliary verbs and a suffix to indicate possession. It also resembles English in its lack of case inflections, or alteration of nouns to carry extra grammatical information. For example, in English as well as in Persian, prepositions indicate whether a noun is a direct or indirect object. However, Persian makes use of a linguistic feature that is extremely rare in English: the infix. This is a word or part of a word that is inserted into another word to carry specific grammatical meaning, such as plurality or singularity. Persian is also particularly well suited for word building through the addition of prefixes and suffixes to basic roots.

When the Arabs conquered Persia in the eighth century, Persians converted to Islam in large numbers. Arabic dominated political and religious life, but Persian remained the everyday language of the people. During this period of Arab domination, the Arabic script was borrowed to transcribe Persian, and many Arabic words and phrases entered Persian as loanwords.

The Persian language gradually divested many of these loanwords, as Persian power waxed again after the collapse of the Abbasid Dynasty beginning in the tenth century. It in turn influenced the languages of neighboring groups, including Turkish and Urdu. It even became the language of learning and high culture in the Indian subcontinent prior to the arrival of the British.

Three main dialects of Persian survive today: modern Iranian Persian, Dari in Afghanistan, and Tajik in Tajikistan. Tajik differs most from the other two in that it is written with Cyrillic characters rather than Arabic ones.

TURKISH

Turkish is the chief language of the Turkic subgroup, which belongs to a widespread family known as Altaic. The Altaic classification is a controversial one among linguists, since it includes a number of languages that do not seem to be strongly related. However, most linguists agree that Altaic ought to include the languages of Central Asia, the original home of the Turks. The Seljuks introduced Turkish to Anatolia in the twelfth century, and modern Turkish is descended from the Turkish spoken by the Ottomans. Today, there are approximately 70 million native Turkish speakers.

The concept of vowel harmony is very important in Turkish. This means that all the vowels in a word tend to come from either the front of the mouth or the back. A number of prefixes and suffixes are used in Turkish to produce long words that in English would be translated into phrases.

After the Turks converted to Islam around the ninth century, they too adopted the Arabic script for their written language. Arabic characters are poorly suited to express Turkish sounds, however. Many Arabic and Persian loanwords and even syntactic patterns entered Turkish as the Turks migrated into Arabic and Persian lands.

Under Ottoman rule, the language of the administrative class was actually a mixture of Persian, Arabic, and Turkish that was quite different from the pure Turkish spoken by the general population. This mixture was known as Ottoman Turkish.

After Kemal Atatürk founded the modern republic of Turkey in 1923, he abolished the use of Arabic script and introduced a new Turkish alphabet based on Latin characters. This was better suited to express Turkish than the Arabic script, as it could accurately represent the full range of sounds in the language. He also created the Turkish Language Association, which was tasked with

replacing all foreign words that had entered the language with neologisms based on Turkish roots or with ancient Turkish words that had fallen into disuse.

Thus, Turkish underwent significant change several times during the twentieth century. Indeed, it continues to change today in response to increased identification with European culture. Millions of Turkish laborers have also brought their language into Western European states, especially Germany.

HEBREW

Hebrew is a Middle Eastern language with a serendipitous history. Like Arabic, it is Semitic and works on a system of combining vowels with consonantal roots in order to produce syntactic as well as semantic meaning. It ceased to be a spoken language by about the third century B.C.E. and instead became the language of Jewish ritual.

Commentaries on the Torah, collectively known as the Mishnah, were still written in Hebrew, though not exclusively. With the Jewish diaspora that started in C.E. 70., Hebrew spread throughout Europe, North Africa, and the Middle East, often surreptitiously.

Until the nineteenth century, it was a dead language and virtually extinct in the Middle East. With the rise of Zionism in the late 1800s, however, interest in Hebrew as a spoken language was rekindled. The Jewish linguist Eliezer Ben-Yehuda led the effort to reconstruct Hebrew from its earliest scriptural forms and transform it into a language to unite the disparate Jewish immigrants to Palestine. Ben-Yahuda did this by speaking only Hebrew to other Jews and calling for Rabbis to use Hebrew for all instruction in Jewish schools in British-Palestine. He also started a Hebrew-language newspaper to help adults master the tongue. Many words had to be invented from scant Hebrew roots.

Like Arabic, Hebrew is written right to left using a square script that is based on

Aramaic, another ancient Semitic language that supplanted Hebrew. Today there are an estimated 15 million native Hebrew speakers worldwide, less than half of whom live in Israel. It is the official language of Israel and today enjoys a thriving literary tradition.

MINORITY LANGUAGES

Armenian is an ancient Indo-European language spoken by approximately 7 million people worldwide. It is the official language of Armenia as well as Armenian citizens of Turkey and Azerbaijan. Although it has incorporated many loanwords, particularly from Persian, it has helped to maintain ties between Armenians who left their homeland as part of the Armenian diaspora after the Armenian genocide in the late 1910s.

Kurdish is spoken by the Kurds, a nomadic people who largely occupy southeastern Turkey, part of Syria, and northern Iraq and Iran. Although they have long sought their own sovereign state, the nations that host them have consistently resorted to violence and political threats in order to prevent this. The number of Kurdish speakers is estimated in the tens of millions, although the exact number is not known. Kurdish is written in Arabic script in Iraq, Syria, and Iran and in Latin alphabets in Turkey.

Significant populations of Russian and Yiddish speakers can be found in Israel, a result of the massive migration from Eastern Europe to Palestine around the turn of the twentieth century.

See also: Abbasid Dynasty; Art and Architecture; Culture and Traditions; Iran; Islam; Israel; Literature and Writing; Ottoman Empire and Turkey; Palestinian Issue; Religion; Saudi Arabia; Society; Zionism.

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Lebanon

See World War I.

Literature and Writing

The Middle East is home to the world's oldest literary traditions. Some begin with the invention of writing in Sumeria around the fourth millennium B.C.E.

Globally, influential religious works, such as the Torah, the Christian Gospels, and the Koran, originated in the Middle East. Four major traditions continue today, each of which relies in some part on earlier religious texts. Only in the twentieth century did these distinguished traditions give rise to voices that challenge the predominance of religious writings, producing works of personal expression, political protest, and countercultural sentiment. Today, Middle Eastern literature is more diverse in character and function than at any point in its history.

ARABIC LITERATURE

Prior to the advent of Islam, the Bedouin tribes that occupied the Arabian Peninsula maintained a tradition of oral literature that was not recorded until the seventh and eighth centuries. The poetry of this period served as a model for composition and aesthetic achievement during the course of succeeding centuries.

After Muhammad's death in c.e. 632, the Koran was transcribed. It is regarded as the high classical Arabic style somewhere between poetry and prose. This style is held to be inimitable because of its divine origin, a quality expressed by the Arabic term *i'jaz*.

One consequence of this belief was the requirement that all Muslims study Arabic, since the word of God could not be adequately translated into other languages.

The Koran is the wellspring of Arabic literature, furnishing innumerable metaphors, images, and felicitous phrases for later Arabic writers. With the spread of Islam, Arabic penetrated every society in the region; peoples throughout the Middle East and Southwest Asia became Arabized and Islamicized in the following centuries. The Arabic script was adopted for use in writing a number of other languages, including Persian and Urdu. Yet, although they use the Arabic script, Persian, Turkish, and Urdu writers belong to their respective traditions.

In the eighth century, stories about the life and words of Muhammad that had been passed down from eyewitnesses were written down and collected. Known as *hadith*, these stories have served to develop Islamic law and are a source of continual controversy within the Islamic community, as different sects variously denounce specific *hadith* as spurious.

Arabic Poetry

Classical Arabic poetry relied heavily on monorhyme, or the repetition of a single

rhyming syllable. Classical poetry has sixteen meters that set the pattern and the rhyme for each poem. Poetry has been used for any number of expressive purposes, including lament, eulogy, praise, admonition, and sheer verbal play. Until the twentieth century, Arabic classical poetry was one of the most admired and cherished forms of literature. Poets held highly esteemed positions in society. Rulers lavished gifts on poets in order to gain their poetic praise and favor.

Arabic Prose

Prose in Arabic is traditionally complicated in style and simple in substance, full of many kinds of word play. The *maqamah*, often translated as assembly, superficially resembles the Western short story in that it focuses on a limited plot and scope of action, but over time, its style became so baroque as to obscure the meaning of the story. This kind of writing became the model for fictional varieties of prose, and it was only at the end of the nineteenth century, when European influence spread throughout the region, that a more straightforward style became popular among Arabic writers.

The *maqamah*, though highly popular for centuries, reached its classic form in the hand of al-Hamadhani in the tenth century and al-Hariri, a twelfth-century writer in Basra who recounted the adventures of Abu Zayd as-Saruj, a fictional character who is part wanderer, part confidence artist. So ingenious and rich was his writing that it is still admired and studied widely in the Islamic world today.

Golden Age of Arabic Literature

Classical Arabic literature reached its height under the Abbasid Dynasty of the eighth through the tenth centuries. The renewed interest in Greek learning contrib-

uted Hellenistic elements to Arabic writing, and the political shift toward Persia brought Persian traditions into vogue. Arabic writing also became more democratic, as conquered peoples began to express themselves in Arabic alongside the Arab ruling class. Representative writers from this new class were Bashshar ibn Burd, a blind love poet and son of slaves, and Abu al-Atahiyah, who invented a new kind of **ascetic** verse that reflected on the transitoriness of the world.

Most famous among the Abbasid poets were Abu Tamman, al-Buhtry, and Abu Nuwas, who died early in the ninth century. Ribald and hedonistic in both deed and word, he nevertheless wielded the language with unmatched skill and seemed to flaunt the prohibitions of Islam.

A “modern” poetry gradually developed that addressed topics outside the scope of traditional forms, in styles that incorporated qualities previously foreign to Arabic literature such as bitter satire, rich descriptions of everyday objects, and poems of unrequited worldly love. Arabic prose also developed under the influence of pre-Islamic Persian narratives.

Numerous stories of the Abbasid ruler Harun al-Rashid’s court in Baghdad, many of them apocryphal, made their way into the constantly changing collection of popular stories known as the *Alf laylah wa laylah*, or *The Thousand and One Nights*. This book is a compilation of Persian, Arab, Turkish, and Indian fables, legends, and myths that express the full range and complexity of Middle Eastern culture. The earliest known reference to this collection dates from the tenth century.

Modern Arabic Literature

Arab writers responded to European influence in the nineteenth century by adopting numerous European styles, including real-

ism in prose and free verse in poetry. More importantly, however, was the adoption of a new mode of literary production by Arabic writers: journalism. This was unheard-of in the Middle East before nineteenth-century Arab intellectuals began to use it as a means of expressing political ideas, particularly those criticizing Ottoman rule.

The rise of nationalist sentiment and the establishment of new states such as Saudi Arabia, Lebanon, Jordan, and Syria fueled a wave of social and religious critique. Scholars point out a true break with Arabic literary tradition after World War II, when the predominant romantic style and religious themes gave way to a realistic style and **secular**, liberal, political themes.

Prior to the twentieth century, there were no Arabic novels, as the Arabic prose tradition focused on short narratives. The earliest Arabic novel to attain recognition was *Zaynab*, a story about a village girl forced into an arranged marriage, written by Egyptian Muhammad Husayn Haykal in 1910. The undisputed master of the Arabic novel, however, is Najib Mahfuz, an Egyptian who won the Nobel Prize for literature in 1988. Mahfuz received death threats for his outspoken books, which criticize the pervasive culture of religious fundamentalism.

After World War II, women writers finally came into prominence in Saudi Arabia, Lebanon, Egypt, and Syria. Prose writers there gained the freedom to address issues of inequality and religious conflict, although **conservative** Muslims in many Arab states continued to exercise considerable powers of censorship.

Modern Arabic poetry shifted from highly imagistic, romantic work such as that by the Lebanese poet Khalil Gibran to more experimental and stylistically varied free verse in the 1940s. The strife born of the Arab-Israeli conflict has given rise to a number of politically committed Palestin-



Egyptian novelist Naguib Mahfouz won the Nobel Prize in literature in 1988. He died in August 2006.

(AFP/Stringer/Getty Images)

ian poets, including Rashid Husayn, Tawfiq Zayyad, and Fadwa Tuqan. One of the most famous modern Arabic poets is Adonis, a Lebanese poet who invented a surreal form of poetry that addresses a wide range of topics.

PERSIAN LITERATURE

Pre-Islamic Persian literature had as great an influence on the Arabic writing of the seventh century and after as Bedouin oral traditions had on Arabic poetry.

Persian Poetry

Although Persians wrote in Arabic for many centuries following the Islamic conquest in the late 600s, they fused their own pre-

Islamic traditions with those of the Arabs and eventually contributed significant poetic innovations to Arabic literature.

The *roba'i* is a quatrain, or four-line stanza, with a fixed meter and rhyme scheme. Writers in the Persian tradition adapted it for many different uses, such as relating narratives or religious instruction.

More significant was the *masnavi*, or epic poem written in rhyming couplets. This was an old Persian form that found new life in Arabic during the eighth century and quickly spread alongside Persian culture. Arabs had no epic tradition of their own and turned to the Persian *masnavi* when they did compose long-verse narratives.

Development of Persian Tradition

While the Abbasid Dynasty saw the rise of Persian influence within the broader tradition of Arabic writing, a new, exclusively Persian tradition also arose toward the end of the tenth century in northeastern Iran. In the eleventh century, Mahmud of Ghazna presided over a highly literary court that developed new styles of lyric and epic poetry.

One of the most influential Persian works, the *Shah-nameh* or *Book of Kings*, was completed in 1010 for Mahmud by Ferdowsi, the greatest of Persia's epic poets. This work of nearly 60,000 lines collected mythical and historical stories about the long line of Sasanian kings who ruled Iran prior to the arrival of the Arabs. It contains few Arabic words and is considered the masterwork of Persian national literature.

Another great achievement of the eleventh-century Persian tradition is the *roba'iyat* quatrains of Omar Khayyam. A prominent mathematician, astronomer, and scientist, Khayyam was also a masterful poet whose collected works provided the Western world a first glimpse into the world of Persian literature when they were trans-

lated into English by Edward FitzGerald in the nineteenth century.

The eleventh century witnessed the development of a new kind of mystical poetry as well, which reached its fullest expression in the work of the thirteenth-century writer Mawlana Jalal ad-Din ar-Rumi (known as Rumi in the West). His chief work, entitled simply *Masnavi*, is a collection of mystical thought and imagery. It became second only to the Koran in importance to sects of mystical Muslims known as Sufis.

The best-known Persian religious poet after Rumi is Mohammad Shams od-Din Hafez, who perfected the *ghazal* during the fourteenth century. His work is widely considered the best of all Persian lyric poetry. Although he is known as Hafiz in the West, "Hafez" is simply an honorific indicating that its bearer has memorized the Koran. Hafez was a lecturer and commentator on the Koran before he lost his position as court poet in Shiraz. *Divan* is his most famous work, exhibiting a mastery of image and verbal play that is difficult to fully convey in translation.

Modern Persian Literature

Persian writers responded similarly to European influences in the nineteenth century by turning to realism, social critique, and personal political expression. A shift in Iranian poetry occurred approximately at the same time as modernist movements in European poetry in the 1910s. Ali Akbar Dehkhoda and Abolqasem Aref were leading poets who argued that the changing conditions within Iran demanded a new kind of experimental poetry. Iranian poetry continued to diversify in succeeding decades until the Iranian Revolution of 1979.

Muhammad Taqi Bahar, one of Iran's greatest twentieth-century poets, openly criticized the shah and was vocal in his support of revolution. The Iranian Revolution

drove out many of Iran's prominent writers, who continued to criticize the Islamist regime from exile.

Iranian prose was revolutionized by Sadeq Hedayat, a writer who spent a great deal of time living and studying in Europe. His short stories criticized the monarchy and the clergy, and his modernist style as well as his themes were influential. His works were banned in Iran in 2006 because of their political nature. Mohammad-Ali Jamalzadeh is considered the father of the modern Iranian short story and his stories include many satirical elements. To the surprise of many, Jamalzadeh returned to Iran after the revolution and even praised many of the changes made by the Ayatollah Ruhollah Khomeini.

TURKISH LITERATURE

The Turkish literary tradition began later than the Arabic and Persian ones. Nomadic raiders from the Central Asian steppes since antiquity, Turkic tribes began to convert to Islam en masse in the latter half of the tenth century. Around the same time, they began to filter down into Syria, the Levant (modern Israel and Lebanon), and Anatolia. By the fourteenth century, the Seljuk and Mamluk Turks had fully established themselves in the region, and other Turks occupied nearly the whole of Anatolia.

The first significant Turkish writer was Yunus Emre, a thirteenth-century Sufi mystic who was profoundly influenced by Rumi's work. Yunus Emre wrote on mystical subjects such as divine love in a straightforward style, employing traditional meters from Anatolian folk poetry. His work had a lasting impact on Turkish mysticism and experienced a revival during the renaissance of Turkish literature in the early twentieth century. Today, Yunus is considered the founder of Turkish literature. After the twelfth century, the Turks readily adopted the

mevlûd, a kind of short *masnavi* celebrating Muhammad's birth. The greatest Turkish example of this form, the eponymous *Mevlûd*, was written in the fourteenth century by Süleyman Çelebi and retains its overwhelming popularity today.

Modern Turkish Literature

Among the changes instituted by Atatürk, the founder of modern Turkey, was a Latin-based writing system for Turkish that replaced the old Arabic script of the Ottomans. This was symbolic of the revolution in national identity and politics that Turkish writers wrestled with after the founding of the Republic of Turkey. Many writers embraced European trends such as realism in prose and free verse in poetry. Important Turkish writers of the twentieth and twenty-first centuries include Nazim Hikmet, a highly influential Marxist poet who lived in the Soviet Union and Eastern Europe, and Orhan Pamuk, a postmodern novelist who received Turkey's first Nobel Prize in Literature in 2006. Along with many other outspoken writers, Pamuk has been prosecuted by Turkish authorities for his criticism of the government's role in the Armenian genocide.

ISRAELI LITERATURE

A relative latecomer to the literary landscape of the Middle East, Israeli literature has its roots in the ancient Hebrew tradition. Since the establishment of Israel in 1948 and the revival of Hebrew, many Israeli writers have built a body of work that reflects the complex tensions of life in the Middle East.

Israeli literature has tended to continue the literary traditions of the regions Jewish immigrants left, mainly Russia and Europe. Recurring themes include the trials and struggles of early Jewish settlers, life in the agrarian communes known as *kibbutzim*, and the ongoing conflicts both between Arabs and Jews and between religious and

secular factions within Israeli society. S.Y. Agnon, one of the giants of Israeli prose, wrote extensively about the conflict between tradition and modernity in Jewish life. He is known for his idiosyncratic vocabulary, which draws on classical Hebrew. He was awarded the Nobel Prize in Literature in 1966.

Other notable Israeli writers include Yehuda Amichai, a gifted lyric poet and staunch nationalist; Aharon Appelfeld, a prose writer who explores the horrors of the Holocaust and its aftermath; and the novelist Amos Oz, who devotes much of his attention to the Palestinian issue.

See also: Abbasid Dynasty; Arab-Israeli

Conflict; Armenian Genocide; Baghdad; Culture and Traditions; Iran; Iranian Revolution; Islam; Israel; Language; Nationalism and Independence Movements; Ottoman Empire and Turkey; Palestinian Issue; Religion; Society; World War I; World War II; Zionism.

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McMahon-Hussein Agreement

Promise of British support for an Arab state in exchange for the instigation of an Arab uprising against the Ottoman Empire in the mid-1910s. The agreement arose from what is called the McMahon-Hussein Correspondence of 1915 and 1916. In this exchange, Arabs saw a clear promise on the part of the British to establish an Arab kingdom.

The correspondence was between Sir Henry McMahon, then British high commissioner in Egypt, and Hussein bin Ali, the sharif of Mecca. At the time, Britain and France were allied against the Ottoman Empire and Germany in the Great War, or what would come to be known as World War I. Britain controlled Egypt, and the post of high commissioner was equivalent to that of chief diplomat of a province. The Islamic title of sharif referred to the steward of the holy cities of Mecca and Medina. Arab lands were then part of the vast Ottoman Empire.

Hussein bin Ali discovered that the Ottomans planned to depose him after the war ended, because of his support of Arab nationalism and opposition to the policies of the Ottoman government. Consequently, he opened negotiations with McMahon in

1915. He had already been presented with a document by the British, the Damascus Protocol, that promised support for an Arab revolt against the Ottomans. The McMahon-Hussein correspondence focused on elaborating and detailing the nature of British support during and after the revolt, especially regarding the establishment of an independent Arab state.

The McMahon-Hussein Agreement was spelled out in the letter of October 24, 1915. In it, McMahon states that Great Britain will recognize and uphold the independence of the Arabs following a revolt against the Turks. While not a formal treaty, the letter was viewed by the Arabs as a binding agreement, and they began preparations for a large-scale upheaval, the 1916 Arab Revolt.

In June 1916, an Arab army numbering nearly 75,000 troops severed an important

railway link between Damascus and Medina. This allowed British forces to advance into Palestine and Syria from Egypt, ultimately resulting in the British defeat of the Ottomans in 1918.

The British promise would prove to be empty, however, as the 1917 Balfour Declaration stated Britain's support for the creation of a Jewish state in Palestine. This came as a harsh blow to the Arabs. T.E. Lawrence (known more popularly as Lawrence of Arabia), a long-time British ally of the Arabs, continued to lobby for Arab independence in the lands promised by the McMahon-Hussein correspondence. However, part of these lands were governed by the French after World War I due to the establishment by the League of Nations of administrative authorities called mandates, which granted power to France and Britain. The French controlled what is now Syria and Lebanon, while the British had jurisdiction over present-day Israel, Jordan, and northern Iraq. Britain divided its mandate into Transjordan and Palestine in 1921, and a United Nations

resolution in 1947 proposed a further division of Palestine into Jewish and Arab states. Thus, the dream of a united Arab state was thwarted.

The united Arab state promised by Britain in exchange for Arabic support against the Ottomans never materialized. The mandates under Britain and France were instead divided and, largely in the 1940s, given political independence, resulting in the present-day countries of Syria, Lebanon, Jordan, Israel, and Iraq.

See also: Arab-Israeli Conflict; Balfour Declaration; Gaza; Israel; Nationalism and Independence Movements; Ottoman Empire and Turkey; Palestinian Issue; Saudi Arabia; Society; West Bank; World War I; Zionism.

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Mecca

Holiest city in Islam, birthplace of its prophet Muhammad, and destination of millions of Muslims on hajj, or pilgrimage. Muslims face in the direction of Mecca during daily prayers. It is also the capital city of Saudi Arabia's Makkah Province, in the western Hejaz region.

Mecca is located 45 miles (72 km) east of the Red Sea port city of Jeddah. With a population of 1.3 million, Mecca is Saudi Arabia's third-largest urban center and also its most ethnically diverse, since Muslim pilgrims from around the world have settled there. Non-Muslims are not allowed to enter Mecca.

Mecca grew up in pre-Islamic times around a cubical stone building called the Kaaba. Islamic tradition holds that the Hebrew patri-

arch Abraham and his son Ishmael built the Kaaba, but it was a holy site long before Muhammad's birth around C.E. 570. Adherents of pre-Islamic **pagan** faiths worshipped their idols in the square around the Kaaba, which now stands inside the Great Mosque, al-Masjid al-Haram. Mecca's location at a crossroads of north-south and east-west trade routes also contributed to its pre-Islamic growth. It also had a steady water supply from the Well of Zamzam, which, according

to Islamic tradition, was a holy spring revealed by God to Ishmael's mother, Hagar.

Mecca's majority pagan population resisted, then grew openly hostile to, Muhammad's religious teaching, which began in 610. In 622, he was forced to flee the city for Yathrib (Medina), which became the first Muslim stronghold; the Islamic calendar dates from this flight, called the Hejira. Mecca's importance grew incalculably after Muhammad conquered it with his Muslim army in 630. He destroyed the pagan idols around the Kaaba and declared the city to be the holy center of Islam. He died there in 632.

Mecca's importance as a center of trade declined over the following century, but as the center of the rapidly expanding Islamic faith, it prospered as never before. It suffered only two disruptions in the succeeding centuries: one in 692, when the Umayyad general al-Hajjaj ibn Yusuf put down a rebellion there, and one in 930, when Tahir Sulayman, the leader of a Shiite sect, sacked the city. Control of Mecca passed to the Abbasid Dynasty in the eighth century, the Egyptian Mamluk sultanate in 1269, and the Ottoman Empire in 1517. Until the twentieth century, the city was governed locally by sharifs, descendants of Muhammad.

In 1926, the House of Saud overthrew the sharifs and incorporated Mecca into present-day Saudi Arabia. The Saudis renovated the city and its religious landmarks, modernizing facilities for pilgrims. As **petrodollars** began to pour into the country in the 1930s, Saudi Arabia also improved access to the holy city for the millions of Muslims who travel there yearly on the hajj, a pilgrimage that all Muslims must make at least once during their lives.

Mecca faces many problems arising from its high population density, including a lack of local food and water supplies, housing shortages, and occasional accidents caused by crowding pilgrims. Its economy is almost entirely service oriented, meeting the needs of as many as 3 million pilgrims yearly.

See also: Abbasid Dynasty; Gulf States; Religion; Saudi Arabia; Terrorists, Stateless.

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Medina

The second holiest city in Islam after Mecca, Medina is located on a fertile oasis about 100 miles (160 km) north of Mecca in the western Hejaz region of Saudi Arabia. Muslims revere Medina as the first city to embrace Islam, harboring Muhammad after his flight from Mecca in c.E. 622, and as the Prophet's burial place. Originally Yathrib, it was renamed Medina al-Nabi, "City of the Prophet," in Muhammad's honor. The population today is approximately 1 million.

Like Mecca, Medina was first a small oasis town in the vast, unforgiving deserts of the Arabian Peninsula. Its early population was dominated by Jews who had been

expelled from the Roman Empire in the second century. It prospered from the fourth to the seventh centuries as a result of renewed hostilities between the Byzan-

tine and Persian empires to the north and northeast. Both empires had traditionally made use of Arab tribes as military auxiliaries, spies, and trading partners to foil each other's movements.

By the seventh century, Medina was home to a number of **pagan** Arab tribes as well as a Jewish minority. Several traders from Medina are said to have witnessed Muhammad preaching in 619 near the Kaaba in Mecca, a holy site to Arabs even before the advent of Islam. The Medina traders were impressed with the prophet and returned later with representatives from all twelve of Medina's major tribes.

The representatives asked Muhammad to come to their city as a mediator and judge. Facing increasing persecution from Mecca's prominent families because of his teachings, Muhammad agreed, and over the next several years, he sent his Muslim followers ahead of him in small groups. He made the journey himself in 622; this trip is known as the Hejira in Islam and marks the beginning of the Islamic calendar.

Muhammad was welcomed almost universally by the citizens of Medina. Nearly all of its residents, other than Jews, converted to his new faith, and he was able to build an army at this new stronghold that withstood several invasions by pagan Meccans. He expelled the Jews from Medina when they refused to recognize him as a legitimate prophet. In 630, he conquered Mecca, consolidating power between the two cities.

Since that time, Medina has been one of the holy sites that Muslims visit on the hajj, or pilgrimage to Mecca. The Ottoman Empire took control of Medina in 1517, briefly losing it when Arab **fundamentalists** known

as Wahhabis led by the House of Saud captured it in 1804. The Turks recaptured it in 1812, and in an effort to establish firmer control of the entire Hejaz, built the Hejaz railroad from Damascus to Medina between 1904 and 1908.

The rail connection was disrupted by Arab attacks coordinated by the British military officer T.E. Lawrence (Lawrence of Arabia) during the early years of World War I. Since then, Medina has been in Arab hands; the House of Saud took control in 1925 and incorporated it into the modern state of Saudi Arabia.

Medina contains a number of Islamic holy sites, including the first mosque ever built and the ditch Muhammad dug to defend the city against the invading pagans from Mecca. The most prominent of these sites is the Prophet's Mosque, which Muhammad himself helped build.

Although Medina is one of Saudi Arabia's largest cities by population, modernization there has lagged somewhat in comparison with Riyadh and Mecca. The fertile land around Medina helps provide food for the millions of pilgrims who visit the city each year.

See also: Arab League; Culture and Traditions; Gulf States; Islam; Mecca; Ottoman Empire and Turkey; Religion; Saudi Arabia; World War I; Yemen.

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Nationalism and Independence Movements

Political and social movements aimed at establishing sovereign states. **Nationalism** is a social or political orientation that takes the nation as the primary unit of cultural identity. Along with European models of education, economic systems, and military organization, nationalism was perceived as a means to prevent foreign powers from establishing yet another empire in Southwest Asia in the twentieth century.

After centuries of rule by the Ottoman Empire, the peoples of the Middle East came to realize an opportunity for self-determination following the empire's defeat in World War I. The sole exception to this was Iran, which had managed to remain independent of Ottoman rule after the Turks spread throughout Arab lands in the sixteenth century.

TURKEY AND ARMENIA

The Armenians, a Christian people occupying the eastern parts of Anatolia since antiquity, had lived in relative autonomy within the Ottoman Empire for centuries. Because the Armenians had a long history of independence prior to the arrival of Seljuk Turks in the eleventh century, Armenian nationalism has always been quite strong. However, it was met with severe repression by the Ottoman and, later, Turkish government.

Armenians were massacred between 1894 and 1896 by the Ottoman sultan Abdul Hamid II (r. 1876–1909) in response to a mass movement for greater rights within the empire. When the Young Turks overthrew Abdul Hamid in 1909, Armenians hoped that the new government would be more sympathetic to their goals, but instead they were treated with even more hostility and suspicion. During World War I, Armenians worked to disrupt Ottoman operations.

The Ottomans responded by deporting, displacing, or massacring anywhere from several hundred thousand to more than 1 million Armenians between 1915 and 1917; this is known as the Armenian genocide.

In 1920, Armenian nationalist hopes were thwarted by defeat in the Turkish-Armenian war as well as by an invasion by the Soviet Union. The Armenian population was split among several Soviet republics including the Soviet Republic of Armenia. It was only in 1991 that Armenia achieved independence as the first non-Baltic state to secede from the Soviet Union. In the years since, armed conflict with Azerbaijan and the continued repression of Armenian nationalism within Turkey have prevented the Armenians from officially reclaiming all the territory they once occupied.

ARAB STATES

Before the outbreak of World War I, Arabs under Ottoman rule did not have a strong sense of national identity. Although they were united by their language, faith, and culture, they were treated as second-class citizens by the Ottomans. Treatment worsened during World War I, as the Ottoman army requisitioned large amounts of material, especially vital agricultural produce, from the Arab lands that now comprise Syria, Lebanon, Israel, and Jordan. The seizure of goods ran counter to prior Ottoman policy, which

INDEPENDENCE IN THE MIDDLE EAST

After World War II, Britain and France gave up most of their colonial claims in the Middle East. In 1946, Lebanon and Syria gained independence from France and

Jordan earned its independence from Britain. In 1948, Jewish leaders in British Palestine accepted the establishment of the independent Jewish state of

Israel. Oman, which had been independent since 1650, became a British protectorate in the 1890s. The British left Oman in 1971.



had allowed non-Turkish peoples within the empire a large degree of local autonomy.

The Ottomans dealt severely with Arab complaints about this treatment, imprisoning and sometimes executing dissenters. Tension between Arabs and Turks grew steadily in the early 1910s. Hussein ibn Ali, the sharif, or religious guardian, of Mecca and Medina, declared an Arab rebellion against the Turks in 1916. The British took advantage of this split by approaching the Arabs and offering

support for the creation of an Arab state in exchange for military cooperation against the Ottomans; the Arabs agreed. The offer took shape in the correspondence between Sir Henry McMahon, British high commissioner in Egypt, and Hussein ibn Ali during 1915 and 1916. These letters are known as the McMahon-Hussein Correspondence.

T.E. Lawrence, or Lawrence of Arabia, was a key figure in the successful Arab Revolt of 1916 to 1918 that undermined Ottoman



GREAT LIVES

Lawrence of Arabia

Thomas Edward Lawrence (1888–1935), or T.E. Lawrence, was born in Wales to an aristocratic family. Pursuing an early interest in medieval military architecture, particularly castles built by the crusaders, he could not have realized that he would become the key figure in leading the crusaders' enemies, the Arabs, in their quest for political independence.

Before the outbreak of World War I, Lawrence traveled for several years in Arab lands from Mesopotamia to the Sinai Peninsula. He worked as an archaeologist and cartographer, helping to excavate and analyze ancient cities and fortifications. After the war began, he became a British officer assigned to produce military maps and gather intelligence on Ottoman forces.

When Hussein ibn Ali, the sharif, or religious guardian, of Mecca and Medina, started a rebellion against the Ottomans in the Arabian Peninsula in June 1916, Lawrence convinced his superiors to let him consult with the sharif's son, Faisal. Lawrence forged an agreement for British material support for the rebellion in return for Arab coordination of guerrilla actions with overall British military strategy.

It was Lawrence's custom to adopt the dress and practices of the lands in which he traveled, and he was so trusted by his Arab allies that he eventually became a confidant of Faisal. During World War I, Lawrence fought alongside the Arabs in many battles, coordinating their attacks to disrupt Ottoman communication and military move-

ments. His leadership was crucial to Arab victories in Aqaba and Damascus. He later wrote about his wartime activities in *The Seven Pillars of Wisdom* (1935).

After the war, Lawrence became the Arabs' chief European ally in negotiations with the Allies for an Arab state. He felt deeply guilty about the British intent to support Jewish settlement in Palestine in spite of the McMahon-Hussein Agreement, an intent he was aware of long before it became evident to the Arabs. Lawrence argued constantly for Arab independence and joined Faisal's delegation to the Paris Peace Conference of 1919. However, European ambitions and persistent factionalism within the Arab coalition rendered his efforts fruitless. The Allies ignored the Arabs' desire for a unified Arab state and instead partitioned the Arab lands formerly controlled by the Ottomans into two administrative regions called mandates, one under British rule, the other under French rule. Disillusioned, Lawrence refused to be crowned a British knight in recognition of his service.

The publication of his memoir as well as collections of his prolific correspondence with such prominent figures as the playwright George Bernard Shaw earned Lawrence widespread fame after the war. Although he did not seek fame, he became a legendary figure in his own lifetime. After another stint in the British military under two assumed names, he died in a motorcycle accident in 1935.

military operations in the northern region of the Arabian Peninsula and allowed British forces to advance into Palestine.

After the war, the former territories of the Ottoman Empire were divided into areas of Allied administrative control. In

1920, instead of gaining the united Arab state they were promised, the Arabs faced what amounted to foreign colonial governments in the British and French mandates (the term used for the administrative regions in Arab lands). These mandates were further divided arbitrarily into smaller Arab states by the ruling European powers.

THE KURDS

The Kurds are a distinct ethnic group numbering about 30 million who live primarily in southeast Turkey, eastern Syria, and northern Iraq and Iran. Kurdish communities exist in several other nations worldwide as well. Kurds constitute the largest minority group in Turkey and Iraq. Kurdish nationalism developed in the twentieth century as a result of the partitioning of traditional Kurdish lands between these four countries. All four of these nations have repressed Kurdish identity and battled Kurdish nationalist groups to varying degrees.

The 1920 Treaty of Sèvres, signed by the Allies and the Ottoman Empire, provided for an independent Kurdistan. Following the Turkish War of Independence, however, this treaty was replaced in 1923 by the Treaty of Lausanne, which made no mention of the Kurds. Until the 1970s, aspects of Kurdish identity ranging from use of the Kurdish language to traditional dress were restricted or banned within Turkey.

In 1974, Abdullah Ocalan, a Kurdish university student, founded a Marxist-Kurdish nationalist organization called the Kurdistan Workers Party (PKK). The PKK began a guerrilla war against the Turkish government that escalated precipitously in the 1980s and 1990s. The Turkish military set out to crush the movement, destroying thousands of Kurdish settlements in southeastern Turkey. Ocalan was captured in 1999, which resulted in a decline in PKK guerrilla activity. In response to pressure

from the European Union (EU), Turkey took the first steps toward recognizing the Kurds as a distinct people by legalizing Kurdish radio broadcasts as well as classes conducted in Kurdish.

Iraq dealt with the Kurds in a similar fashion, waging armed conflict from the 1970s through the 1990s. As many as 5,000 Kurds were gassed by the forces of Saddam Hussein in 1988 in an attempt to put down a rebellion. Another Kurdish rebellion was crushed in the early 1990s. Iraqi Kurds achieved an unprecedented measure of autonomy following the 2003 U.S.-led invasion of Iraq. Since then, a semi-independent government in Iraqi Kurdistan has protected Kurds there and provided a secure base for Kurdish nationalist fighters in the surrounding nations. The prospects for a fully independent Kurdish state remain very dim, however, as the emergence of a new state in the lands inhabited by the Kurds would disrupt the balance of power in the Middle East. None of the four nations that host Kurds wants this to happen.

COMMUNIST MOVEMENTS

Communist movements have arisen in nearly every Middle Eastern country since the 1920s, but with little political success. The most notable are communist groups in Turkey, Israel, and Iran, which were all still active at the start of the twenty-first century.

Iranian communists were active in the revolutionary coalition that ousted the shah during the Iranian Revolution in 1978. After the Ayatollah Ruhollah Khomeini (r. 1979–1989) came to power in 1979, however, many of these communists were arrested or executed, or else joined thousands of other Iranians who fled the country and its **fundamentalist** Islamic regime. Communist groups continue to operate in Iran today, fighting in the political arena to overthrow the Shiite regime, but their power is limited.

See also: Arab League; Arab-Israeli Conflict; Armenian Genocide; Balfour Declaration; Culture and Traditions; Gaza; Gulf States; *Intifada*; Iran; Iranian Revolution; Islam; Israel; Istanbul; Jordan; Language; McMahon-Hussein Agreement; Ottoman Empire and Turkey; Palestinian Issue; Refugees; Saudi Arabia; Society; Terrorists,

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Oil

The most abundant and politically influential natural resource in modern Southwest Asia. According to some estimates, the countries of the Middle East possess more than 40 percent of the world's total petroleum reserves. Since the establishment of large-scale drilling early in the twentieth century, oil has irrevocably altered the economic and political landscape of the Middle East and made it the focus of sustained international attention.

DISCOVERY AND DEVELOPMENT

The production of Middle Eastern oil began in Iran in 1901, when a British speculator and businessman named William D'Arcy won a commission from the shah to search for petroleum. D'Arcy had the backing of the British government, since Britain's Royal Navy, the most powerful in the world, consumed oil voraciously, and the British government was determined to maintain its maritime supremacy. After striking oil at Masjed Soleiman in southwestern Iran in 1908, D'Arcy founded the Anglo-Persian Oil Company (APOC, later British Petroleum). APOC built a pipeline from Masjed Soleiman to a refinery at Abadan, a port town on a river whose mouth lies near the Persian Gulf.

After the dissolution of the Ottoman Empire in 1918, APOC began exploring in present-day Turkey, Jordan, Syria, Iraq, and Saudi Arabia. Major fields were soon identified in Saudi Arabia, Iraq, Iran, Kuwait, the United Arab Emirates, and Bahrain.

These countries lacked the capital to build drilling facilities and refineries, however. Instead, they turned to international oil companies for investment capital; these

companies were in a strong negotiating position and made agreements that reserved the greater part of oil profits for them.

In exchange for paying a minimal royalty to the newly established governments of each respective nation, oil companies were given complete freedom over pricing and production. Oil prices were extremely low by today's standards, and the cheap, plentiful energy source facilitated the rapid industrialization of Western nations, Russia, and Japan. Meanwhile, oil money flowed into the relatively impoverished Arab states, where it was largely retained by ruling elites.

OPEC, OAPEC, AND OIL SHOCKS

The disproportionate sharing of oil profits led to increasing frustration in the 1930s on the part of the Middle Eastern governments of oil-producing states. The influx of foreign capital also produced new tensions within their societies, since the modernization this money supported clashed in many respects with Islamic teaching.

Therefore in 1945, when oil-rich Venezuela demanded that international oil companies



An armed guard talks to a Saudi businessman outside the Saudi Aramco oil refinery at Ras Tanura, Saudi Arabia. (Barry Iverson/Time & Life Pictures/Getty Images)

operating within its borders split their profits evenly with oil states instead of paying only insignificant royalties, Middle Eastern oil producers began to echo this demand readily. Fifty-fifty splits in profits between the international oil firms and each Middle Eastern oil state were secured in renegotiations by the end of the 1950s. This drove down the profitability of foreign oil enterprise while increasing Middle Eastern oil income tenfold during the 1960s.

These shifts in the balance of power over oil led to a summit among representatives

of oil-producing nations in August 1960. Venezuela, Saudi Arabia, Kuwait, Iraq, and Iran formed the Organization of Petroleum Exporting Countries (OPEC) in an effort to wrest control of pricing and production from foreign companies. By setting minimum prices per barrel and maximum production quotas for each of its members, OPEC ensured that oil prices remained favorable to producers. Qatar and the United Arab Emirates joined OPEC in 1961 and 1967, respectively.

In 1968, Saudi Arabia, Kuwait, and Libya formed the Organization of Arab Petroleum Exporting Countries (OAPEC) to promote Arab oil interests, specifically the development of the oil industry in these countries. OAPEC differs from OPEC in that OPEC tries to set price controls on the global sale of oil, whereas OAPEC coordinates oil-related development among its members. Its members came to include Bahrain (1970), Iraq (1972), Qatar (1970), Syria (1972), and the United Arab Emirates (1970).

These organizations contributed to two oil shocks—or sharp spikes in prices and drops in production—during the 1970s. The first came in 1973, when OAPEC members began curtailing production in order to protest U.S. support of Israeli in the Yom Kippur War that October. By sharply raising the demand for and price of oil, these countries hoped to force the United States to cut aid to Israel, or otherwise apply political pressure on the Jewish state to return its captured territories. This policy was not successful.

By October 20, Saudi Arabia had halted all shipments to the United States. This led to vastly increased prices, peaking at \$20 per barrel. The high cost of gasoline pushed the U.S. economy into a recession, as people lined up for miles to purchase the carefully rationed fuel. OPEC members realized

REGIONAL OIL RESERVES

Most of the world's known oil resources are located in the Middle East and Persian Gulf region. Saudi Arabia alone

controls some 38 percent of the global petroleum supply. The political instability that characterizes this region of the

world is particularly troubling because of oil's vital role in fueling the international economy.



the power they wielded over the rest of the world and set a higher minimum price per barrel, which Western nations agreed to out of dire economic need. The explosion in oil prices led to a worldwide recession in 1974 and 1975, and a scramble to reassess political ties with Middle Eastern nations that had previously seemed insignificant.

A second major oil shock came in 1978 and 1979 as a result of the Iranian Revolution. The massive protests that forced the shah from Iran shut down the nation's oil

industry, and the Islamic Republic established in 1979 was inconsistent in production and pricing. The Iran-Iraq War, which began in 1980, nearly stopped Iranian production completely and greatly curtailed Iraqi production.

Oil prices jumped to \$20 and even \$30 per barrel in 1978 and 1979. This helped spur environmental and economic reforms in industrialized nations, which sought to reduce their dependence on Middle Eastern oil. However, the highest oil prices were

seen in the first decade of the twenty-first century after the U.S.-led invasion of Iraq in 2003, which shut down Iraqi oil production temporarily. Prices peaking at more than \$100 per barrel in early 2008 led to greatly increased gasoline prices throughout the world.

IMPACT

Since the mid-twentieth century, Middle Eastern oil states have experienced drastic social changes as a result of an enormous influx of foreign capital. Some countries, such as Qatar, Bahrain, and the United Arab Emirates, have adjusted easily to this newfound wealth, investing in education, agricultural development, defense, and infrastructure. Others, such as Saudi Arabia, have experienced it as a source of ongoing tension, as the wealth brings with it foreign workers and customs denounced by the Islamic fundamentalists who form the majority of the Saudi population.

Saudi Arabia is the world's chief producer and exporter of oil, although Iran, Iraq, Kuwait, and the United Arab Emirates also have reserves that individually dwarf those of the United States. Arab oil

states have turned their oil into economic and political advantage. Today the fate of the global economy is intertwined with developments in the Middle East because of its dependence on oil. However, estimates indicate that oil reserves will be depleted by mid-century. Such estimates, along with overwhelming evidence of global climate change, have spurred research into alternative energy sources. The potential consequences for the Arab world and its role in international affairs are as great as those that followed the discovery of oil itself.

See also: Economic Development and Trade; Environmental Issues; Gulf States; Iran; Iranian Revolution; Iraq War; Saudi Arabia; Technology and Invention; World War I.

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Ottoman Empire and Turkey

Named for its early fourteenth-century founder, Osman I, one of the most expansive and longest-lived empires in the world, and its modern successor. At its height in the sixteenth century, the Ottoman Empire stretched from Austria to Iran and along the coast of North Africa, encompassing former Arab and Byzantine territories.

The empire was the most serious threat to Western Europe for four centuries, before succumbing to internal rebellion and economic and political stagnation in the nineteenth century. After the Ottoman Empire was defeated in World War I, Atatürk, an Ottoman military officer, founded modern-day Turkey.

SOUTHWEST ASIA BEFORE THE OTTOMANS

The Turks were originally nomadic horsemen from the steppes of Central Asia. Around c.e. 1000, Seljuk Turks and Mamluks dominated the Arab caliphates that had succeeded the Abbasid Dynasty. Known for their fierce devotion to Islam, these warriors

were key to the Muslim victory over the Christian crusaders from Europe in the twelfth and thirteenth centuries. At the end of the twelfth century, Genghis Khan and the Mongols pushed westward from northern China into Turkish and Persian lands. They eventually defeated the Seljuks and established khanates, or empires led by khans, in Mesopotamia and Iran.

This aggressive expansion drove Turkish groups westward as well, and the ancestors of the Ottomans fought with the remainder of the Byzantine Empire for control of Anatolia. They occupied most of it by the end of the twelfth century. Independent Turkic principalities emerged at the end of the thirteenth century, one of which was led by the founder of the Ottoman Empire, Osman I.

EARLY EXPANSION

As *bey*, or prince, Osman controlled an area in northwestern Anatolia near present-day Istanbul (then Constantinople). When Turks had first converted to Islam several centuries earlier, they merged their pre-Islamic identities as tribal warriors with their new faith. As a result, fourteenth-century Turks were often zealously devoted to conquering new lands for Islam. These religious warriors were called *ghazis*.

Osman recruited many *ghazis* for his campaigns, and refugees from the Mongol invasions also swelled his ranks. By 1301, he had conquered all but the major cities of the former Byzantine region of Bithynia. Osman's son, Orhan I, eventually captured the large port city of Bursa, in northwestern Anatolia, in either 1324 or 1326, and then succeeded his father. Bursa was commercially and strategically important, as it allowed the Turks to prepare attacks on Constantinople and Europe. Orhan united his holdings in an official state, reorganized the army, and began to systematically extend his control in all directions.

Under Orhan's son, Murad I, the Ottomans pushed deep into the Balkans. Murad founded the famous janissaries, or elite Turkish infantry, to ensure a fighting force more stable than the tribal *ghazis*. For the rest of the fourteenth century, the Turks slowly but steadily conquered more territory in Greece, Serbia, Bulgaria, and Hungary. They suffered a severe setback in 1403 when Tamerlane, a Mongol leader, invaded Anatolia. Murad's son Beyazid, then sultan, was captured and died in captivity, while Murad's other sons fought for control of the sultanate. This period, known as the Ottoman Interregnum, ended in 1413 with Mehmed I's victory over his brothers. He quickly reconquered lost Anatolian and Balkan territory and moved the Ottoman capital to Adrianople (Edirne in the far northwest of present-day Turkey).

In 1423, Mehmed's son and successor, Murad II, became the first Turk to besiege Vienna, and though he lost European territories to the combined power of Christian states there, he managed to force peace treaties that returned much of the Balkans to the Turks. His son, Mehmed II, was one of the empire's most significant leaders. Conquering Constantinople in 1453, he moved the imperial capital there in 1462 and captured further territory in the Balkans, Greece, Anatolia, and even the Crimean Peninsula.

PEAK OF EXPANSION

The capture of Constantinople marked the beginning of the Ottoman Empire's golden age. Mehmed codified new laws to assist in governing his expansive holdings, instituting a new tax system and the *millet*. *Millets* were minority communities in Ottoman lands that were largely self-governing, although they acknowledged Ottoman rule and paid taxes.

By the middle of the sixteenth century, the Ottoman Empire had defeated the Mamluks

THE OTTOMAN EMPIRE, CA. 1526

The conquest of Constantinople in 1453 marked the beginning of the golden age of the Ottoman Empire, which reached its greatest heights

under the leadership of Sultan Suleiman the Magnificent (r. 1520–1566). Defeat at the siege of Vienna in 1683 set the empire on a

long decline that ended with its collapse following World War I.



and taken their lands in Syria, Egypt, and southwest Arabia. The Ottoman navy was one of the most powerful in the world, and the empire used it to control trade routes to India and China. Culturally, the empire reached its height under Suleiman the Magnificent (r. 1520–1566), who reformed the legal system, streamlining it and ensuring that it was based on the Koran, and promoted the arts and sciences. His military campaigns expanded the empire into Mesopotamia, Syria, Egypt, North Africa,

and further into Europe. In 1529, he even besieged Vienna, though plague and an early winter forced him to retreat before he could capture the city.

DECLINE

With Suleiman's death, the Ottoman Empire began a long period of economic stagnation that led to its political decline. As European powers began to exploit the riches of the Americas, the Ottomans fell behind their Christian rivals economically

and technologically. Succeeding sultans did not demonstrate the military or political acumen of their predecessors, and several internal revolts in the sixteenth and seventeenth centuries weakened the central government.

Nationalist ambitions flared throughout Ottoman lands, and successful local revolts by peoples who had grown resentful of Ottoman rule liberated Greece, Egypt, Arabia, and Syria. Muslim and Turkish refugees from these revolts poured into the remaining Ottoman lands, putting further stress on governmental and economic systems and leading to increasing stagnation. In attempting to address the needs of these refugees, too many government resources were diverted from maintaining a competitive position in world trade. A program of political, economic, military, and social reform known as the Tanzimat was carried out between 1856 and 1876. This was largely unsuccessful at reversing the empire's decline, however, because the organization of the central Ottoman government had allowed too much autonomy for the provinces. Once a province liberated itself, the empire was simply unable to muster the military and administrative resources necessary to retake it. The Tanzimat did Westernize many aspects of Ottoman society, such as industry, dress, and education.

WORLD WAR I AND THE BIRTH OF MODERN TURKEY

Frustrated with widespread corruption and concessions to European powers on the part of the sultanate, young militants formed the Committee for Union and Progress (CUP) in 1908, and eventually took control of the empire in 1913. They attempted to restore the empire to its former position even as it continued to lose territory in the Balkans and North Africa.

The Ottoman Empire entered World War

I on the side of Germany, but was defeated by the British in 1918 and came to an official end at the Treaty of Sèvres in 1920. Its former lands in the Middle East were divided into mandates administered by France and Britain. Anatolia would have been similarly partitioned were it not for Mustafa Kemal, or Atatürk, a career Ottoman military officer who led a successful Turkish War of Independence against the Allied occupation forces. The modern state of Turkey was established in 1923 by the Treaty of Lausanne.

MODERN TURKEY

Atatürk carried out an extraordinary and ambitious series of reforms that made Turkey into a fully modernized nation. Under Atatürk, the capital was moved to Ankara, and a new Turkish identity came into being that deliberately abandoned its Ottoman past. However, these reforms were carried out in a largely autocratic way; multiple political parties were not allowed until after World War II. Universal suffrage and direct elections were introduced then as well.

Censorship laws were relaxed during the 1950s as Turkish society became increasingly educated, politically liberal, and Western in orientation. However, bad harvests and heavy foreign borrowing placed great strains on the Turkish economy during this period. Inflation and unemployment rose dramatically. By 1960, the failure of the government to address these problems led to student demonstrations. The government responded by imposing martial law on April 28. One month later, a successful military coup put a small group of **conservative** officers in charge. They carried out purges in government, academia, and the military, imprisoning or executing hundreds. A new constitution was written and new elections were held in 1961, when the military withdrew from the political process.

RISE AND FALL OF THE OTTOMAN EMPIRE

1100s Turks invade and occupy most of Anatolia

1293 Final Mongol defeat of Seljuk Turks; establishment of ten Ghazi Turk emirates in Anatolia

1301 Osman I, founder of Ottoman Empire, rules former Byzantine region of Bithynia near Constantinople

1324 Osman's son, Orhan I, captures Bursa and makes it Ottoman capital; Orhan succeeds Osman two years later

1330s-1390s Turks push into Balkans and are driven back

1402 Tamerlane, Mongolian leader, defeats Turks at Battle of Ankara; Mongols rule eastern Anatolia

1413 Mehmed I defeats rivals to become new sultan, moves capital to Adrianople

1423 Sultan Murad II besieges Constantinople and Vienna; Turks lose Battle of Salonika and are driven out of Balkans

1451 Mehmed II succeeds Murad as sultan

1453 Mehmed II captures Constantinople, makes it Ottoman capital nine years later

1520s Ottoman Empire reaches its military and cultural height under Suleiman the Magnificent

1529 Suleiman besieges Vienna, but fails to capture it

1580s-1590s European powers undermine Ottoman economic power with New World silver and other goods

1683 Unsuccessful Second Siege of Vienna

1699-1820s Decline of Ottoman Empire, loss of territory on western borders

1820s-1900s Nationalist movements within empire lead to loss of many border territories

1908-1912 Committee of Union and Progress (Young Turks) comes to power in Constantinople

1913 Young Turks seize power in military coup and impose military rule

1920 Following defeat in World War I, Ottoman Empire partitioned according to Treaty of Sèvres; Turkish War of Independence begins

1923 Turks win War of Independence; Treaty of Lausanne establishes modern state of Turkey

1920s-1930s Atatürk introduces sweeping reforms that modernize Turkey and distance it from its Ottoman past

During the 1960s, Turkey suffered through what amounted to a civil war, as militant political groups fought one another in cities throughout the nation. Also, a Kurdish revolt began in eastern Turkey. The widespread chaos led to a second declaration of martial law in 1971 that was lifted in 1973. A second coup came in 1980, though this one was generally supported by the public. A

new constitution was written and approved in 1982, and elections held again in 1983. A strong, stable government emerged from these elections. The 1980s were a period of economic recovery and expansion for Turkey.

From the late 1980s to early 1990s, the Kurdistan Workers' Party (PKK), a militant political organization, carried out a number

of terrorist attacks on government property and officials. The Turkish military responded by moving into southeastern Turkey in force, burning Kurdish villages and killing thousands of their residents. The Kurds have since made limited political gains, such as the right to broadcast Kurdish-language radio programs; they have even won seats in Turkey's parliament.

Turkey's economic strength continued to grow through the turn of the twenty-first century. It is a major agricultural producer in the region, and its industrial and technological sectors have been expanding rapidly. Today, its population is approximately 73 million, the majority of which are Turks; Kurds make up the largest minority. Turkey has applied for membership in the European Union (EU), reflecting the degree to which the nation has come to identify with Western cultures over Middle Eastern ones.

See also: Armenian Genocide; Art and Architecture; Byzantine Empire; Crusades; Culture and Traditions; Economic Development and Trade; Islam; Israel; Istanbul; Jerusalem; Language; Literature and Writing; Nationalism and Independence Movements; Refugees; Religion; Saudi Arabia; Society; Technology and Inventions; Tools and Weapons; World War I.

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Palestinian Issue

Undecided status of Palestinians living in areas controlled by Israel and the primary source of Arab-Israeli conflict into the twenty-first century. While Palestinians are native inhabitants of the region now occupied by the state of Israel, they lack a state of their own.

Escalating violence between Arabs and Israelis over the issue of land control drove approximately one million Palestinians into surrounding Arab states during the 1948 Israeli War of Independence. The violence continues to the present day. Although significant progress has been made on the issue, the fate of the Palestinians remains in question.

PALESTINE UNDER THE ARABS

The Palestinian issue has deep historical roots. The name *Palestine* comes from the Latin term "Philistine," in reference to an ancient people who lived in what is now the coastal region of Israel. Today's Palestinians

are an ethnic mixture of many groups, such as Canaanites, Hebrews, Greeks, and Arabs, who have lived in the area at one time or another.

By the mid-seventh century C.E., the Christian Byzantine Empire had tenuous control of the region, sometimes surrendering territory to its archrival, the Persian Empire. Many Palestinians converted to Christianity.

When Islamic warriors swept through the region in the seventh century, Palestine became part of the Arab caliphate; it would remain so for the next 700 years. The majority of its population became Muslim, while a minority remained Christian or Jewish.

Followers of Islam, as well as followers of Judaism and Christianity, consider Palestine sacred.

PALESTINE UNDER THE TURKS

Arab rule over the region of Palestine was briefly interrupted by the Crusades during the eleventh to thirteenth centuries. While crusaders invaded Palestine, Turkic groups from Central Asia were seizing power throughout the Middle East. They helped liberate Jerusalem and other cities from the Europeans, while also coming into conflict with the Fatimid caliphate, an Islamic state that ruled Egypt and the other Ayyubid Sultanate that followed.

The Ottoman Turks eventually took over the remnants of the Byzantine Empire and all Arab lands, including Palestine. Under five centuries of Ottoman rule, Palestine was relatively peaceful but economically depressed. It was still regarded as sacred to Islam, but it was not strategic to the Turks and was therefore largely neglected.

During the nineteenth century, the weakening Ottoman Empire began losing territory, and Palestine absorbed some of the Muslim refugees who fled. Around this time, Europeans began having an impact on Palestinian culture through trade, which undermined the traditional balance of power by putting Jews and Christians on an equal political and economic footing with Muslims. In response to these developments, Arab peoples in the area began to develop nationalistic sentiments. They desired their own Arabic state, and this desire proved critical to the outcome of World War.

WORLD WAR I, ZIONISM, AND BRITISH PALESTINE

The British made several conflicting agreements with Jews and Arabs during World War I, promising to support the establishment of sovereign states for each; these states overlapped in the region of Palestine.

The McMahon-Hussein Agreement of 1915–1916, promising support for an Arab state in Syria, Iraq, and Palestine, conflicted with the Balfour Declaration of 1917, which explicitly supported Jewish settlement. Arabs were dismayed by the shift in policy and lobbied British politicians, but to no avail. Zionism was a well-established political movement by World War I, and Jewish immigrants had been acquiring Palestinian land for the better part of a century.

After the Ottoman Empire was defeated in World War I, the League of Nations created two mandates, or areas of administrative control, out of Ottoman lands in the Middle East. Palestine was part of the British Mandate. Because of open British support for Jewish immigration, Palestinian Arabs became more and more anxious about the loss of their homeland. They tried diplomacy as well as violence to restrict Jewish settlement, but the British did nothing to ensure that the Palestinians would have their own state.

Jews and Arabs alike formed militias and began a guerrilla war against both each other and the British. The fighting escalated until the Arab revolt against British rule in 1936, when mass insurrection by Palestinians was met with British force. By then, several hundred thousand Jews were living in Palestine.

WORLD WAR II AND ISRAEL

During World War II, as a result of the systematic murder of more than 6 million Jews during the Holocaust, Jewish immigration to Palestine reached new heights. This led to unprecedented levels of violence between Palestinians and Jews. The British responded by trying to restrict Jewish immigration, but the policy failed for two main reasons: one, the Jews already settled in Palestine were committed to armed defense of their communities in the face of decades of Arab attacks; and two, the British simply could

not stop the tens of thousands of persecuted Jewish refugees having survived the Holocaust trying to get into Palestine. Jewish groups began to attack British targets as well as Palestinian ones, and Palestinians responded in kind. Britain finally withdrew from Palestine in 1947, leaving the country in the care of the United Nations, which proposed dividing it into a Jewish and an Arab state.

Both groups were opposed to the idea. As British forces left, Jewish militias launched a series of attacks on Palestinian villages. By that time, many Jews had served under British officers and had better military training than their Arab neighbors. Having faced centuries of often violent **anti-Semitism** in Europe and Russia as well as the Middle East, followed by mass extermination during the Holocaust, the Jews were determined to found a sovereign nation where they would be safe from persecution. After the state of Israel was declared in May 1948, nearly 800,000 displaced Palestinians became refugees. The majority of these people ended up in ill-equipped camps in the regions today known as the West Bank and the Gaza Strip. Several hundred thousand also fled to Syria, Jordan, Lebanon, and Egypt.

PALESTINIANS TODAY

Since the creation of Israel, the Palestinian issue has become a lightning rod for pan-Arab **nationalism**. In 1964, the Palestine Liberation Organization (PLO) was formed. This umbrella organization includes many pro-Palestinian groups that acknowledge it as the official representative of the displaced and stateless Palestinians.

After the crushing defeat of Arab states in the 1967 Six-Day War, the PLO became an independent organization, and Yassir Arafat became its chairman in 1969. Terrorist attacks by Palestinian nationalists and Israeli military retaliation became commonplace in the region. Arafat gradually shifted his position to one of diplomacy, but this

has had mixed results. In 1987 and 2000, two **intifadas**, or Palestinian uprisings, have led to eventual concessions from Israel, while diplomatic talks have largely failed to produce results.

The concessions have included the 1994 establishment of the Palestinian National Authority (PNA), a self-governing body administering the occupied regions, and the 2005 withdrawal of Israeli forces and settlers from the Gaza Strip. The PNA is composed of a president, a prime minister, and the Palestinian Legislative Council (PLC). Mahmoud Abbas was elected the first prime minister in 2003, and upon Arafat's death in 2004, he became the president as well. The two primary Palestinian political parties, Hamas and Fatah, formed a short-lived coalition government in 2006, when Hamas won an unexpected victory over Fatah in the PLC. Violence between the two parties escalated until Hamas took control of Gaza in 2007, forming a rival Palestinian government, while Fatah remained in power in the West Bank.

Today there are approximately 9 million Palestinians. Close to 1 million live in Jordan, while approximately 1 million more are scattered throughout Lebanon, Syria, the Persian Gulf States, and Egypt. Most of the rest are confined to the occupied territories of the West Bank and Gaza, where living conditions are among the worst in the world. Unemployment rates soar to 40 percent and higher, and malnutrition and disease afflict a large portion of the population. Foreign aid sent to the Palestinians often ends up in the hands of militant groups, such as Hamas, which continue to dominate the political and cultural landscape.

These groups demand nothing less than the destruction of Israel and the return of all Palestine into Palestinian hands. An increasing number of Palestinians and Israelis favor a two-state solution, but issues of territorial control, security, and long-entrenched animosity make any resolution



GREAT LIVES

Yassir Arafat (1929–2004)

As a founder of the Fatah movement, a political group dedicated to the liberation of Palestine from Israeli rule, and longtime chairman of the Palestine Liberation Organization (PLO), Yassir Arafat was one of the most recognizable if controversial figures in the Middle East.

Born in Cairo to Palestinian parents, Arafat began attending the prestigious Cairo University in the 1940s. He became an Arab nationalist by 1946 and helped smuggle arms to pro-Arab fighters in the British mandate of Palestine. When the 1948 Arab-Israeli War broke out, he tried to enter Palestine to join the fighting but was turned back by Egyptian forces. This event colored his view of supposedly pro-Palestinian Arab states.

Upon returning to college, Arafat joined the Muslim Brotherhood and served as president of the Union of Palestinian Students. He graduated with a bachelor's degree in civil engineering, and then served in the Egyptian military during the 1956 Suez Crisis.

Arafat then started a contracting firm in Kuwait and began raising money for pro-Palestinian groups. It was there that he helped found a group that would become Fatah, one of the largest and most influential of the Palestinian nationalist organizations.

An important turning point in Arafat's political career came in 1968 when Israeli forces attacked Karameh, Jordan, the headquarters of Fatah. Arafat secured an agreement of support with Jordan and urged his militant followers to hold their ground against the Israeli assault. More than one hundred

Palestinian fighters died in the incident, but Israel withdrew its forces when threatened by the Jordanians. Despite the high Arab death toll, this confrontation was widely regarded as a victory for Fatah as well as Arafat. He attained the status of a national hero, and Fatah's numbers swelled.

In 1969, Arafat was named chairman of the PLO. He became a highly controversial figure on the world scene, publicly advocating diplomacy with Israel as a means to achieve Palestinian independence while planning and directing repeated terrorist campaigns.

Arafat remained chairman of the PLO until his death in 2004, although an internal split in the 1980s threatened his authority. He signed the 1993 Oslo Accords, a peace agreement between the PLO and Israel that established a framework for Palestinian independence. For these historic agreements, Arafat shared the 1994 Nobel Peace Prize with Israeli leaders Shimon Peres and Yitzhak Rabin. The Oslo Accords, however, failed to produce a lasting peace between Palestinians and Israelis.

Yassir Arafat became ill late in 2004 and died on November 11. No other Palestinian leader has been more polarizing. He is known to have supported numerous terrorist acts during his long political career and was accused of supporting many more. He remains a national hero to some Palestinians and a villain to others, and was one of the Arab world's most potent if contradictory figures.

problematic. As of the mid-2000s, hopes for a unified Palestinian state remained dim as the PNA was split by fighting between

Fatah and Hamas. The Palestinian issue remains one of the defining conflicts of the Middle East in the twenty-first century.

See also: Arab League; Arab-Israeli Conflict; Balfour Declaration; Byzantine Empire; Crusades; Culture and Traditions; Economic Development and Trade; Gaza; Intifada; Islam; Israel; Jerusalem; Language; McMahon-Hussein Agreement; Nationalism and Independence Movements; Ottoman Empire and Turkey; Refugees; Religion; Society; Terrorists, Stateless; West Bank; World War I; World War II; Zionism.

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Pollution See Environmental Issues.

Refugees

People who have fled their Middle Eastern or Southwest Asian homeland because of war, political oppression, or religious persecution. Due to numerous upheavals in recent centuries, the Middle East has become home to millions of refugees of many different nationalities.

As the Ottoman Empire lost territory in the nineteenth century, Muslims from lands it formerly controlled, such as Bulgaria, Greece, Algeria, and Egypt, fled to its remaining territories in the Middle East. These stricken populations placed a great deal of stress on the already weakened empire, which had to find a way to house and feed them. The additional stress contributed to the empire's decline. Turkish refugees also returned to Anatolia before and during the Turkish War of Independence from 1920 to 1923.

The next major wave of refugees came at the end of the nineteenth century, when more than one million Jews fled **pogroms** in Russia. Thousands of these refugees eventually settled in Palestine as part of the Zionist movement. In a more general sense, Jews who moved to Palestine as Zionists regarded themselves as refugees from pervasive **anti-Semitism** in Europe and elsewhere.

As World War II began in Europe, millions

more Jews fled Nazi-controlled territory. An overwhelming number of them attempted to settle in British Palestine, but Britain detained them in camps on Cyprus in order to prevent further escalation of Jewish-Arab violence. Thousands managed to sneak into Palestine anyway.

After the British withdrew from Palestine in 1947, widespread attacks and evacuations forced by Jewish militias caused many more Palestinians to abandon their homes. The next massive wave of refugees, Palestinian Arabs, began in the interim before the founding of Israel on May 14, 1948. Approximately 100,000 refugees had been displaced within Palestine or had fled to surrounding Arab states before that date.

By the time of Israeli independence, around 300,000 Palestinians had fled for Jordan, Egypt, Lebanon, and Syria. The city of Haifa was almost totally abandoned by Palestinians, who refer to the mass exodus as al-Nakba, or

“the catastrophe.” Over the course of the 1948 Arab-Israeli War, an additional 500,000 Palestinians sought refuge in Jordan, Lebanon, Syria, and Egypt. They lived in hastily constructed United Nations camps that were ill equipped to serve so many. Israelis seized or destroyed property they left behind, and in many cases razed whole villages.

Today more than 4 million Palestinian refugees inhabit these same camps and others in Gaza and the West Bank. They comprise one of the world’s largest stateless populations and one of its worst humanitarian crises.

During the 1991 Persian Gulf War, Iran received about 1.2 million Iraqi refugees. The conflict also drove nearly 400,000 Palestinian refugees from Kuwait to Jordan, bringing much-needed capital to Jordan’s economy but taxing the country’s limited water supplies. The U.S. invasion of Iraq in 2003 and the fighting that ensued created another enormous Iraqi refugee population—up to 5 million, about half of whom were displaced internally; most of the rest fled to Syria and Jordan. In many cases,

they faced circumstances little better than those of the Palestinians.

The **fundamentalist** Muslim **theocracy** established in the wake of the 1979 Iranian Revolution also drove out thousands of Iranians and members of non-Islamic faiths, such as Christians and Baha’is. Most of these refugees traveled to the United States and Europe, where they regrouped and began to work for democratic reform from abroad.

See also: Arab-Israeli Conflict; Gaza; Intifada; Iranian Revolution; Israel; Jerusalem; Jordan; Nationalism and Independence Movements; Ottoman Empire and Turkey; Palestinian Issue; Religion; Terrorists, Stateless; West Bank; World War I; World War II; Zionism.

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Religion

Religion has played a more important role in Southwest Asia than perhaps any other region of the world. No fewer than three great world faiths were born there: Judaism, Christianity, and Islam. Collectively, these three great religions have had an immeasurably profound impact on world history. While a small number of minority religions also exist in Southwest Asia today, these three continue to predominate.

PAGANS AND POLYTHEISM

Judaism, Christianity, and Islam have much in common. They are **Abrahamic** faiths, originating from the life and family of the Hebrew patriarch Abraham, who lived in the early second millennium B.C.E. Followers of all three religions revere the Hebrew prophets. All three faiths regard Jerusalem as a holy city and have other holy sites, mainly churches, synagogues, and mosques, scat-

tered throughout present-day Israel and the occupied territory of the West Bank. Finally, they are all expressions of **monotheism**, or the belief in only one god. Long before the advent of these monotheistic faiths, however, Southwest Asia was populated by adherents of various forms of **polytheism**, the belief in multiple gods or in groups of gods called pantheons. Followers of monotheistic religions often refer to followers of

polytheistic religions as **pagans** in order to distinguish them from monotheistic groups.

ZOROASTRIANISM

Zoroastrianism was founded on the teachings of the legendary prophet Zoroaster, or Zarathustra, who lived sometime between the tenth and seventh centuries B.C.E. in what is now Iran. He taught that there are two equally matched forces in the universe: good and evil. Ahura Mazda is the creator, the supreme god of good and order; Ahri-man is the spirit that brings evil and chaos.

As creations of Ahura Mazda, humans are morally obligated to fight evil. They are given the power to choose between good and evil, however, and once they die, they are judged by their choices and either rewarded or punished. Zoroastrianism took root in Persia around the sixth century B.C.E. and soon dominated Persian culture (though it never became an official state religion). Ancient Persian kings were not looked upon as gods themselves, but as servants of Ahura Mazda devoted to justice and peace.

Zoroastrians believe in the absolute equality of all people, regardless of gender, faith, or ethnicity. They discourage laziness and encourage active spiritual and material participation in the struggle for a just, orderly society. Charity, hard work, and environmental values are all prominent in Zoroastrianism. The principle of good is symbolized by an eternal flame, and Zoroastrians often conduct rites or pray in front of a fire.

Zoroastrianism never became a world faith because it was too closely tied to Persian nationalism. When Islam swept through Persia in the seventh century C.E., the decline of Zoroastrianism began as more and more people gradually took up the new faith. Today, Zoroastrians number anywhere from a half million to 2 million, most of them in India, Pakistan, Iran, the United States, and the United Kingdom.

Despite its decline, Zoroastrianism remains one of history's most influential religions. Later monotheistic faiths such as the three Abrahamic religions—Judaism, Christianity, and Islam—inherited many concepts from Zoroastrianism. Among these are the **dualism** between good and evil (symbolized by a Creator as well as a Destroyer), the ultimate triumph of good, and a final judgment of the soul after death. Zoroastrianism is also believed by some to be the source of such Judeo-Christian concepts as angels, heaven, hell, the messiah, the millennium, and the halo.

JUDAISM

The ancient religion of the Hebrews, or Jews, Judaism is also the source of both Christianity and Islam. Hebrews were a tribal, nomadic, **Semitic** people who lived in a united kingdom founded by David, one of their greatest kings, in what is now northern Israel around the first millennium B.C.E. In 957 B.C.E., David's son Solomon built their great Temple, the center of the faith, in Jerusalem. Jews trace their religion to the ancient Hebrew patriarch, Abraham, who lived in the second millennium B.C.E.

Jewish belief is based on the teachings of the Tanakh and the Talmud. The Tanakh, or Hebrew Bible, is the collection of sacred writings that includes the Torah, the five books presumably written by the great Hebrew prophet Moses, and other writings that make up the Old Testament of the Christian Bible. The Talmud is a collection of interpretations of the Tanakh by **rabbis**, or Jewish religious leaders. Unlike other faiths, Judaism is grounded in scripture and not in religious figures. Thus, Jews are sometimes called "people of the book."

Jews believe in an all-powerful, benevolent God who created the universe. They also believe that God made a special covenant with the Jewish people through Abraham. This covenant included the settlement



The Dome of the Rock Mosque abuts the Western Wall of the Second Jewish Temple in Jerusalem, Israel. Jerusalem is a holy city to Jews, Christians, and Muslims. (Jon Arnold/Taxi/Getty Images)

of the Jews in lands promised to them (present-day Israel). The Temple in Jerusalem was destroyed twice (in 587 B.C.E. and again in C.E. 70), and the site on which it was located, the Temple Mount, is the holiest site in Judaism today. Jews in the twenty-first century also go to the Wailing Wall, all that remains of the Second Temple, to pray and conduct various rites.

In practice and doctrine, Judaism has never been a unified faith. All Jewish sects recognize the primacy of the Tanakh and all believe in one God, but several Jewish traditions have evolved over the centuries. The major Jewish denominations are Orthodox, Conservative, and Reform. Orthodox Jews insist on a life that revolves around religious

practice and the ultra-Orthodox often reject modern ways of living. Conservative Jews believe that religious practice should change according to changing circumstances, but they strongly emphasize tradition. Reform Jews incorporate more liberal ideas into their beliefs and typically lead fully modern lives.

Rabbis are spiritual leaders who have studied scripture and Jewish codes of law and have received ordination, or official recognition as a religious authority. They are also community leaders who advise others, settle Jewish legal questions, and interpret scripture as necessary. Traditionally, only men can become rabbis. Today, however, some Reform and Conservative Jewish congregations recognize women rabbis.

Religious dress includes a skullcap for men (*kippah*), a prayer shawl (*tallit*), and leather boxes containing biblical verses that are worn on the head and arm (*tefillin*). Traditionally, Jews pray three times per day and sometimes more. Prayer usually consists of recitation from scripture. Jews gather for communal prayer and study in buildings known as synagogues. Other observances of Judaism include ritual **circumcision** after birth, dietary restrictions known as *kashrut*, and a coming-of-age ritual known as *bar mitzvah* and *bat mitzvah* for boys and girls, respectively.

The Jewish day of rest, Shabbat or the Sabbath, is Saturday. On this day, Jews are traditionally forbidden from engaging in activities considered “work,” such as lighting fires and carrying things in public. Important Jewish holidays include Passover (commemorating the Jewish exodus from Egypt), Rosh Hashanah (the New Year) and Yom Kippur (when Jews make amends for their sins), and Hanukkah (celebrating the rededication of the Second Temple).

Today Judaism is the dominant religion of Israel, where more than 5 million Jews reside. Much smaller Jewish enclaves with unique

traditions can be found throughout Southwest Asia, especially in Yemen and Egypt. Some 40 percent of the world's Jews live in the United States. Although Judaism is a religion closely tied to Jewish ethnicity, non-Jews also become Jewish through conversion.

CHRISTIANITY

Christianity originated in the life and teachings of a Jew named Joshua, or Jesus, who lived close to the beginning of the Common Era. Christianity honors the same Jewish prophets and leaders as Judaism, but includes a number of additional Christian writings in its body of scripture. Only Islam, Hinduism, and Buddhism rival Christianity in terms of impact on world history. Christian beliefs have influenced and inspired billions of people throughout history.

Christianity takes its name from "Christ," meaning "Anointed One," a title given to Jesus by his followers. The name indicates their belief that he was the Messiah, or savior, as prophesied by Jewish belief. According to the New Testament (the life of Jesus and his teachings, written by his followers), Jesus had a divine birth and performed many miracles during a lifetime of teaching, until Romans crucified him, or executed him by hanging him on a giant wooden cross. This cross is now the primary symbol of Christianity. It is written that three days after his crucifixion, Jesus returned from the dead to impart further teachings and encouragement to his disciples. His resurrection is said to have opened the gates of heaven to all people.

Christianity is a highly diverse religion united by several core beliefs: one all-powerful God created everything; humans have immortal souls and are judged after they die; Jesus was the divine savior and spiritual leader of all humanity; and his sacrifice made it possible for everyone to be

forgiven by God and admitted into heaven.

Christians regard the Hebrew Bible and New Testament as divinely inspired and therefore authoritative on matters of faith. Different sects include other books as part of their scriptural canon or emphasize one book over the other. The majority of Christians also believe that God is three beings in one: God the Father, Jesus, and the Holy Spirit. This is known as the Holy Trinity.

Many forms of Christianity feature a priest, most often male, who leads a congregation, conducts rites, or otherwise acts as an intermediary between the faithful and God. Sunday is the Christian sabbath, when the faithful gather in churches to pray, sing, and eat the Eucharist (bread and wine that have been consecrated by a priest and represent both Christ's last meal with his disciples and the body and blood of Christ himself). Other important Christian rites, or sacraments, include confession, in which a priest listens to and prays for the forgiveness of a follower; and baptism, in which consecrated water is poured over the head to symbolize inspiration by the Holy Spirit. In many Christian denominations, baptism is performed by full immersion.

Important Christian holidays revolve around Christ's life and include Christmas, a December celebration of his birth, and Holy Week in the spring, which includes Good Friday and Easter Sunday, holidays commemorating his death and resurrection.

Although all of its significant events occurred in the Middle East, in particular Palestine, Christianity is a minority religion in the Middle East today. Sizable native populations of Christians can be found only in Egypt, Lebanon, and Syria, although Christian foreign workers in the Gulf States number 2 to 3 million. The majority of Middle Eastern Christians belong to sects influenced by Orthodox Christianity, the state religion of the Byzantine Empire, which

dominated the region for centuries. Estimates of the regional Christian population range from 10 to 12 million.

ISLAM

The overwhelmingly dominant religion of the Middle East, Islam is based on the teachings of the prophet Muhammad, born around C.E. 570. Islam is such an integral part of life in all Middle Eastern countries that it has replaced many features of pre-Islamic cultures. Of the more than one billion Muslims worldwide, approximately one-quarter live in the Middle East today.

The two major sects of Islam, **Sunni** and **Shia**, often come into direct conflict in the region. The majority of the world's Muslim population is Sunni, but all Shia-dominated countries are located in the Middle East. These are Iran, Iraq, Yemen, and Bahrain.

There are minor differences between Sunni and Shia practice. Both believe in the Five Pillars of Islam, the five religious duties of all Muslims: *shahadah*, the profession of faith; *salah*, daily prayer; *zakah*, charity to the poor; *saum*, fasting during the holy month of Ramadan; *hajj*, a pilgrimage to Mecca. At the same time, differences in *hadith*, or accounts of Muhammad's words and deeds, have led to different interpretations of Islamic law for each sect. The main point of contention between them has to do with the right to spiritual leadership. Sunni believe that the **caliph** can be elected, while Shia believe that only direct descendents of Muhammad can lead the Muslim world.

Islamic beliefs have been incorporated into a number of minority or ethnic faiths in the region, including the Yazidi, Druze, and Baha'i religions.

BAHA'I

The last major faith in the region is Baha'i. Founded in mid-nineteenth century Iran by a man named Baha'Ullah, Baha'i insists on

the underlying unity of all religions. It synthesizes beliefs from all world religions, especially Islam.

The tenets of Baha'i come from the mid-nineteenth-century teachings of Mirza Ali Mohammad, who proclaimed that a prophet would soon arrive to usher in a new spiritual era. He took the title of Bab ("gateway" in Persian), and his teachings spread rapidly until he was arrested and executed for blasphemy by the Iranian Shiite clergy in 1850.

Baha'Ullah, one of Bab's early followers, declared that he was the prophet the Bab spoke of, and the majority of Babis agreed with this claim. The growing popularity of the Baha'is caused Ottoman rulers to imprison Baha'Ullah for most of the rest of his life. He died in 1892. His descendents continued to spread his teachings, and by the mid-twentieth century Baha'i had become a world faith.

Today less than half a million Baha'is live in the Middle East, most of them in Iran. Since the Iranian Revolution of 1978, they have faced severe persecution. The Baha'i World Centre is located in Haifa, Israel, the current destination for pilgrimages.

See also: Abbasid Dynasty; Arab-Israeli Conflict; Baghdad; Byzantine Empire; Crusades; Culture and Traditions; Iranian Revolution; Islam; Israel; Jerusalem; Mecca; Medina; Ottoman Empire and Turkey; Society; Zionism.

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Saudi Arabia

Arab kingdom occupying most of the Arabian Peninsula and the world's leading exporter of petroleum. The House of Saud has ruled parts of this area intermittently for centuries, but a united kingdom was not established until 1932. Since then, it has experienced both dizzying economic prosperity and increasing tensions between religious conservatives and the royal family's efforts to modernize the country.

GEOGRAPHY

Saudi Arabia is the largest country in the Middle East by area, covering 830,000 square miles (2.15 million square km). It sits in the middle of the Arabian Peninsula, with Yemen and Oman to the south; Kuwait, Iraq, and Jordan to the north; the Persian Gulf, Bahrain, Qatar, and the United Arab Emirates to the east; and the Red Sea to the west. In the center of the country lies the Najd, a rocky plateau where the capital of Riyadh is located. Surrounding the Najd are a thousand square miles of some of the hottest and driest desert on the planet. To the south, there are mountains that receive regular rainfall.

Mecca and Medina, Islam's two holiest cities, are located in the southwestern area known as the Hejaz. About 25 million people live in Saudi Arabia, but as many as 5 million of its inhabitants are foreign workers. Saudi Arabia relies heavily on imported labor; the presence of so many non-Muslim foreigners has introduced significant tension into its conservative, **fundamentalist** Islamic society.

ECONOMY AND DEMOGRAPHY

The country's economy relies almost entirely on its petroleum industry. Saudi Arabia is the largest exporter of crude oil in the world. It has used its hundreds of billions of dollars in oil revenue to fund economic development in other sectors of the nation's economy. It also contributes large amounts to the building of mosques, madrassas (Is-

lamic religious schools), and other Islamic learning centers around the world.

More than 10 percent of Saudis today are unemployed. While welfare systems provide them with basic necessities, the high unemployment rate contributes significantly to hostility directed at foreigners in the country, especially foreign laborers. The foreign workers typically live in separate communities to ensure that their cultures do not mix with that of native Saudis.

Upward of 95 percent of Saudis are **Sunni** Muslim, and most of the remainder are **Shia**. The Sunnis follow Wahhabism, a conservative Islamic movement in the eighteenth century. Aimed at reforming the faith, Wahhabism was also an expression of Arab nationalism in the face of Ottoman domination. This highly conservative aspect of Saudi culture still predominates today.

Saudi Arabia is an absolute monarchy ruled by members of the House of Saud. Tensions remain high between traditional Saudi culture and modernizing influences from the outside world that have accompanied the steady flow of oil revenue.

HISTORY

Saudi Arabia's history as a unified sovereign nation began in 1744, when Muhammad ibn Saud, the first head of the House of Saud, agreed to back an **ascetic** form of Sunni Islam known as Wahhabism. Ibn Saud made the agreement with the founder of this sect, Muhammad ibn Abd-al-Wahhab, in order to



The al-Faislaiya Tower (left) is a landmark of Riyadh, the capital of Saudi Arabia. To its right, with speakers, is a minaret. (Patrick Baz/AFP/Getty Images)

increase his political authority over the region around Riyadh. The understanding between royal government and conservative religious leaders has characterized Saudi Arabian society ever since.

Ibn Saud and his allies began conquering other tribes in the 1740s and 1750s, expanding their power base from Diriyah, near present-day Riyadh. The First Saudi State reached its peak when Ibn Saud captured the Hejaz from the Ottomans in 1802; the Hejaz is the western coastal region of the Arabian Peninsula that is of central importance to Islam, as it includes the holy cities of Mecca and Medina. The Ottoman's

Egyptian viceroy was sent to oppose him, and Ibn Saud's forces gradually lost all the territory they had won. In 1818, the Ottomans captured and ended the First Saudi State.

Second and Third Saudi States

Turki, a grandson of Muhammad ibn Saud, founded the Second Saudi State in 1824, but it survived less than seventy years before being crushed by the Sauds' chief rivals in the Najd, the House of Rashid. After this, Ibn Saud, young and desperate, led a sneak attack on Riyadh in 1902. He ousted the Rashidis and within thirty years reestablished the Saudi state with himself as king.

This Third Saudi State, the Kingdom of Saudi Arabia, has experienced great turmoil since its founding, primarily as a result of the social transformations brought by the development of the petroleum industry as well as by a resurgence of conservative Wahhabism. It has been a tenuous ally of the United States, but also a primary supporter of fundamentalist Islamic teachings.

King Saud ibn Abdul Aziz, successor to King ibn Saud, was considered a corrupt and weak ruler by the religious leaders of Saudi Arabia as well as the rest of the House of Saud. The House of Saud forced him to abdicate in 1964 because of the way he squandered the vast oil revenues that began to pour into the country during the 1950s and 1960s. His half-brother and successor, King Faisal, was a much stronger ruler who embarked on a sweeping program of modernization.

While this improved the lives of many Saudis, it was also denounced by conservatives as violating Sharia, the sacred law of Islam. King Faisal was assassinated in 1975 by one of his own nephews. After the Great Mosque in Mecca was taken over by a large group of fundamentalists in 1979, the royal family curtailed its plans for further modernization in order to regain popular support.



GREAT LIVES

Ibn Saud (ca. 1880–1953)

Ibn Saud (whose full name was Abd al-Aziz Ibn Saud Al Saud) was a tribal as well as religious Arab leader whose tenacity and single-minded pursuit of political dominance led him to found the modern state of Saudi Arabia. Moreover, his efforts to develop his country's oil industry put Saudi Arabia on the path to great regional and global influence.

Born in Riyadh around 1880, Ibn Saud pursued a primarily religious education until the age of ten. His family fled to Kuwait in 1890 after his father attempted to restore independence to the House of Saud. This followed a long period of political domination by the Saudis' chief tribal rivals, the Rashidis. The attempt at independence failed, and Ibn Saud lived in exile while the Rashidis took control of Riyadh.

In 1902, at the age of twenty-one, Ibn Saud took a large band consisting of forty of his brothers, cousins, and other warriors loyal to the Saudis to try to reclaim his family's property. Relying on a surprise attack, he successfully captured Riyadh; most of the former supporters of his family's rule rallied to his cause. Over the next twenty-five years, he recaptured most of the Arabian Peninsula as well.

Ibn Saud was careful to recreate the Wahhabist political system used by his ancestors, who had founded two previous Saudi states in the eighteenth and nineteenth centuries. Wahhabism is an austere, puritanical form of Islam founded by Muhammad ibn Abd al-Wahhab in the eighteenth century. A cooperative agreement between al-Wahhab and Muhammad ibn Saud, the founder of the House of Saud, had allowed the latter to establish the First Saudi State in 1745.

Ibn Saud declared himself king in 1932, founding the Kingdom of Saudi Arabia. He ruled as absolute monarch, but he was a devout Wahhabist and never failed to consult religious authorities before finalizing a decision.

In 1933, he made a historic agreement to allow Americans to search for oil in the kingdom. In 1938, they discovered what would turn out to be the world's largest reserves. Aramco, a joint U.S.-Saudi company formed to carry out oil production, began pumping, and profits began to trickle in.

World War II curtailed revenues by effectively shutting down oil production. Increasingly concerned with his nation's security, Ibn Saud met with U.S. president Franklin D. Roosevelt aboard a ship in the Suez Canal in 1945. The two leaders agreed to support each other: Saudi Arabia would provide desperately needed oil for American troops in Europe, and the United States would provide military assistance to its newest ally.

In the 1950s, Saudi Arabia began to experience unprecedented prosperity from oil revenues. Shortly before he died, Ibn Saud could count on several million dollars a week in oil profits alone. However, he was unable to cope with this financial bonanza. The Saudi Arabia of his youth, with its idealized Bedouin lifestyle, began giving way to Western manufactured goods, buildings, and fashions. The king had not anticipated how oil profits would threaten everything he believed in: austerity, religious humility, and close-knit tribal life. Ibn Saud's health deteriorated rapidly and he died on November 9, 1953.

THE HOUSE OF SAUD

1744 Muhammad ibn Abd al-Wahhab, founder of Wahhabism, forms a political alliance with Muhammad ibn Saud

1802 Saudi forces capture the Hejaz, a region that includes Mecca and Medina

1818 Ibrahim Pasha, Ottoman viceroy of Egypt, captures Saudi capital of Diriyah

1824 Second Saudi State established

1891 Rashidis, rivals of the Sauds, destroy Second Saudi State

1902 Abd al-Aziz ibn Saud, founder of modern Saudi Arabia, recaptures Riyadh; two decades later, he captures Mecca and Medina

1932 Ibn Saud declares himself king and founds Saudi Arabia

1933 Diplomatic relations with United States established; vast oil fields discovered in Saudi Arabia

1945 President Franklin D. Roosevelt makes oil-for-security deal with Ibn Saud in order to supply U.S. forces in Europe

1953 Ibn Saud dies; Prince Saud ibn Abdul Aziz succeeds him as king, and Prince Faisal becomes minister of foreign affairs

1964 King Saud is replaced by Prince Faisal with approval of religious authorities

LATE 1960s King Faisal modernizes Saudi Arabia, incurring disfavor of religious conservatives

1975 King Faisal assassinated by nephew Faisal ibn Musaid; Prince Khalid succeeds him on Saudi throne

LATE 1970s Oil profits reach hundreds of billions of dollars; massive building projects undertaken while Saudi family loses credibility with conservatives

1979 Great Mosque taken over by fundamentalists; Saudi Arabia funds and sends thousands of volunteers to Afghan War with Soviet Union

1982 King Khalid dies and is succeeded by Crown Prince Fahd bin Abdul Aziz Al Saud; Iran-Iraq War breaks out, and Saudi Arabia supports Saddam Hussein with money and weapons

1990 Iraq invades Kuwait; King Fahd seeks religious approval before allowing foreign troops into kingdom

1992 King Fahd introduces the "Basic Law of Government," a kind of constitution

1996 King Fahd disabled by strokes; Crown Prince Abdullah becomes unofficial ruler

2005 King Fahd dies and is officially succeeded by Abdullah

Saudi Arabia became a great patron of fundamentalist Islam.

This was expressed in many ways, such as legal limitations on the rights of women (it is illegal for them to drive, for example), and the censorship of sentiments that ran counter to Sharia. Corporal punishment based on Sharia was instituted as well. In 1979, Saudi

Arabia sent nearly 45,000 troops to help the Afghans fight a guerrilla war against the invading Soviet Union. This invasion galvanized fundamentalist Muslims, as it was perceived as an attack by a godless **secular** power on Islam. Today these same fighters (including al-Qaeda's Osama bin Laden) work in terrorist organizations to rid the Middle East of U.S.

and other Western forces, whom they view as infidels corrupting the Land of the Two Mosques (a nickname for Saudi Arabia, referring to Mecca and Medina).

When Western forces arrived in 1991 to fight the Persian Gulf War to expel Iraq from Kuwait, they were welcomed by the Saudis. When American forces still had not left by the mid-1990s, however, Osama bin Laden and other Saudi fundamentalists declared war on them. Al-Qaeda, originally an organization founded to help the families of the Saudi fighters sent to Afghanistan in 1979, mounted a terrorist campaign to remove the Western military presence from Saudi Arabia.

Today, Saudi Arabia's internal tensions are greater than ever. The ruling elite are some of the richest people on Earth. They control an important position in the kingdom, while the majority of the population is among the poorest. The royal family maintains close ties with industrialized nations

of the West, the source of its oil riches, while the largely fundamentalist populace denounces these countries as aggressors and infidels. The complexities of Saudi Arabian society make it perpetually volatile.

See also: Abbasid Dynasty; Arab League; Arab-Israeli Conflict; Culture and Traditions; Economic Development and Trade; Environmental Issues; Gulf States; Iraq War; Islam; McMahon-Hussein Agreement; Mecca; Medina; Nationalism and Independence Movements; Oil; Ottoman Empire and Turkey; Religion; Society; Technology and Inventions; Terrorists, Stateless; Tools and Weapons; Yemen.

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Slavery and Slave Trade

The enslavement of human beings and the buying and selling of men, women, and children were regular practices of Middle Eastern societies until the nineteenth century. After that time, pressure from European nations and a general trend toward modernization in the region led many states to outlaw slavery at last.

Early Muslim practice did not forbid slavery, and there are numerous references to it in the Koran. Islamic law validates the ownership of human beings but affirms their humanity rather than classifying them as objects or possessions. Like free men, the enslaved possess an immortal soul and will face God's judgment after death. Moreover, the Koran urges masters to treat their slaves kindly and classes them with other members of society who deserve protection, such as women, children, the elderly, and the sick. In these regards, Islamic slavery differed from slave practices in neighboring regions.

While slavery was widespread in the Arab world from the ninth through the nineteenth centuries, the number of slaves was never great enough to meet the demand for them. Several factors contributed to this insufficiency. Muslims were urged to free their slaves as an act of piety. In addition, the castration of male slaves was a common practice that prevented slaves from procreating. Also, since many slaves were imported from Africa and elsewhere, they lacked natural immunities for diseases of the Middle East and died in large numbers. The constant demand for

slaves led to a lively slave trade within Arab lands.

Unlike other regions, such as North America, which employed large numbers of slaves in agricultural labor, Islamic slaves were primarily domestic servants who prepared meals, cleaned, and performed other household tasks. Many if not most domestic servants were female who were treated as concubines, and occasionally married if they were Muslim. Islamic slaves enjoyed full legal status and protection under Sharia, Islamic law. By and large, they were better off than slaves elsewhere. This was true of slaves within the Ottoman Empire as well, who could become soldiers, sailors, and **artisans**.

As **emancipation** movements swept through Europe and the Americas in the nineteenth century, some Muslim leaders began to reconsider their view of slavery. Some declared it contrary to Koranic teaching. Increased pressure from Western nations after World War II led to the suppression and eventual outlawing of slavery in Saudi Arabia in 1962. Other Muslim countries, such as Qatar, did not outlaw it until the 1960s.

A troubling trend began to emerge in Saudi Arabia during the early 2000s, however, as several high-ranking Islamic jurists issued statements advocating slavery, particularly of Jewish women and children. The child slave trade increased dramatically in the 1990s and 2000s. Children continue to be smuggled into the country, sometimes mutilated, and forced to work as beggars. Women from East and South Asia are imported as sex workers and have so little control over their lives that it is fair to call them slaves. Although slavery no longer officially exists in the region, an underground slave trade still pervades most Middle Eastern nations.

See also: Abbasid Dynasty; Crusades; Culture and Traditions; Economic Development and Trade; Iran; Islam; Ottoman Empire and Turkey; Religion; Saudi Arabia; Society.

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Society

The shared culture and institutions that establish a common identity among a group of people. Like other societies, Middle Eastern and Southwest Asian societies have undergone remarkable transformations in the past century. The most dramatic, in fact, have occurred only since the latter decades of the twentieth century.

Broadly speaking, Middle Eastern peoples fall into one of three social categories: nomads, villagers, and urbanites. Life for each of these has been revolutionized by European influence, an influx of foreign technology, and the rise of the oil industry.

NOMADIC CULTURE

One of the roots of Arabic culture is derived

from the nomadic tribes, known as the Bedouins, who wander the deserts from Morocco and Egypt to the Arabian Peninsula and the Iranian steppe. Primarily sheep and camel herders who lived in small groups organized around blood ties, pre-Islamic Bedouin spent much of their time searching for grazing lands. Each group was led by a single male elder known as a sheik. Larger,

loose coalitions of tribes could occasionally be formed for some specific purpose, but these usually dissolved upon the death of their foremost sheikh, who had invariably created the coalition out of little more than his strong presence and personal charisma.

Today, these nomadic societies still exist in desert lands throughout the region, especially in Arabia, the Negev, and parts of western Iran. Their traditions have changed little in centuries, although the territory open to them has been severely circumscribed by the development of the oil industry. Their numbers have decreased dramatically as many have settled in cities where they can find numerous kinds of employment previously unknown to their culture. The total number of Bedouins is less than 3 percent of the whole population in the region.

Although Bedouins still rely on the same practices of herding and occasional cultivation as their ancestors, two aspects of Bedouin life are notably different today. For one, modern amenities have been readily adopted. It is not unusual to see Bedouin transporting their camels in trucks, cooking with a kerosene stove, or even using electronic gadgets such as televisions in their tents. For another, Bedouin tribes engage in raiding less frequently now that state authority and local government are both stronger and more committed to intervening in rural affairs. Previously, nomads would conduct raids on each other or on villages, sometimes even exacting a yearly tribute from settled communities.

VILLAGES

More than half of the Middle East's inhabitants live in small villages of several hundred people as peasants or farmers, **artisans**, and merchants. The large-scale industrial agriculture of the West is being introduced into



Women in traditional chadors (center) and men and women in Western-Style dress wait at a bus stop in Istanbul, Turkey. (AFP/Stringer/Getty Images)

many areas of Southwest Asia, however, because of its high capital requirements and partly because the semiarid climate of the Middle East requires significantly more irrigation for massive farming efforts, the use of sophisticated equipment has been limited.

Like that of the nomads, village life is based on familial ties. Clans occupying the same village might carry on feuds for generations. However, the amounts of property involved in a feud tend to limit such conflicts. Because of the need to trade, villagers tend to be more open to outside ideas, although they are still socially and religiously conservative relative to urbanites.

Many material improvements have come to the countryside as a result of agrarian reforms and oil revenues, including better

health care facilities, schools, sanitation, roads, and communication networks. Infant mortality rates and malnutrition have decreased, but illiteracy remains high, particularly among women.

All in all, the fabric of village life has been greatly disrupted by the consequences of the rapid rise in population and the advent of modern information technology. Traditional sources of income such as crafts and even agriculture have diminished, while villagers moving to cities face competition from foreign laborers. These developments have considerably increased the social and political tensions already inherent between the countryside and the city.

TOWNS AND CITIES

The greatest social diversity can be found in the region's cities, many of which have been populated continuously for centuries if not millennia. City life is quite familiar to Middle Eastern populations, as some of humanity's earliest urban centers arose in Mesopotamia, Anatolia, and the eastern Mediterranean.

Political power has historically concentrated in Middle Eastern cities to a disproportionate degree. Small ruling elites in cities have been able to control vast territories primarily because their settlements arose near crucial water sources. Larger populations in cities translated into larger military or police forces, which could be used to quell rebellious peasants. In addition, Arab leaders also based their authority on religious succession, which proved far more powerful than brute force. For example, when the Mongols conquered the area in the thirteenth century, they eventually converted to Islam as a way to consolidate power over the native population. **Pagan** rulers would never have been tolerated by the Arab and Persian faithful.

Because of their strategic importance in

trade networks and the natural exchange among populations of mixed tribal affiliations and ethnicities, cities are where new ideas, religions, customs, and technologies have been most readily adopted. Urban centers thus experienced the most sweeping social changes, which followed on the heels of modernization. These changes are largely Western in origin and have more to do with daily and work life than with social arenas such as religion and the family. The adoption of the Western calendar and a Western workweek are among the most significant, as are exposure to Western arts and media.

Yet Western influence has also provoked sharp resistance to change and a reaffirmation of traditional Islamic values. This is particularly true in Saudi Arabia, where women are still not allowed to drive, and Iran, where adherents of minority religions such as Baha'i, Zoroastrianism, and Yazidism are heavily persecuted.

LAW AND GOVERNMENT

Apart from Turkey, Lebanon, and Israel, there are no primarily democratic states in this region. All of the Arab states are either emirates (United Arab Emirates, Kuwait), absolute monarchies (Saudi Arabia), or constitutional monarchies (Bahrain, Jordan). Legislative and democratically elected components of government have varying amounts of power, but in general, these countries are effectively ruled by a few small dynasties. Full, Western-style democracy has been slow to spread. The laws of the Arab states and Iran are based on Sharia, or Islamic law, which has been interpreted variously by different sects over time.

Iran

At the beginning of the twentieth century, Iran was a monarchy, but popular rebellion forced constitutional limitations on the



INTO THE 21ST CENTURY

Secular or Religious Societies?

A defining aspect of all Middle Eastern societies is the perpetual tension between religious and secular elements. For the better part of their history, these cultures have been dominated by religious practices, mainly those of Islam. Only in the nineteenth century did the possibility of organizing daily affairs in a **secular**, or nonreligious, way arise in the Middle East.

This possibility was first introduced through contact with secular European societies. The leaders of some Middle Eastern nations, such as Turkey and Iran, saw secular life as a way to achieve rapid modernization in order to resist colonization. This kind of top-down, forced modernization is known as **defensive developmentalism**.

However, the majority of Middle Eastern states resisted secularization in the nineteenth and early twentieth centuries and continue to do so today. For devout Muslims, there can be no separation between daily life and religious belief. Since 95 percent of the region's population is Muslim, secular societies are rare. Nevertheless, the question of a secular versus a religious society is predominant in several nations: Turkey, Iraq, Iran, and Israel.

The program of secularization implemented by Kemal Atatürk in the 1920s established modern Turkey; a large portion of the population has benefited from it despite decades of political violence, military coups, and unofficial civil war. Another large portion has always resisted it and, in the early 2000s, Islamic political movements have captured major elected positions for the first time in decades. Religious teaching was banned until 1950, and since then new mosques have been built throughout the country. Although

an educated elite continues to ensure Turkey's secular identity, the vast majority of Turks have never abandoned their Muslim identity, and the future social composition of the country is hard to predict.

Iraq, meanwhile, has had a primarily secular government from the time Saddam Hussein assumed power in 1979 to the present day. Although his regime was authoritarian, with a strong Sunni agenda, Hussein was always guided by political and economic practicalities rather than religious ideology. Since the 2003 U.S. military invasion, the provisional government of Iraq is superficially secular, based on popular vote and a constitution; in reality, its elected officials were under extreme pressure by both the internal Shia majority and the Sunni majority of the larger Arab world. Whether or not Iraq's secular elements will prevail is one of the great uncertainties of the nation's future.

Under the Pahlavi family, Iran was a monarchy, and numerous secular groups banded together with Islamic fundamentalists to overthrow the regime in 1979. In the twenty-first century, secular political groups still fight for the Iran they were never able to see, while Iranian intellectuals, who overwhelmingly favor a secular state, fled the country and must work indirectly to achieve their aims.

Finally, the question of a secular state is paramount in Israel. Although the Jewish identity largely depends on religious affiliation, the Zionist movement was composed of both secular and religious elements. Today Israel is the strongest secular Middle Eastern state, although considerable internal debate between religious groups and secular parties has resulted in a culture of political compromise.

shah's power. Since the Iranian Revolution of 1978, however, Iran has been ruled as a theocratic republic. Popular elections are held for major positions of power such as the presidency, but candidates must be approved by the *ulema*, or ruling council of Islamic judicial scholars. The ultimate political power resides with these judges, since they must also approve presidential appointees as well as legislation. Popular revolt installed the fundamentalist Islamic government, which continues to struggle against further revolt by its former allies, primarily nationalist and communist groups.

TURKEY

Perhaps no country in the region has witnessed greater social change than Turkey. Within the span of twenty years, from the 1910s to the 1930s, it went from an impoverished, internally divided, economically stagnant remnant of the Ottoman Empire to a secular, modern state with significant economic impact on the region.

The government founded by Kemal Atatürk in 1923 was authoritarian, ruling through one party and specifying official social practices from writing to dress as part of an aggressive effort to establish a new national identity. This effort was largely successful, although it has been compromised by a predominantly Islamic backlash in recent decades.

The Turkish constitution has been revised numerous times, particularly after several periods of military rule. Military intervention in Turkish government has become a pattern that raises disturbing questions about the true extent of democratic rule there. Meanwhile, Turkish society is characterized by the ongoing struggle between conservatives, who promote a return to Islamic practice, and **progressives**, who seek to fully realize Atatürk's vision of a modern, secular Turkey. In some areas,

such as suffrage and women's rights, the progressives have achieved their aims; in others, such as sexuality and marriage, conservative values still hold sway.

ISRAEL

Israeli society is the chief exception to the Islamic majority in the Middle East. It has been heavily influenced by European and Russian immigrants who comprised most of its early Jewish population and who make up about five-sixths of the total today. Within Jewish society there are significant splits, mainly between Middle Eastern (Sephardic) and European (Ashkenazi) Jews. The former are descendents of Jews from the Iberian Peninsula and North Africa as well as those who never left the region during the Diaspora (the scattering of Jews worldwide that began with the destruction of the Second Temple in Jerusalem by the Romans in c.e. 70) and continued farming and herding in predominantly Arab lands. The latter are European in culture and tradition, and are overwhelmingly devoted to Western ideas of individualism, secularization, and modernization. They make up the majority of Israel's Jewish population and tend to be highly educated. Another significant split is between Reform and Orthodox Jews. Orthodox Jews insist on policies and cultural practices derived from the Tanakh, or Judaism's holy writings, while Reform Jews are a diverse group who have modified their religious practice to conform with modern lifestyles.

Israel's government is a full-fledged representative democracy, consisting of executive, judicial, and legislative branches. The 120-member Knesset is the sole legislative body, and often consists of coalitions of numerous special-interest parties owing to the religious and ideological divisions in Israeli society. More than 15 percent of Israeli

citizens are Palestinian Muslims and Christians. They are represented in the Knesset and are active in Israel's non-religious political parties. The prime minister is the head of government, while the president serves a primarily ceremonial role.

Only one-tenth of Israel's population is rural, making it one of the most urbanized and industrialized nations in the region. It is also the most militarized, owing to continued hostility from its more populous Arab neighbors. All Jewish citizens are required to serve in the armed forces for several years; once their service is over, they enter the reserves and continue to undergo annual training until well into middle age. Thanks to its military, one of the best trained and best equipped in the world, Israel has survived more than a half-dozen major wars and lesser conflicts since its independence in 1948.

Although during its early decades it was essentially a **socialist** state, by the close of the twentieth century Israel had completed

the transition to a primarily capitalist economic model. Still, the sense of national unity that pervades Jewish Israel has not faded with this transition.

See also: Agriculture; Arab-Israeli Conflict; Culture and Traditions; Economic Development and Trade; Gaza; Iran; Iranian Revolution; Islam; Israel; Istanbul; Nationalism and Independence Movements; Oil; Ottoman Empire and Turkey; Palestinian Issue; Saudi Arabia; Technology and Inventions; Terrorists, Stateless; World War I; World War II; Zionism.

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Syria

Arab country bordered by Turkey on the north, Iraq to the east and southeast, Jordan to the south, and Lebanon and Israel to the southwest. Syria's terrain includes a large fertile plain in the west as well as the Syrian Desert in the east. The nation's capital is Damascus, an ancient city, renowned for being the oldest continually inhabited city in the world. It was the center of the Islamic caliphate during the reign of the Umayyad Dynasty (early seventh to mid-eighth centuries). The population of Syria today is approximately 20 million.

Prior to the twentieth century, the name *Syria* referred to a vaguely defined region along the eastern Mediterranean coast, which included the current countries of Syria, Lebanon, Jordan, and Israel. Under Ottoman rule from the sixteenth to the beginning of the twentieth century, Syria was a group of three provinces (Damascus, Aleppo, and Beirut) whose borders corresponded roughly with those of the modern states of Syria and Lebanon.

Syria has experienced considerable political and economic instability since it achieved independence from French rule in 1946. After defeating the Ottoman Empire in World War I, the Allies divided its Arab lands into two mandates, or regions of administrative control: Great Britain governed Palestine, while France governed Syria. This ran counter to promises made by Britain to its Arab allies during the war. Faisal ibn Hussein, a leader of the 1916 Arab Revolt that helped the British



GREAT LIVES

Hafez al-Assad (1930–2000)

A former general, President Hafez al-Assad was Syria's strongest and arguably most ruthless leader, maintaining a continuous reign for the last three decades of the twentieth century. He was highly controversial outside Syria because of his efforts to quell internal dissent, as well as his foreign policy, which sided with the Islamic Republic of Iran and maintained close relations with the Soviet Union. At home, however, his political orientation and anti-Israel stance won him many supporters.

Assad was born on October 6, 1930, in Qardaha, a city in northwestern Syria. He joined the Syrian Baath Party when he was sixteen and attended a military academy, graduating in 1955 and becoming an air force pilot. He traveled to Egypt and the Soviet Union in the late 1950s, then returned to Cairo and helped form a secret organization called the Military Committee in 1960. This organization aimed to promote Baathist Party ideals of Pan-Arabism, or the political unification of Arab peoples. After the United Arab Republic—a union of Egypt and Syria—broke up in 1961, Assad returned to Syria.

He conspired with other Baathists to seize power and was a key leader in the 1963 coup that put the Baath Party in charge of the government. He was promoted to major

general and became the commander of the air force in 1964, then the leader of the Baath Party in 1969. In 1970, he seized full control of the government. Assad sought to achieve the Baathist promise of a strong socialist economy; he also passed a number of liberal reforms that included a relaxation of censorship in the arts. However, he was criticized for sometimes resorting to brutally repressive tactics—arresting, torturing, and executing political dissenters. He also sponsored anti-Israeli terrorism.

Assad was a skilled and pragmatic politician who altered his foreign policy to fit changing circumstances. Because of the split between the Syrian Baathist Party and dictator Saddam Hussein's Iraqi Baathist Party, Assad supported Iran during the bloody and protracted Iran-Iraq War of 1980–1988 and also sent troops as part of the U.S.-led coalition that drove Iraq from Kuwait in the 1991 Persian Gulf War.

Although his policies and support of terrorist organizations earned him the enmity of Israel and many Western nations, Assad turned Syria into a formidable power in the Middle East, presiding over a stable government for thirty years. He died in Damascus on June 10, 2000.

advance into Palestine and ultimately defeat the Ottomans, had been elected king of a united Syria and Palestine in March 1920. However, the Conference of San Remo in April 1920 declared that these regions would be placed under mandate control.

French troops occupied Damascus in July 1920, forcing Faisal out of the city. In August, France declared the state of Leba-

non, primarily to isolate and lend political power to the sizable community of Christians there; this was expected to help France assert authority over its mandate. After putting down a Syrian rebellion in 1925, France entertained the notion of Syrian independence. A treaty to this effect was signed in 1936, but France never ratified it and so remained in control of Syria.

In 1940, the French Vichy government, a regime established by the Nazis after they successfully invaded France, took over Syria, but was overthrown by a joint British-French invasion the following year. The French then withdrew from both Syria and Lebanon in 1946, and Syria attained its independence.

The new state faced significant challenges, as it was composed of populations that had little to do with one another. Sunni Muslims dominated, but there were also large communities of Christians, Alawites, and Druze. A short period of civilian rule ended in March 1949, when a series of four military coups put one colonel after another in power. The last was overthrown in 1954, when constitutional rule was reestablished.

Syria briefly joined with Egypt to form the United Arab Republic in 1958, but because the Syrians felt the Egyptians did not treat them as equals, another coup in 1961 made Syria independent once again. The Baath Party, which promoted the idea of a united Arab state, seized power in both Syria and Iraq in 1963, and the possibility of political union between the two countries briefly arose. This union never materialized, however, and the Syrian Baath Party became the chief rival of the Iraqi branch, as both claimed to be the legitimate leader of the Pan-Arab movement (a political movement that aims to form a unified Arab state).

In 1970, the Baath Party put General Hafez al-Assad in control of the country. He led Syria until his death in 2000. Support for

the Assad regime grew because of its land reform and agricultural development policies, as well as its unrelenting opposition to Israel. In addition to participating in several Arab-Israeli wars (1948, 1967, 1973), in which it lost the fertile southwestern territory of the Golan Heights to Israel, Syria occupied Lebanon when it was torn by civil war in 1976 and provided military support to Palestinian rebels in Jordan in 1970.

Syria's image as a leader of the Pan-Arab movement was tarnished when it supported Iran in the 1980 Iran-Iraq War. Since then, Damascus has maintained close ties with the Iranian regime. When Assad died in 2000, his son, Bashar al-Assad, succeeded him, ushering in hopes on the part of many nations, including the United States and Israel, for political reform within Syria. These reforms did not materialize, however, and diplomatic ties with Washington deteriorated after the U.S. invasion of Iraq in 2003. The United States imposed economic sanctions in 2004. Following the assassination of former Lebanese prime minister Rafiq al-Hariri in 2005, international pressure forced Syria to withdraw its troops from Lebanon.

See also: Arab League; Arab-Israeli Conflict; Jordan; Palestinian Issue; Refugees; World War I.

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Technology and Inventions

The Middle East has a long and distinguished history of technological innovation. This peaked during the reign of the Abbasid Dynasty from the eighth to the thirteenth centuries, going into decline when the Mongols invaded. Under Ottoman rule, technological development progressed slowly when it did at all. Following the development of the oil industry in the region during the 1910s, a new era of innovation followed widespread modernization.

EARLY DEVELOPMENT

From the seventh to the thirteenth centuries, the Arab caliphate, or Islamic Empire, encompassed lands previously ruled by various peoples, among them the Romans, Byzantines, Persians, Spanish, and Indians. Moreover, the caliphate had direct access to Chinese trade and the long history of technological progress in East Asia. Inheritors of these traditions, the Arabs synthesized and fully developed their potential, producing many achievements in chemistry, astronomy, navigation, mechanical engineering, civil engineering, and mathematics. These inventions and ideas circulated throughout Muslim lands and later into Europe, laying the foundations for the Renaissance there. During Ottoman rule, scientific development in the Middle East slowed significantly. The Ottoman state resisted change and innovation coming from Europe. While the Middle East was developing at a very slow pace and near stagnation, Western Europe was going through the industrial revolution. Not until the nineteenth century did the Middle East begin serious attempts to adopt modern technology.

GOLDEN AGE OF ISLAMIC LEARNING

The Islamic Golden Age is generally held to have begun during the eighth century under the Abbasid Dynasty. Prior to Abbasid rule, the mass conversion of many conquered peoples in Arab lands had produced a continuous flow of materials, designs, and ideas throughout the Islamic world.

The art of papermaking greatly stimulated learning during the period of Abbasid rule. A closely guarded secret of the Chinese, papermaking methods were obtained by the Arabs from two Chinese prisoners after the Battle of Talas in eastern Iran in 751. The Arabs quickly improved on these techniques by using linen instead of mul-

berry bark, producing paper of higher quality, greater weight, and lower cost. With paper, communication as well as intellectual discourse over vast distances became much easier. The art of papermaking was eventually passed to the Europeans.

Relatively cheap, plentiful paper allowed the Abbasids to build an enormous university and library in Baghdad, the Dar al-Hikma, or House of Wisdom. Religious and intellectual freedom under Abbasid rule encouraged Christians, Jews, and Muslims to study there and engage each other in spirited philosophical, literary, and scientific debates. Texts recovered from the past Greek and Roman civilizations were collected, copied, translated, distributed, and studied in Baghdad. Soon this collection of scholarly works was unrivaled in the world.

Islamic Medicine

Basing their work on the writings of the Greek physicians Galen and Hippocrates, Islamic doctors undertook detailed examinations of anatomy and began to develop a variety of new medicines and treatments. By the fifteenth century, the Persian physician Mansur ibn Ilyas had produced an exhaustive collection of anatomical diagrams titled *Tashrih al-badan* (*Anatomy of the Body*), which became a model for practice not only in the Middle East, but also in Europe and parts of Africa. In the eleventh century, the remarkable **polymath**, or master of numerous intellectual disciplines, Ibn Sina (Avicenna in Latin), had penned the *Al Qanunfi al-Tibb* (*The Canon of Medicine*), detailing both a methodology for diagnosing illness and the use of many medicines. This book became a classic of medical literature in Europe and was widely used as a primary textbook for the next eight centuries.

The total number of Islamic innovations in medicine is staggering. A short list includes

the invention of antiseptics, ophthalmology, tracheotomies (surgery of the throat), inoculations, medical syringes, anesthesia, the scalpel, the use of catgut for internal stitches, the speculum (a tool for inspecting body cavities), aromatherapy, plaster, and forceps. Islamic doctors also undertook serious study of mental illness, running psychiatric wards in the hospitals of major cities such as Cairo, Damascus, Aleppo, and Baghdad, while their European contemporaries dismissed such illness as demonic possession and generally refused to treat mentally ill patients.

Perhaps most crucial among the astonishing advances was the idea that medical knowledge—and by extension scientific knowledge of any kind—could only be acquired through the careful observation of empirical evidence. Furthermore, such evidence could be obtained in a controlled way by designing and carefully conducting specific experiments. These ideas are key to the modern scientific method, and without them, the Scientific Revolution could not have occurred in Europe.

Mathematics

In the ninth century, the Muslim mathematician and astronomer Muhammad al-Khwarizmi developed the “calculus of reason and juxtaposition,” known simply as *al-jabr*, or algebra. It was a fundamentally new way of doing mathematics that allowed number problems to be represented and treated in an abstract way. This manipulation of abstractions in the form of variables allowed mathematicians to make further discoveries; for this reason, algebra is considered a crucial breakthrough in the history of math.

By the tenth century, Arabs were using numerals borrowed from the Hindus in India to do arithmetic. These numerals were altered slightly and passed on to Europe, where they

became known as Arabic numerals. Other Islamic mathematicians made many advances in mathematics, including the study of radicals, geometry, and number theory.

Chemistry

Islamic thinkers also pioneered advances in chemistry. In the eighth century, the most famous Muslim chemist, Jabir ibn Hayyan (Geber in Latin), improved distillation techniques passed down from the ancient Greeks. He also invented the fundamental techniques of modern chemical engineering: crystallization, filtration, evaporation, liquification, oxidation, and purification. Moreover, he discovered and wrote treatises on the use of many acids, including hydrochloric, nitric, citric, and acetic acids. Jabir invented *aqua regia*, a potent substance capable of dissolving gold, when he combined hydrochloric and nitric acids. His written works became the classical texts of European **alchemy**. Other Muslim chemists discovered and mass-produced alcohol for medicinal and industrial purposes and invented the perfume industry, as well as soap and shampoo.

Measuring Instruments

Having absorbed extensive Greek knowledge on astronomy, Islamic scholars were in an excellent position to perfect instruments for measurement and prediction. During the tenth century, these included the astrolabe, an instrument that aided navigation by measuring the altitude of celestial bodies, thereby allowing the calculation of latitude. The astrolabe was important for a religious reason as well: once latitude was determined, Muslims knew in which direction Mecca lay and could face it while they prayed. Another important measuring instrument was the sextant, used to determine the angle of a celestial object relative to the horizon in order to triangulate a ship's position on a map. These became the chief instruments of

navigation for centuries, although the sextant was not invented by Europeans until the eighteenth century. Star charts and celestial globes, used to solve astronomical problems, were developed in the tenth, eleventh, and twelfth centuries in Persia and Baghdad by astronomers such as al-Farghani, Ibrahim al-Fazari, Abbas ibn Firnas, and al-Sufi.

Optics

For centuries, it was widely believed that the eye was able to see because it emitted rays of light that illuminated whatever it looked upon. This idea originated with the Greek philosophers Euclid and Ptolemy. However, it was a tenth-century Arab Muslim scholar, Ibn al-Haytham (Alhazen in Latin), who first discovered that the opposite was true.

Today, Ibn al-Haytham is known as the father of optics for his research into how the eye interacts with light. He designed the *camera obscura*, the world's first camera (a word deriving from the Arabic *qamara*, meaning a dark or private room), and is credited with being the first scholar to practice the scientific method by designing practical experiments to test his theories. He also invented the parabolic reflector, a curved dish that collects and focuses different forms of energy such as sound, light, or radio waves. Modern telescopes and satellite dishes rely primarily on the parabolic reflector for their operation.

Mechanisms

Islamic engineers were skilled at creating water-powered devices. One particularly talented engineer, the twelfth-century Arab Muslim Abu al-Iz al-Jazari, invented the crankshaft, which transforms rotary motion into linear motion. The modern world is indebted to al-Jazari for this, for nearly all modern machinery—whether cars or conveyor belts—relies on the crank-

shaft in some way. Al-Jazari invented devices for raising water as well as weight- and water-powered mechanical clocks of a complexity previously unknown. He is credited with being the father of robotics for his invention of programmable humanoid musicians that floated on a boat, playing music determined by the bumps on a turning drum. Plans for more than fifty other mechanical devices, including combination locks and water pumps, are included in his writings.

DECLINE

The Islamic Golden Age is thought to have ended with the destruction of the Abbasid Dynasty in 1258 by the Mongols, who burned innumerable books and libraries in their marauding sweep westward. Fortunately, much of the Islamic world's knowledge and inventions had made their way into western Islamic lands, and new centers of learning arose in Cairo, Fez, and several cities in Spain.

Wars with crusaders and between competing Turkish empires (the Seljuks and the Mamluks) during the eleventh and twelfth centuries further fragmented the Islamic world, disrupting the easy flow of ideas and materials through the Middle East that had produced such amazing achievements in so short a time. When the Ottoman Empire spread from Anatolia in the early sixteenth century, scientific development slowed considerably because of the socially and religiously **conservative** laws and customs imposed by the Turks. Prior to the fifteenth and sixteenth centuries, trade routes between Europe and Asia had to go through the Middle East, but sea routes replaced the overland routes and reduced the importance and the volume of trade through the region.

The Ottomans paid virtually no attention to developments in Europe, which they considered a barbaric backwater. The

**A worker at a
desalination plant
oversees operations.**

(Lim Sin Thai/Associated
Press)



Renaissance came and went, followed by the Industrial Revolution. Thus, by the time the Ottomans were seriously threatened by European ambitions in the Middle East at the end of the nineteenth century, they were sorely outclassed by the superior military technology of Western nations.

RECENT DEVELOPMENTS

Since its inception in 1948, Israel has led the region in research and development. This is due in part to the emphasis placed on the high-tech sector of the economy, which was developed in order to compensate for a relative lack of crucial natural resources such as oil and freshwater. It is also due to the nation's recognition of the importance of maintaining technological superiority in the face of overwhelming hostility from surrounding Arab states. Israeli scientists have thus focused over the decades on dry-land farming and irrigation techniques, both of which have reached new heights under their guidance.

After the Iranian Revolution of 1979, many of that nation's scientists, artists, and intellectuals fled to Europe or the United States,

fearing imprisonment or execution at the hands of the **fundamentalist** Islamic clergy. While they have carried on work in exile, Iran's technological development languished until the 1990s, when a more relaxed attitude on the part of the ruling clerics encouraged the redevelopment of scientific endeavor. Since the late 1990s, the number of Iranian articles in reputable scientific journals has soared and the country's university population rose from about 100,000 in 1970 to more than 2 million in 2006. Iran launched a program to develop nuclear power in the 1950s. This program became controversial in the 1990s amid accusations by Western nations that Iran was trying to develop nuclear weapons. Because the Iranian government refused to fully comply with inspections of its facilities in the early 2000s, the United Nations imposed sanctions on it in 2006.

Other Islamic states have generally lagged behind East Asian and Western countries in technological development. Along with education and economic reforms, such development has been uneven



TURNING POINT

Desalination Plants

The most critical environmental issue facing the Middle East today is, in essence, the one it has always faced: water supply. With the introduction of modern agriculture, which requires enormous amounts of fertilizer and water to produce large crops on small, intensively farmed plots, water demand in the region has quickly outstripped local supply. Aquifers deep under the dry surface, which have slowly accumulated groundwater over the centuries, have been tapped in order to meet this demand, but this is at best a stop-gap measure.

The invention of the desalination plant promises a lasting solution to this increasingly urgent issue. Desalination plants are facilities built on the shores of saltwater bodies. Using a variety of techniques, including reverse osmosis—in which seawater is forced under high pressure against membranes that filter out salts and other minerals—these plants can produce freshwater from salt water. Some of them also generate electricity in the process, bringing down the cost of the energy used to run them.

Desalination plants require massive amounts of energy, but the oil-rich nations

of the Middle East are in a good position to provide the needed funds. Of greater concern is the environmental impact of these plants. Once freshwater has been created, the remaining brine has to be reintroduced in the nearby saltwater body, but elevated concentrations of salt can quickly kill local sea life. Various schemes have been introduced to counteract this effect, such as releasing the brine slowly over a widespread area. At some plants, the brine is further processed into food-grade sea salt.

Until 2006, the world's largest desalination plant was located in Jabal Ali, near Dubai in the United Arab Emirates. Israel is currently building an even larger one on its Mediterranean coast. This plant, when complete, should theoretically provide all of southern Israel's 1.5 million inhabitants with freshwater.

From the perspective of the extremely arid Middle Eastern states, desalination plants are one of the most promising technological developments of recent decades. They can help reduce dependence on foreign imports while providing additional employment in desert areas.

within states as well as across the region. The sole exception to this is oil-related technology, including drilling rigs and refineries, which have received the lion's share of political and economic resources in the region. One significant development in drilling technology is slant, or horizontal drilling. Instead of using vertical wells to reach large oil deposits, slant drilling cuts wells at an angle, allowing access to smaller pockets of oil that are normally inaccessible

through vertical wells. Saddam Hussein accused Kuwait of slant drilling into Iraqi oil fields; he ostensibly invaded in 1991 to stop this practice, but many have challenged this justification for his invasion.

See also: Abbasid Dynasty; Agriculture; Art and Architecture; Baghdad; Byzantine Empire; Crusades; Culture and Traditions; Economic Development and Trade; Environmental Issues; Gulf States; Iran; Iranian

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Terrorists, Stateless

Politically motivated fighters who use methods of unconventional warfare in order to achieve their aims. Organizationally, terrorists may function as anything from loosely allied tribes to militias and even armies, but they are not official representatives of any recognized nation or state.

In the late twentieth and early twenty-first centuries, the primary motivation behind terrorist organizations in the Middle East lay in Islamic ideology, particularly the concept of jihad, which literally means “struggle” but has been interpreted by many **fundamentalist** Islamic clerics as a broader call to a holy war with non-Muslims. Specifically, these terrorists have targeted Israel and Western influences in the Middle East.

Since the early decades of the twentieth century, the Middle East and Southwest Asia have been home to numerous such organizations. Most of these came into being as part of the Arab-Israeli conflict, and all of them have played significant roles in shaping the political and economic landscape of the region. National oppression, poverty, and feelings of helplessness in parts of the Middle East and in other parts of the Islamic world have provided fertile ground for the growth of terrorist groups.

SURVEY OF ORGANIZATIONS

As increasing numbers of Jewish settlers flocked to Palestine in the first decades of the twentieth century, Arab leaders tried diplomacy to protect their position of power in the region. However, Arab populations also turned to violence as a means to contain

Jewish influence. In response, Jewish settlers formed militias of their own, which were recognized as terrorist organizations by both mainstream Jewish society and the British until they were disbanded in 1948 upon the founding of Israel.

One of the Jewish militias, the Irgun, carried out random assassinations of Arab civilians in retaliation for each act of Arab terrorism. It also smuggled Jews into Palestine after Great Britain closed the region to further Jewish settlement in 1946. Irgun operated from 1931 until 1948; its most notorious act was the 1946 bombing of the King David Hotel in Jerusalem, then the headquarters of the British military. Shortly after the incident, the British resolved to pull out of Palestine.

After the founding of Israel in May 1948, Arab terrorist groups coalesced around the Palestinian issue. In 1964, the Palestine Liberation Organization (PLO) formed with the express goal of destroying the state of Israel. The PLO was actually an umbrella organization that brought together a number of anti-Israeli groups and militias. Since its founding, the PLO or its various factions have committed numerous acts of terrorism, including the 1972 massacre of Israeli Olympic athletes in Munich, plane hijackings, and countless suicide bombings. Although the PLO is the

officially recognized political body that represents the Palestinian people, it has at best tenuous control over its constituent factions.

One of the most aggressive PLO groups, Fatah, was co-founded by Yassir Arafat. It is currently one of the leading political parties in the Palestinian territories, although since mid-2007 it has been engaged in a bloody power struggle with Hamas.

Hamas was founded at the beginning of the first **intifada** in 1987. It is a militant Sunni organization that has become notorious for its suicide bombings against Israelis and Israeli targets. Like similar organizations, it is devoted to the destruction of Israel and the establishment of a Palestinian state in its place. To the dismay of Western and Israeli leaders, Hamas swept popular elections in 2006, displacing the previously dominant Fatah. Nevertheless the Palestinian presidency remained in the hands of Fatah. When Fatah refused to hand over power to Hamas in the Gaza Strip in June 2007, Hamas took the area by force.

Another prominent terrorist organization in the region is Hezbollah, a Lebanese Shiite group dedicated to ending what it perceives as Western **colonialism** in Lebanon. Hezbollah has engaged in numerous conflicts both within the country and with Israel, and maintains close ties with the Islamic government of Iran, whose ideology it has adopted. Hezbollah is widely supported among Muslim countries in the region, which tend to view it as a legitimate resistance movement. Its attacks, in retaliation for alleged Israeli aggression in occupied parts of southern Lebanon, proved successful in forcing an Israeli withdrawal when the legitimate Lebanese government could not do so. Hezbollah is also a Lebanese political party represented in the parliament with a large bloc of deputies.

TACTICS

Stateless terrorist organizations rely on unconventional means to make their political

presence felt. Common tactics that have been developed since the 1960s include suicide bombings, airplane hijacking, and kidnappings, in addition to more straightforward attacks such as launching rockets or conducting armed raids.

Since the 1970s, suicide bombing has come to be associated with the Middle East because of its prevalence and increasing frequency. A suicide bomber is someone who has been recruited by a terrorist organization and directed to strap on explosives under clothing. They are given specific dates and locations at which to detonate the explosives, killing themselves and anyone in the vicinity. Terrorist groups often promise to take care of suicide bombers' families, or insist that the bomber will go to heaven as a result of his or her sacrifice.

LEGITIMACY

Although the term *terrorist* is often used subjectively, the United Nations has defined it explicitly. For example, many organizations in the Middle East that have been labeled *terrorist* by Western countries receive popular support in their respective communities or within the larger Muslim world. A number of nationalist organizations can also be described as resistance movements rather than terrorist groups, depending on one's perspective. For example, the Kurdish people of the area known as Kurdistan in southeast Turkey and northern Iraq and Iran have been fighting for an independent state for decades. In each of these countries, Kurdish political parties have been treated as terrorist organizations and the Kurdish people brutally repressed.

Both the spread of fundamentalist Islam and the dramatic economic disparity between stateless peoples such as the Palestinians and the ruling elite of each country continue to fuel terrorist organizations.



INTO THE 21ST CENTURY

Al-Qaeda

An international terrorist organization whose stated aims include the end of foreign influence in the Middle East and the establishment of a new Islamic caliphate in the region, al-Qaeda means “the base” or “the foundation” in Arabic. Virtually unknown to the general public in Western countries before the September 11, 2001, terrorist attacks on the United States, al-Qaeda has been active since the late 1980s.

Al-Qaeda was responsible for the September 11 attacks on the World Trade Center and the Pentagon, as well as for an earlier bombing at the World Trade Center in 1993. It also bombed two U.S. embassies in the East African nations of Tanzania and Kenya in 1998, killing hundreds. In October 2000, al-Qaeda members bombed the U.S.S. *Cole*, a navy missile destroyer, as it anchored in the bay of Aden, Yemen.

Al-Qaeda remains active globally, recruiting Islamic fighters and raising funds to carry out further terrorist activities. It is a highly decentralized organization, composed of autonomous cells that can operate without orders from higher organizational levels. As such, it has been extremely difficult to track and combat. The U.S. War on

Terror focused primarily on al-Qaeda until the beginning of the Iraq War in 2003.

Al-Qaeda was founded in about 1988 by Osama bin Laden and other *mujahedeen*, or Islamic fighters, in Afghanistan. Its initial aim was to support these fighters in their resistance to the Soviet invasion and occupation, which began in 1979. Al-Qaeda raised funds for the war as well as for refugees and families of fallen *mujahedeen*. After the Soviet withdrawal in 1989, the organization shifted its focus to carry on the jihad, or struggle for Islamic power, elsewhere in the region and eventually worldwide.

Al-Qaeda has since merged with several other Islamic extremist groups. It has built training camps worldwide and recruits fighters from all over the Muslim world to carry on the jihad against Western influence, particularly that of the United States. Al-Qaeda has supported extremist regimes, such as the Taliban in Afghanistan, and conducted numerous attacks, primarily against American targets. Despite the American invasion of Afghanistan in 2001 and an intensive search in the early twenty-first century, Osama bin Laden has remained at large.

Terrorism has become a standard, if unfortunate, feature of life in the Middle East.

See also: Arab League; Arab-Israeli Conflict; Baghdad; Camp David Accords; Culture and Traditions; Economic Development and Trade; Gaza; Intifada; Iran; Iranian Revolution; Iraq War; Islam; Israel; Jerusalem; Nationalism and Independence Movements; Palestinian Issue; Refugees;

Religion; Saudi Arabia; Society; Tools and Weapons; West Bank; World War I; Zionism.

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Tools and Weapons

Because of the challenges posed by the harsh desert climate that dominates the Middle East and Southwest Asia, the chief tools developed or adopted there have generally been agricultural in nature. In prehistory, many basic agricultural tools such as the scythe and basic irrigation systems were invented in the region. During the Umayyad and Abbasid dynasties from the seventh through the thirteenth centuries, these tools were greatly refined.

On the other hand, military technology in the Middle East has largely been characterized by importation rather than invention. Gunpowder from China was first used to great effect by the Turks, but the long decline of the Ottoman Empire prevented weaponry from developing at the same rate as it did in Europe. By the mid-twentieth century, most Middle Eastern states bought their weapons from either Western nations or the Soviet Union, paying for their defense with oil revenues.

EARLY ISLAMIC PERIOD

As the Islamic Empire expanded in the seventh and eighth centuries, new and more secure trade routes were established that linked Africa and Europe with Asia. The European demand for Middle Eastern goods such as Persian rugs, dyed cloth, glassware, and ceramic tiles encouraged the refinement of these techniques by **artisans**. Islamic advances in chemistry also led to the invention of the perfume industry in the eighth century. Finely wrought glassware for distillation was developed to meet the enormous demand for perfume both within the region and without.

With the study and translation of ancient Greek writings that occurred during the Abbasid Dynasty came great leaps in scientific understanding. These advances were applied to develop more efficient water-pumping mechanisms for irrigation. With increased water supplies, Arab farmers

were able to build more extensive irrigation systems that contributed to better food security during this period.

Militarily, the Arabs enjoyed a number of strategic advantages over the technologically and numerically superior Byzantine and Persian forces they faced as they expanded out of the Arabian Peninsula. These advantages were threefold: familiarity with the desert environment, familiarity with back trails and hidden oases, and the use of camels, which were able to survive on very little food and water for extended periods.

All three of these factors meant that Bedouin forces could move unhampered through spaces where opposing armies might often not even be able to scout. Large Arab forces could be gathered to emerge suddenly out of the desert, taking a town or local stronghold by surprise.

Arabs fought primarily with curved swords, shields, and spears. As the Arab caliphate grew, newly converted Muslim soldiers with varied gear drawn from their respective cultures joined the Arab forces. It was not the invention of a new weapon that allowed the Arabs to rapidly overtake so much territory, but the intrinsic features of Bedouin society such as its wide-ranging nomadism, close ties of tribal kinship, and fervent devotion to spreading the teachings of Islam.

MEDIEVAL PERIOD

The Ottoman Turks spread through Anatolia starting in the eleventh century, but did

not make much headway into Arab lands until the fifteenth century. Their armies became quite powerful after they fully assimilated the use of firearms and artillery in the mid-fifteenth century. Gunpowder required the development of entirely new strategies, and both the Mamluk and Seljuk states and the Persian Savafids were resistant to incorporating the new weapons because of their natural inclination away from any social or political changes that might contradict Islamic law. This resistance gave the Ottomans a significant military advantage, allowing them to defeat the other Turkish groups and put the Persians on the defensive. Only after severe defeats at the end of the sixteenth century did the Persians start to adapt to gunpowder.

Once the Ottoman Empire had established itself in Arab lands in the sixteenth century, it did not continue to refine its firearm designs as its European contemporaries did. This was partly because the demands of effectively administering their vast empire commanded most of the Ottomans' attention and resources. This disparity would have a similar effect on the Turks as their initial use of gunpowder did on their rivals; when Turkish armies faced European ones in the late nineteenth and early twentieth centuries, their weaponry was hopelessly outclassed.

MODERN PERIOD

Modernization schemes of Middle Eastern states tended to focus on the military first, replacing outmoded weaponry and its associated tactics with more powerful imports from industrialized nations. Many military officers were sent abroad to receive training in these same nations. By the 1970s, the militaries of several states had come to closely resemble their counterparts in other nations.

Following military modernization, agricultural industrialization transformed the eco-

nomic landscape of the Middle East. Agricultural machines such as tractors and threshers and synthetic fertilizers greatly improved yields, freeing a large portion of the population traditionally engaged in cultivation. This labor pool was then available for the rapidly expanding oil industry in oil-producing states such as Saudi Arabia, Iraq, and Iran.

Iran

Prior to the Iranian Revolution in 1979, the Pahlavi shah Muhammed Reza relied on foreign manufacture for Iran's military needs. Billions of dollars were spent on both Soviet and American equipment, including fighters, tanks, missiles, and firearms. After the 1979 revolution, however, the global community refused to sell further arms to Iran, at least officially. Moreover, it lost most of its technical expertise when the educated elite, composed of scientists, technicians, engineers, and scholars, largely fled the country. More than 60 percent of the army deserted when the shah fled, and the ruling clerics were forced to build a new army after bloodily purging all personnel loyal to the shah. This army was technologically and tactically inferior to Iraq's during the subsequent Iran-Iraq War (1980-1988), which began when Saddam Hussein's forces invaded Iran in an attempt to take advantage of the post-revolution turmoil.

Since then, however, Iran's military has become the most powerful in the region. In the intervening decades, it managed to reverse-engineer (determine how to manufacture something by taking apart a finished example) Soviet missiles, and since the early 1990s, it has built its own submarines, guided missiles, fighters, tanks, armored personnel carriers, and unmanned aerial vehicles (UAVs). By 2006, Iran had become an arms exporter and was believed to be working on developing satellite capabilities as well.



MODERN WEAPONS

Roadside Bombs

Since the 2003 invasion of Iraq by the United States and its allies, Iraqi guerrillas have resorted to a number of unconventional methods to inflict enough casualties on what they perceive as an occupying force to dislodge it from their country.

The most notorious of these is the improvised explosive device (IED), or roadside bomb. IEDs are constructed with explosives and a trigger mechanism, which can be hidden in any kind of container that disguises their true purpose. They often appear innocuous until detonated, and can contain noxious, incendiary, or other destructive materials such as ball bearings, metal shards, or nails. When detonated, they injure and kill indiscriminately.

The improvised nature of these devices makes them highly effective and dangerous; the enemy forces for whom they are intended must constantly adapt their strategies for identifying and neutralizing them. They are also extremely easy to make; a

wide variety of commonplace materials can be used in their construction. Casings for IEDs have included soda cans and dead animals, and they can be triggered by remote control, infrared sensors, or physical tripwires.

IEDs did not originate in Iraq. They have been a part of guerrilla warfare in Europe and Vietnam since the mid-twentieth century. In the Middle East, they were first deployed by Hezbollah to attack Israeli troops in 1982. During the Iraq War, IEDs constituted one of the largest single causes of death for Western troops. Upward of 40 percent of American casualties have been blamed on IEDs, which continued to grow in sophistication and frequency as the war dragged on. Since a large proportion of Iraq's munitions was looted during and after the initial allied invasion, the construction and deployment of IEDs seemed likely to continue for the foreseeable future.

Iran has been building nuclear reactors since the last years of the shah's reign in order to meet projected future energy needs and to demonstrate to the world that it is a fully modern nation. Despite persistent alarm on the part of the United States, United Nations inspectors have uncovered little evidence that Iran has begun developing nuclear missiles. In 2006, however, a consistent failure to fully comply with inspectors led the United Nations to impose sanctions against the country.

Iraq

Iraq's military technology has resembled that of its neighbors: foreign-bought.

There are only two notable developments in Iraqi weaponry since the 1960s. One was the use of mustard gas against Iranians during the Iran-Iraq War and against the Kurds during the Kurdish Rebellion in the late 1980s. The other was the ominous but ultimately ineffective long-range SCUD missile, used to attack Tel Aviv, Israel, and Riyadh, Saudi Arabia, during the Persian Gulf War in 1991.

Both Iran and Iraq mined the Persian Gulf during the Iran-Iraq War, significantly disrupting the oil trade by destroying numerous tankers and polluting the area to an unknown extent. These mines were later cleared by sweeps.

Israel

Israel has been a leader in the development of agricultural tools. It pioneered the use of cutting-edge scientific methods for intensive cultivation, such as advanced irrigation systems and the use of chemical fertilizers. It also invented a new irrigation technique known as drip irrigation, in which precisely calculated amounts of water are delivered to individual plants. This highly effective but expensive method has been adopted throughout the Middle East, despite its cost.

Israel also boasts one of the best trained and best equipped armed forces in the region. In spite of numerically overwhelming enemy forces in the Arab-Israeli wars, it has held its own and even expanded its territory. Moreover, Israel is the only country in the region believed to have developed nuclear weapons, although its government has never confirmed this information.

While much of its early military equipment, such as M4 Sherman tanks and Dassault Mirage III fighter planes, was bought from France and the United States, Israel also developed its own firearms and vehi-

cles. Today these include the Uzi submachine gun, the Kfir fighter-bomber, and the standard-issue IMI Galil assault rifle. Israel's intelligence network is also regarded as the region's best. This is due in part to Israeli satellite capability, and in part to the strong **nationalism** that characterizes Israeli society.

See also: Arab-Israeli Conflict; Crusades; Environmental Issues; Iran; Iranian Revolution; Iraq War; Israel; Nationalism and Independence Movements; Oil; Ottoman Empire and Turkey; Palestinian Issue; Technology and Inventions; Society; World War II.

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Turkey

See Ottoman Empire and Turkey.

West Bank

Region covering 2,270 square miles (5,900 square km) along the west bank of the Jordan River and the Dead Sea, extending west to Jerusalem and including the cities of Hebron, Nablus, Bethlehem, Jericho, and Ram Allah. The West Bank is also known by the biblical names of Judaea and Samaria. Approximately 2.7 million people live in the West Bank, most of them Israelis and Palestinian Arabs.

The West Bank is a site of constant conflict between Arabs and Israelis, primarily over the status of the Palestinians who live there. Since 2005, it has been governed by the Palestinian National Authority, although

Israel still maintains a strong military presence and civilian settlements.

JORDANIAN RULE

When the state of Israel was declared in

May 1948, it faced immediate attacks from its Arab neighbors. At the same time, nearly one million native Palestinians fled or were forcibly expelled from the lands claimed by Israel, and several hundred thousand sought refuge in the West Bank.

The borders of the West Bank were set by the 1949 armistice between Jordan and Israel. They corresponded roughly with the borders of the proposed Arab state to be created from the British mandate. After a referendum, Jordan formally annexed the region in 1950.

King Abdullah I of Jordan was openly hostile to Palestinian aspirations for a sovereign state. The Palestinians never stopped fighting for this, however, even though other Arab states prevented them from active political participation in negotiations with Israel. The many Palestinian nationalists who lived in the West Bank came to resent Jordanian rule, and radical Palestinian organizations based in the territory began to carry out terrorist attacks in Jordan during its decade and a half of rule there.

This situation ended with the Six-Day War of 1967, in which Israel soundly defeated Egypt, Syria, and Jordan. The Arab states that had claimed to represent the Palestinian people lost their credibility with the Palestinians, and the Palestine Liberation Organization (PLO) became the recognized voice of displaced Palestinians.

ISRAELI OCCUPATION

Israel occupied the West Bank during the 1967 war, incorporating East Jerusalem into its territory and setting up a military administration for the remainder. For more than a decade, peace prevailed in the West Bank as Israel improved its infrastructure and interfered little in the lives of the Palestinians.

Israeli settlement of the region soared during the late 1970s, however, and Israel passed a number of laws that allowed the

seizure of property left behind by absent owners, many of whom had fled during the 1948 and 1967 wars. The Palestinians grew alarmed at these measures. Israel refused to negotiate with the PLO concerning the status of the West Bank, particularly as the PLO refused to recognize the state of Israel. It was clear that the Israelis intended to stay.

First Intifada

In 1987, the first **intifada**, or Palestinian uprising against Israeli occupation, began in the Gaza Strip. Anti-Israeli violence soon erupted in the West Bank as well, in an expression of the anxiety, anger, and frustration of the enormous population of displaced Palestinians. Bombings, shootings, and armed clashes in the street became a feature of daily life in the West Bank, as Israelis retaliated militarily. Jordan abandoned its claim to the West Bank in 1988, and the PLO became the primary political force.

By 1993, the violence had grown so severe that Israel and the PLO entered into negotiations for Palestinian self-rule. These negotiations resulted in the 1993 Oslo Accords between the PLO and Israel, which established a framework for gradual self-government in the occupied territories. The Israelis were to evacuate occupied territories over a five-year period and turn over administration to the Palestinians. The Palestinian National Authority, a government that emerged from the PLO, gradually assumed control of the occupied territories.

Second Intifada

Things did not proceed as planned. In response to a visit by Israeli former general and politician Ariel Sharon to the Temple Mount (the location of holy sites in Islam, Judaism, and Christianity) in 2000, the second, or al-Aqsa, **intifada** began. Israelis re-occupied portions of Gaza and the West

Bank, destroying much of the infrastructure of the Palestinian National Authority. The occupation wreaked havoc on the West Bank's economy, primarily due to Israeli restrictions on Palestinian movement. Israel also began construction of an immense concrete barrier 436 miles (702 km) long between the West Bank and its own territory; Israel contended that the barrier is a way to protect its citizens from terrorist attacks, while Palestinians accused Israel of effectively annexing the West Bank by controlling traffic into and out of it.

TODAY

Approximately 2.45 million Palestinians live in the West Bank today, along with a quarter-million Israeli settlers. Most of the territory is governed by the Palestinian National Authority, although its mandate was violently disputed by the radical political party Hamas in mid-2007. Israeli settlers in the West Bank oppose any concessions to the Palestinians, as they believe the land is theirs by birthright.

Along with Gaza Strip, the West Bank is one of the most overpopulated, violent, and economically depressed areas in the world. As Palestinian hopes for an independent state have waned, attacks on Israelis have increased. This, in turn, has solidified Israel's position that it cannot allow Palestinian independence for fear of compromising internal security.

See also: Arab League; Arab-Israeli Conflict; Balfour Declaration; Crusades; Culture and Traditions; Economic Development and Trade; Gaza; Intifada; Israel; Jerusalem; Jordan; McMahon-Hussein Agreement; Nationalism and Independence Movements; Palestinian Issue; Refugees; Religion; Society; Terrorists, Stateless; World War I; World War II; Zionism.

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World War I (1914–1918)

While World War I's devastating impact on Europe is well known, its consequences for the Middle East are less commonly recognized. Simply put, World War I and its aftermath redrew the Middle East along lines that remain in place today, establishing new tensions between different ethnicities and exacerbating old ones. The consequences of this redrawing continue to plague the peoples of the region today.

BEGINNING OF WAR AND ROLE OF OTTOMAN EMPIRE

The Ottoman Empire joined the conflict on the side of Germany and Austria-Hungary in November 1914 and immediately faced Allied forces, primarily British, on four fronts: Mesopotamia (present-day Iraq), the Sinai Peninsula and Palestine, the Caucasus Mountains in the northeast of present-day Turkey, and southeastern Europe. Although

the Ottomans posed a serious threat in terms of sheer numbers, they were outclassed both technologically and tactically by the Allied Powers. Aside from Mustafa Kemal, the Turkish military commander who would later found the modern state of Turkey, their only capable military leaders were actually German or Austrian. In battle after battle, they excelled at defending fortified positions, but as Britain developed

new weapons such as the self-propelled tank and offensive aircraft, the Turkish armies suffered defeat after defeat.

Effects on the Ottoman Empire

The war strained Ottoman resources more seriously than had any prior conflict. Although the Turks ruled a vast geographic area, the practice of millets (the granting of self-government to minority religious communities) and a firmly embedded Islamist resistance to Western influence, including communication and military technologies, crippled Ottoman rule and left the empire slow to respond effectively to Allied threats.

Turkey requisitioned vast amounts of agricultural produce and other materials from its Arab territories in Syria and Palestine in order to support its forces. The Turks also impressed the peoples they ruled into military service. The seizures of matériel and personnel fed the nationalist fires that had been eating at the fabric of the empire for several decades, setting the stage for important Arab, Greek, and Armenian revolts.

Battle of Gallipoli and Defeat on All Fronts

Britain hoped to remove the Ottomans from the war early by launching a sneak attack on the Gallipoli Peninsula, which guarded the Dardanelles Strait and the Turkish capital at Constantinople. However, what was intended as a lightning strike dragged into a series of trench-based campaigns lasting over eight months between 1915 and 1916, known as the Battle of Gallipoli.

Mustafa Kemal (later known as Atatürk), who emerged as a national hero, led the Ottoman defense. British troops were primarily drawn from the Australian and New Zealand Army Corps (ANZAC), supported by a smaller French force. This was the only major Ottoman victory and shifted the focus of the war to the other fronts.

Everywhere else, the Ottoman Empire could do little but fight drawn-out defensive battles. In Mesopotamia, the Turks stalled a British advance up the Tigris River for several years until their forces were destroyed and scattered in 1917. The British marched into Baghdad as liberators in March 1917 and eventually reached the oil-rich Mosul area. The Turks likewise surrendered Anatolian ground to the Russians on the Caucasus front until both sides were spent in 1918.

Most significant to the future of the Middle East, however, were the British campaigns in the Sinai Peninsula and Palestine. Although they had successfully repelled two Ottoman assaults on the strategically vital Suez Canal, the British could make little headway into Palestine proper. For several years they were defeated at Gaza, and only after securing the support of Arab tribes through the McMahon-Hussein Agreement of 1915–1916 did they start to move north along the Mediterranean coast.

By the end of 1917, the British controlled Jerusalem, Beersheba, Gaza, and Bethlehem. T.E. Lawrence (aka Lawrence of Arabia), a British military officer who assisted in organizing Arab resistance against the Ottomans, conducted hit-and-run raids with his Arab troops on Ottoman targets throughout the region. The Ottoman Empire effectively lost Palestine at the Battle of Megiddo (in the north of present-day Israel) in September 1918 and surrendered to the Allies one month later.

BREAKUP OF OTTOMAN EMPIRE

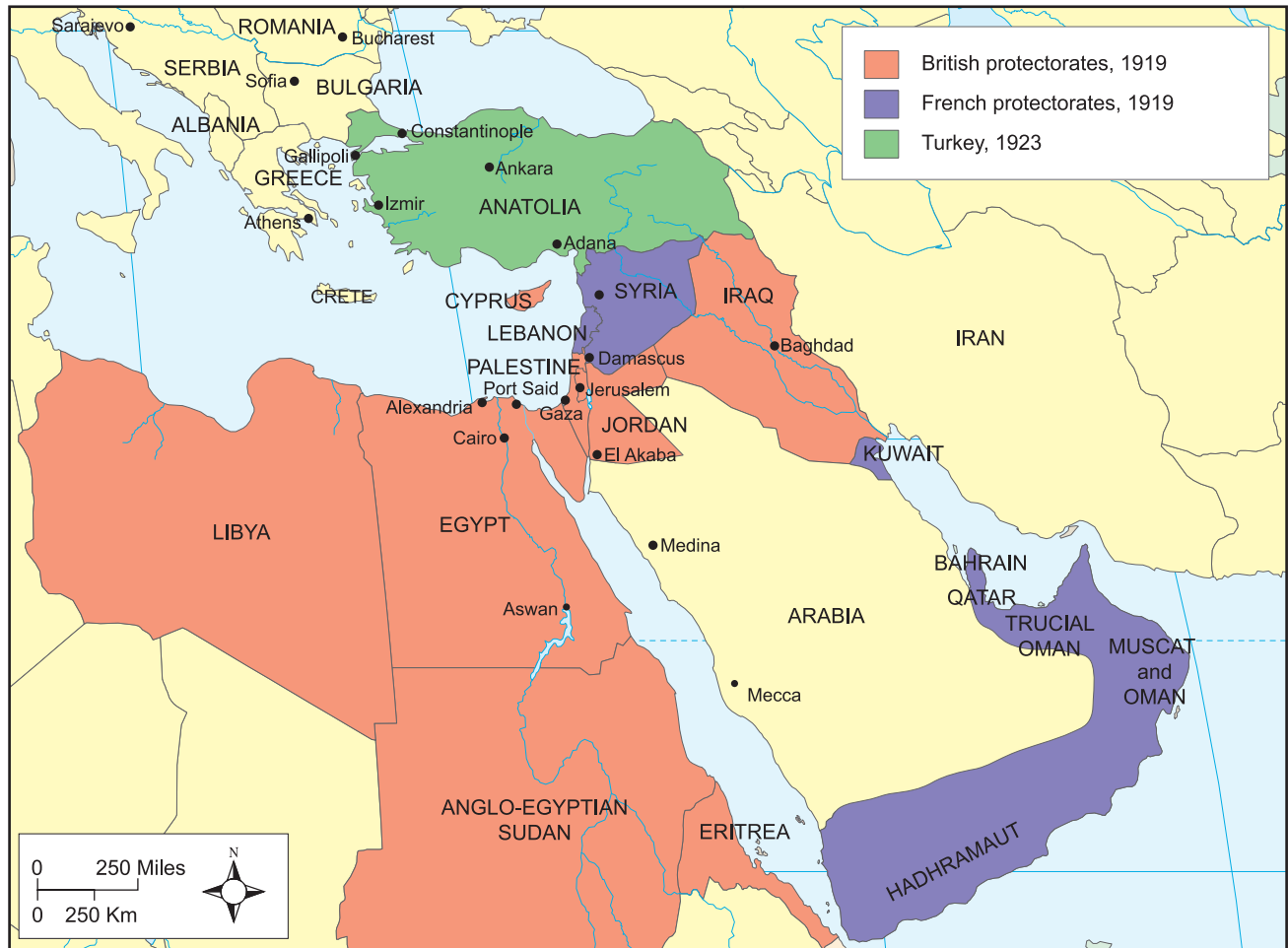
The Allies had reached numerous secret agreements among themselves concerning the disposition of Ottoman lands, but most of these were made under the assumption that the war would be swift and that the entire empire, including Anatolia, would be available to the winners. Atatürk's 1923

THE MIDDLE EAST AFTER WORLD WAR I

Following World War I, Britain and France established colonies and protectorates in the former

Ottoman provinces of the Middle East. The regions of Palestine and Transjordan came under British

rule; Syria and Lebanon were French protectorates.



victory in the Turkish War of Independence skewed these agreements, since it removed Anatolia from the victor's table. In addition, Russia had withdrawn from the war in 1917, surrendering its claims to Ottoman lands.

The Arab territories formerly controlled by the Turks were divided between France and Britain. Intermediate states called mandates were established under each European power, but these were little more than thinly disguised versions of imperial colonies because the European states were free to

govern as they liked within their territories.

France divided its mandate into Lebanon and Syria in 1920 in order to ensure that a sizable Christian enclave would remain in the region. Lebanon was designed to be large enough to contain a sustainable economy. Although Syria's boundaries as a region had never been well defined, after World War I the growth of Arab nationalism in Damascus and Aleppo led to its independence in 1920. However, French troops invaded and occupied it in the same year.



Thomas Edward Lawrence, better known as Lawrence of Arabia, was a British soldier who fought against the Ottoman Empire and helped liberate Palestine from Ottoman control. (Hulton Archive/Stringer/Getty Images)

Britain faced a difficult situation after the war, having made contradictory promises to support the nationalist ambitions of both European Jews and Arabs in its territory, known as British Palestine. In order to appease the Arab allies who were crucial to the British victory, it split its mandate into Palestine and Transjordan, which was closed to Jewish immigration and became the Hashemite Emirate of Transjordan under the rule of Sharif Hussein's son Abdullah; Hussein was the leader of the Arab forces that had sided with the British against the Ottomans in the Arabian Peninsula during the war.

Abdullah's brother, Faisal, deposed by the French after a failed rebellion in Damascus in 1920, was given authority over Iraq. Britain had created this country out of three former Ottoman provinces, Mosul, Baghdad, and Basra. Three very different populations—the Sunni Kurds, the Arabic Shia, and Faisal's Sunni companions—were suddenly united politically as a result.

IRAN

Fighting in Iran was minimal and did not greatly affect the outcome of the Great War. In 1914, Russia effectively controlled Iran, but withdrew its forces after the Russian Revolution in 1917. This left Great Britain as the sole European power in the region.

In 1919, Britain offered an aid package to the weakened Iranian government that would effectively turn the country into a British protectorate. The deal was wildly unpopular among Iranians and contributed to Britain's withdrawal from the country in 1921. However, Britain secretly aided Reza Khan, an officer in the Persian Cossack Brigade, when he seized military power in a 1921 coup.

Reza Khan was the first powerful Iranian leader to emerge in more than a century. Within four years, he built a strong, loyal army and consolidated enough political power to crown himself shah in 1925. Reza Shah was inspired by Atatürk's creation of a modern Turkey and tried to recreate his plans for the secularization and modernization of his own country, but fierce Islamist opposition prevented him from founding a republic.

See also: Arab-Israeli Conflict; Armenian Genocide; Baghdad; Balfour Declaration; Culture and Traditions; Economic Development and Trade; Gaza; Iran; Islam; Israel; Istanbul; Jerusalem; Jordan; McMahon-Hussein Agreement; Nationalism and Independence Movements; Oil; Ottoman Empire and Turkey; Refugees; Religion; Saudi

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World War II (1939–1945)

In many ways, World War II was a continuation of the primary conflict of World War I between an ascendant, united German state and the European powers it threatened to eclipse. The Allies anticipated that Germany would seek to occupy the Middle East, primarily for its oil, but this never came to pass. Apart from three significant conflicts in Iraq, Lebanon and Syria, and Iran, the region escaped the catastrophic destruction experienced by Europe and Russia.

ANGLO-IRAQI WAR

After the British created Iraq in 1932 from its World War I League of Nations mandate, the Sunni monarchy struggled to maintain control over its mixed population of Kurds and Arab Shias. Britain found it expedient to leave Iraq's internal religious and ethnic problems up to its new government, especially since keeping forces in Iraq was both expensive and provocative. In 1930, Iraq and Britain signed a very unpopular diplomatic accord, the Anglo-Iraqi Agreement, which granted Britain special commercial concessions regarding oil as well as unlimited freedom to base military forces in Iraqi territory. In return, Iraq was promised early independence from the British mandate, which it received in 1932. The majority of Iraqis viewed this as a thinly veiled attempt to maintain control over Iraqi affairs.

Anti-British sentiment was still strong when Britain pressured the pro-British Iraqi government to declare war on Germany following the 1939 Nazi invasion of Poland. The Iraqis failed to do so for fear of provoking the populace, however, and instead severed diplomatic ties with the Nazis. This compromise did not placate the

Iraqis, who staged a coup in April 1941 under the leadership of Rashid Ali al-Gaylani. A former prime minister of Iraq, al-Gaylani was an Arab nationalist who wanted to rid the region of British influence. He had sought diplomatic ties with Germany, offering Iraq's resources in exchange for help against the increasing population of Jews in Palestine.

After the coup, al-Gaylani's forces attacked a British Royal Air Force base at Habbaniyah, near Baghdad. Al-Gaylani posed a serious threat to the British war effort, since Iraq was both a major source of oil and an overland route for British troops in India and Egypt. At the beginning of May 1941, British troops landed in Basra and made their way to Habbaniyah, where they began shelling the rebellious Iraqis. This unit, composed of Indians and Australians, was designated Iraqforce.

The Germans responded by flying in two dozen aircraft from Vichy-controlled Syria to Mosul. Their raids did not deter the British forces, who had decimated al-Gaylani's forces by the end of the month. Britain then used Iraq as a base from which to attack Vichy forces in Syria and Lebanon and



Looking for enemy snipers, British soldiers search the ruins at Palmyra, Syria, during World War II. (Time & Life Pictures/Stringer/Getty Images)

pro-Nazi Iranians during the Anglo-Soviet Invasion.

British troops occupied Iraq during and after the war in order to protect British access to its oil. They finally departed in 1947.

SYRIAN-LEBANON CAMPAIGN

After Germany defeated France and established the puppet Vichy government there in 1940, the French mandates of Lebanon and Syria came under Vichy control as well. This threatened Allied forces in the region, especially British troops in Egypt who were engaged in fighting Axis forces in North Africa. Britain decided to launch an offensive against Lebanon and Syria in June 1941 to counter the Vichy threat before it could materialize.

The Allies quickly overwhelmed French forces with a four-pronged attack originating in various parts of Iraq. The campaign was over in a month, but it was significant in two ways. First, a Jewish contingent recruited from Palestine served in the conflict and gained military training that later helped Israel survive its turbulent early years. Second, Lebanon and Syria both achieved independence under Allied authority and joined the effort against the Axis, thus ending the threat of German attacks in the region.

ANGLO-SOVIET INVASION OF IRAN

When Germany invaded the Soviet Union in 1941, the latter joined the Allied cause. Steady German advances threatened to cut

off supply routes to the Soviet Union and also raised the specter of the loss of rich oil fields in Iran, where Reza Shah had become increasingly pro-German in his policies, despite pressure from Britain.

The two Allied powers decided to invade Iran in order to preempt a German-Iranian alliance. The Soviet Union invaded from the north and Britain from the south, and within two months the two powers had neutralized Iranian forces. Casualties were minimal on both sides, although several hundred Iranian civilians were killed in bombing raids.

The Allies deposed Reza Shah and elevated his son Muhammad to the throne in September 1941. Iran's new leader agreed to hand all Axis nationals over to the Allies and to supply the Soviet Union with oil and other resources. In exchange, both Allies withdrew troops in October, although the Soviets backed several short-lived separatist states in Iran's northern region over the following years.

PALESTINE

British Palestine suffered the most dramatic consequences from World War II. Palestinians were divided in their support for the Allies and for the Axis powers, the latter of which were openly anti-Jewish. Jews in Palestine were similarly divided. Some militant groups, such as the Irgun and Lehi, advocated alliance with the Axis as a way to liberate Israel from British rule or attacked British forces directly.

Britain moved to clamp down on further turmoil in the region by restricting Jewish immigration to Palestine during the war. Britain opened detention camps on the island of Cyprus for the soaring numbers of Jewish refugees from Nazi-controlled territories. There was no long-term solution for what to do with this enormous population, however, and tens of thousands of Jews managed to sneak into Palestine despite

British efforts.

The Holocaust, the mass extermination by the Nazis of more than 6 million Jews, generated enormous support worldwide for the establishment of a Jewish state. By the end of the war, Palestine was home to nearly 400,000 Jews who were determined to establish a homeland in spite of overwhelming Arab opposition.

POLITICAL CONSEQUENCES

Apart from the area of Palestine, the nations of the Middle East did not in general experience significant changes as a result of World War II. Riding a wave of independence and nationalist sentiment that had really begun with World War I, the modern nations of Lebanon, Syria, and Iraq won their independence from European powers. Perhaps the most fateful consequence of the war was the establishment of the state of Israel, a goal toward which Zionists had worked for nearly 100 years but which came about much more rapidly as a result of the slaughter of Jews in Europe.

See also: Arab League; Arab-Israeli Conflict; Baghdad; Economic Development and Trade; Iran; Israel; Jordan; Nationalism and Independence Movements; Oil; Palestinian Issue; Refugees; Technology and Inventions; Terrorists, Stateless; Tools and Weapons; World War I; Zionism.

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Yemen

Arab country that was one of the earliest sites of human civilization. Located on the southwestern corner of the Arabian Peninsula, bordered on the north by Saudi Arabia, on the east by Oman, and on the west and south by the Red Sea and the Gulf of Aden, respectively, Yemen is one of the few countries in the world without strictly demarcated borders with its neighboring states. This is because the borders are located in desert regions that are hard to map, and because Yemen has made agreements with its neighbors to allow the free migration of Bedouin tribes through its territory.

The Ottoman Empire seized most of Yemen in the sixteenth century, but was driven out in 1636 by a successful resistance movement. A century later, a southern sultan split the country in two by establishing two independent states. Repressive governmental policies led to a coup in 1962 that ended the Rassid Dynasty, an Islamic regime that had ruled northern Yemen for centuries. The Yemen Arab Republic was born. Five years later, a rival Marxist state, the People's Democratic Republic of Yemen, was formed in the southern region. This division lasted until 1990, when the former Yemen Arab Republic (North Yemen) merged with the Marxist People's Democratic Republic of Yemen (South Yemen), giving birth to the modern state. This merger made Sana, the former North Yemen capital, Yemen's political capital. Aden, the former South Yemen capital, became its economic center.

Civil war and assassinations plagued both republics for decades. After they agreed to unite in 1990, the new country immediately faced widespread internal strife. Yemen reunified after a civil war in 1994, but has not fully recovered from the conflict. Today its relations with neighbors are tense, its natural and human resources

underdeveloped, and its internal politics unpredictable.

Yemen is currently the fastest growing Arab country, with a population of 21 million. It is also one of the poorest Arabic countries and has relied on foreign aid for decades. Its reputation has been tarnished by human rights abuses, press censorship, and accusations that it harbors terrorists. Aden was the site of a suicide bomb attack against the American naval destroyer U.S.S. *Cole* on October 12, 2000, which killed 17 sailors and wounded nearly 40. In short, Yemen today is a poor democracy that struggles to balance modernization and economic development with traditional Arabic and Islamic culture.

See also: Agriculture; Arab League; Communist Movements; Culture and Traditions; Economic Development and Trade; Gulf States; Islam; Language; Oil; Ottoman Empire and Turkey; Religion; Refugees; Saudi Arabia; Terrorists; Stateless; World War I.

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Zionism

Jewish nationalist movement born in the nineteenth century that aimed to establish a Jewish state in the region of Palestine. Zion was one of the hills upon which ancient Jerusalem had been built; over time, the name took on deep religious and cultural significance for the Jews. It came to stand for the Jewish homeland itself.

Since the Roman destruction of Jerusalem in C.E. 70, Jews were scattered worldwide in what is known as the Diaspora, but continued to dream of returning to Jerusalem to rebuild their Temple. Many of them faced **anti-Semitism**, or racial hatred of Jews, in their adopted homes. Expressions of anti-Semitism ranged from treatment as second-class citizens to murder. Anti-Semitism was widespread in Europe and the Middle East.

Some Jews believed that the problem of anti-Semitism was insurmountable and that the only solution lay in the creation of a Jewish state. This idea had a long history, but toward the end of the nineteenth century, it became widely discussed in Central and Eastern Europe as anti-Semitism increased sharply in Eastern Europe and Russia. Zionist organizations such as the Odessa Committee, a group in Russia that supported Jewish farmers in Palestine, began to form and debate among themselves what could be done to counter the anti-Semitic trend.

More and more Jews began to return to Palestine, some of them financed by wealthy Jewish families like the Rothschilds, a Jewish international banking dynasty from Germany. They lived in small, self-sufficient, **socialist** agricultural settlements called *kibbutzim* (singular: *kibbutz*). The kibbutz was the brainchild of Moses Hess, who offered a vision of a productive agrarian state wherein Jews would no longer live on the margins of society, but in its very center.

Zionism came together as a political

movement in 1896 after Theodor Herzl published *Der Judenstaat* (*The Jewish State*). This book offered Zionists a tangible goal to work for, galvanizing the movement in Europe. Herzl coined the term *Zionism* and the following year founded the Zionist Organization. He organized the first World Zionist Congress in Basel, Switzerland, along with Nathan Birnbaum, an Austrian journalist and philosopher; Zionist organizations across Europe were invited.

Meeting in Basel on September 3, 1897, the Zionist Congress began to set an agenda for the establishment of a Jewish state. During the early years of the movement, proposals for Jewish states in Argentina and Uganda were considered and rejected. Eventually, the majority of Zionists insisted that Palestine was the only acceptable location. This reflected the close intertwining of religious, ethnic, and national identity characteristic of Jewish thought.

Another goal of Zionism was the promotion of Hebrew culture, which included resurrecting Hebrew as an everyday language. After the Diaspora, Hebrew had been largely abandoned except for religious use. Eliezer Ben-Yehuda, a Russian linguist, was primarily responsible for its revival.

The Zionist movement suffered from internal debates and numerous opponents, but it gained great momentum after the rise of the genocidal, anti-Semitic Nazi Party in Germany. The horrors of the Holocaust during World War II galvanized worldwide Jewish support for Zionism.



GREAT LIVES

Theodor Herzl (1860–1904)

Born Benjamin Ze'ev (Theodor) Herzl on May 2, 1860, Theodor Herzl was an Austrian Jew and journalist who founded Zionism as a political movement. Born in Budapest, Hungary, he lived in Vienna and Paris most of his adult life, working as a correspondent for the Viennese *Neue Freie Presse* and writing plays.

At first, Herzl was strongly opposed to Zionism. In fact, he was active in a German nationalist movement that sought to unify the German peoples of Central Europe. In 1894, however, the Dreyfus Affair in France radically changed his views.

Alfred Dreyfus was a French Jewish officer who had been falsely accused of spying for Germany. To the shock and dismay of Herzl and many other Jews, Dreyfus's trial led to an explosion of anti-Semitic sentiment among the French. Until that time, Herzl had believed that the best answer to anti-Semitism was assimilation into host cultures. The display in France, which was considered a nation tolerant if not openly accepting of Jews, convinced him otherwise.

In his 1896 book *Der Judenstaat* (*The Jewish State*), Herzl argued that anti-Semitism could never be eliminated and that the only hope for Jews was a Jewish state.

In 1897, Herzl founded the Zionist Organization, an umbrella body that brought together Zionist groups from across Europe and the United States. The organization met annually to determine how to establish a Jewish nation. Herzl also began to publish *Die Welt* (*The World*), a Zionist weekly newspaper, and met with many influential people in his quest to secure a Jewish state. One of these, the Ottoman sultan of Turkey, rejected his appeal for land in Palestine. Herzl turned to the British, who offered land in the Sinai Peninsula and then Uganda, but neither location was acceptable to the mainstream Zionist movement.

Although he died more than forty years before the founding of Israel, Herzl was one of the fathers of the modern Jewish nation. He believed wholeheartedly in Zionism, and his efforts eventually bore fruit. He seemed to know they would early on, writing in his diary in 1897: "If I had to sum up the Basel Congress in one word—which I shall not do openly—it would be this: At Basel I founded the Jewish state. If I were to say this today, I would be greeted by universal laughter. In five years, perhaps, and certainly in 50, everyone will see it."

The Zionist movement achieved its primary aim on May 14, 1948, with the formation of the state of Israel. It reached another turning point after the Six-Day War of 1967, when it adopted the Jerusalem Program, a set of principles that strongly insisted on the primacy of Israel in Jewish life.

See also: Arab-Israeli Conflict; Balfour Declaration; Gaza; Israel; Jerusalem; Nationalism

and Independence Movements; Palestinian Issue; Refugees; Religion; Terrorists, Stateless; West Bank; World War I; World War II.

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Glossary

The Historian's Tools

These terms and concepts are commonly used or referred to by historians and other researchers and writers to analyze the past.

cause-and-effect relationship A paradigm for understanding historical events where one result or condition is the direct consequence of a preceding event or condition

chronological thinking Developing a clear sense of historical time—past, present, and future

cultural history see history, cultural

economic history see history, economic

era A period of time usually marked by a characteristic circumstance or event

historical inquiry A methodical approach to historical understanding that involves asking a question, gathering information, exploring hypotheses, and establishing conclusions

historical interpretation/analysis An approach to studying history that involves applying a set of questions to a set of data in order to understand how things change over time

historical research An investigation into an era or event using primary sources (records made during the period in question) and secondary sources (information gathered after the period in question)

historical understanding Knowledge of a moment, person, event, or pattern in history that links that item to a larger context

history, cultural View of history based on a

people's culture, or way of life, including investigating patterns of human work and thought

history, economic View of history based on the production, distribution, and consumption of goods

history of science and technology Study of the evolution of scientific discoveries and technological advances

history, political View of history based on the methods used to govern a group of people

history, social View of history based on the personal relationships between people and groups

patterns of continuity and change A paradigm for understanding historical events in terms of institutions, culture, or other social behavior that either remains consistent or shows marked differences over time

periodization The division of history into distinct eras

political history see history, political

radiocarbon dating A test for determining the approximate age of an object or artifact by measuring the number of carbon 14 atoms in that object

social history see history, social

Key Terms Found in A to Z Entries

The following words and terms appear in context in boldface type throughout this volume.

Abrahamic Originating with the Hebrew patriarch Abraham or his covenant with God (most often refers to Judaism, Christianity, and Islam)

alchemy Medieval chemical science that tried to turn base metals into gold

aniconism Taboo against depicting humans or animals in art

anti-Semitism Racial hatred of the Jewish people

arabesque Form of nonrepresentational art featuring a complex patterning of lines, shapes, leaves, or abstract animal forms

artisans Skilled workers who practice some trade or handicraft

ascetic Practicing strict self-denial as a measure of personal and especially spiritual discipline

biodiversity The variety of different plant and animal species in a given ecosystem

caliph Supreme religious and political leader of an Islamic state, from Arabic for “successor”

caliphate The land ruled by a caliph, a Muslim religious and political leader

circumcision Cutting off of the penis’s foreskin after birth, usually for a religious reason

colonialism The policy of a parent country to obtain colonies for settlement and economic exploitation

conservative Political, religious, or social orientation given to preserving traditions rather than altering them

constitutional monarchy Political system wherein a monarch serves as head of state with powers defined or limited by a constitution

defensive developmentalism Rapid modernization in order to resist colonization

desalination plants Treatment facilities where salt water is turned into fresh water

dualism Idea of spiritual conflict between good and evil

emancipation Freeing of slaves and abolition of slavery

emir Islamic commander of lesser rank than a caliph

emirate The state or territory controlled by an emir

fundamentalist Relating to fundamentalism, the belief in a literal interpretation of a religious text such as the Bible or the Koran

gross domestic product (GDP) Total value of all goods and services produced within a country in a given year, minus net income from investments in foreign countries

iconoclasm The deliberate destruction or mutilation of religious icons, stemming from a belief that such icons are blasphemous

infrastructure Large-scale public systems, such as roads, power and water supplies, and services that are essential for economic activity

intifada Arabic for “shaking off”; refers to two Palestinian rebellions against Israeli occupation in the West Bank and Gaza Strip

logocentric Having excessive faith in the meaning or power of words; word-centered

monotheism Belief in one god

monotheistic Characterized by the belief in one god

muezzin Official who calls Muslims to prayer five times daily from a minaret on the mosque

nationalism Political philosophy that emphasizes the nation as the primary unit of cultural identity

nepotism Political favoritism toward relatives

pagan Term used by followers of monotheistic religions to describe those of polytheistic faiths

pastoralism Way of life that depends on raising livestock for subsistence

patriarchal Characteristic of societies in which men are the most powerful members

petrodollars Revenue from the sale of petroleum to other countries

pogrom Organized violence toward or massacre of Jews

polymath A person who has mastered numerous intellectual disciplines

polytheism Belief in more than one god

polytheistic Characterized by the belief in more than one god

progressive Political, religious, or social orientation willing to revise or abolish traditions in order to promote social equality

prostration To lie face downward in submission or worship

rabbi Jewish religious leader and spiritual guide

secular Term used to describe something as nonreligious, especially a lifestyle or political orientation

Semitic Descending from the ancient peoples of the Middle East

Shia The Muslims of the branch of Islam comprising sects believing in Ali and the Immans as the only rightful successors of Muhammad

socialist Political orientation in which a centralized government or other group controls the economy, specifically through owning the means of production and distributing goods

Sufism Form of Islamic mysticism that emphasizes austerity an internal, personal experience of God

Sunni The Muslims of the branch of Islam that adheres to orthodox tradition and acknowledges the first four caliphs as rightful successors of Muhammad

theocracy Government whose laws have a religious rather than secular basis

transhumance Movement of livestock between seasonal grazing areas at different elevations

unilateral One-sided or from one direction; usually in reference to political or military action

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CIVILIZATIONS OF Asia and the Pacific



The Modern World

Civilizations of Asia and the Pacific

VOLUME 5

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Civilizations of Asia and the Pacific

Volume 5

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GENERAL EDITOR

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Rutgers University



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Topic Finder

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Indian Nationalism

Culture and Language

Aboriginal Peoples
Art and Architecture
Communism
Culture and Traditions
Economic Development and Trade
Environmental Issues
Language
Literature and Writing
Nationalism and Nationalist Movements

General Topics

Agriculture
Art and Architecture
Culture and Traditions
Democracy and Democratic Movements
Economic Development and Trade
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Literature and Writing
Nationalism and Nationalist Movements
Spheres of Influence (and
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Society, Religion, and Way of Life

Aboriginal Peoples
Agriculture
Colonization
Communism
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Environmental Issues
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Religion
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War and Military Affairs

Communism
Imperialism
Refugees
Russo-Japanese War
Weapons
World War I
World War II

Preface

In ancient times, barriers such as mountain ranges and great bodies of water slowed the cultural interaction between peoples. The modern era, however, is defined by the shrinking of frontiers as revolutions in transportation and technology closed distances.

Around the turn of the sixteenth century, European nautical technology allowed the transport of people and goods over distances never before fathomed. The Age of Exploration had begun and with it came the Modern Age. The groundwork for this age had been set in the preceding centuries by the conflicts between two religions, Christianity and Islam. The Crusades, armed Christian campaigns against various Muslim groups from the eleventh century through the fifteenth century, sought to wrest the holy city of Jerusalem from Islamic control. The mustering and marching of crusaders across Europe helped develop trade routes throughout the continent. The interactions in the Middle East, born in conflict, brought to the European market a taste for the products of the Middle East and the Far East. Advances in mathematics, astronomy, and other sciences were also imported from the Middle East to Europe. These advances and an increased economic interest in regions outside Europe led to the explosion of trade and exploration that ushered in the Modern Age.

From the sixteenth through the nineteenth centuries, European commercial powers became colonial powers. The Spanish, Portuguese, French, Dutch, and British established colonies across the globe in order to assure ownership of trade routes. Trading posts guaranteed the continual supply of goods and natural resources, such as spices and precious metals. During this period, the cultures of the colonizers and the colonized would greatly influence each other. Such mutual influences and blending can be seen,

for example, in gastronomy; modern Indian cuisine was created when chilies from South America arrived in India and then influenced the tastes of British colonists.

In the twentieth century, former colonies became independent. The struggle for independence was often fierce and the creation of democratic governments hard fought. The endurance and spirit of Nelson Mandela, for example, helped South Africa overcome apartheid. The last century also saw two World Wars, as well as devastating regional conflicts and civil wars. While technological advances have made it possible to explore space, the same advances also have the capability of destroying property and life.

Articles in the five volumes of *The Modern World: Civilizations of Africa, the Americas, Asia and the Pacific, Europe, and the Middle East and Southwest Asia* are arranged alphabetically with time lines and cross-references that provide the reader a greater historical context in which to understand each topic. Features expand the coverage: “Turning Points” describe cultural, political, and technological changes that have had a lasting effect upon society; “Great Lives” profile individuals whose deeds shaped a people’s history and culture; “Modern Weapons” delivers hard facts on modern warfare; and “Into the 21st Century” provides an introduction to topics that are important for understanding recent dramatic developments in world history. Each volume will be your guide in helping you to explore the rich and varied history of the modern world and participate in its future. May this journey offer you not only facts and data but also a deeper appreciation of the changes throughout history that have helped to form the modern world.

Sarolta A. Takács

Modern Challenges in Ancient Lands

The geography of modern Asia and the Pacific covers an area of great geological, ethnic, cultural, political, religious, and linguistic diversity. The region incorporates more than thirty countries across five subregions, stretching from the Hindu Kush mountains in the west to the Pacific Ocean in the east. The area called the Pacific, also referred to as Oceania, covers many thousand square miles of ocean, from New Zealand to Easter Island.

While it is possible to speak of an Asia-Pacific region geographically, it is more difficult to trace a shared character or even a shared history in this vast area, whose peoples belong to more than 1,000 cultural groups and speak thousands of languages. Just as they vary greatly in size, the countries of modern Asia and the Pacific host a huge array of populations, natural resources, and cultures. Some countries have economies based on agricultural or **nomadic** lifestyles; others have highly developed industrial centers. Governments in the region range from constitutional monarchies and democratic republics to Communist states and military dictatorships. Also, due to migrating ethnic populations, some broad influences have crossed national borders, including the influence of Indian and Chinese civilizations, of European and Japanese colonialism and imperialism, the reach of religions such as Islam and Buddhism, and the effects of worldwide wars. As a result, the peoples and societies of Asia and the Pacific remain extremely diverse.

GEOGRAPHICAL DISTINCTIONS AND COMMON GROUND

Modern Asia can be thought of as comprising Five Subregions: Southwest, Central, Southeast, South, and East Asia. The southwestern region, which is the subject of a

separate volume of this series, includes two countries also discussed in this work, Afghanistan and Pakistan. Central Asia includes five nations formed from the former Soviet Union (USSR): Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan. Most of the ethnic groups of these areas, except for the Tajiks, have Turkic roots. While settled economies developed along the paths of the trans-Asian exchange route called the Silk Road, many societies in these areas remained seminomadic. Now predominantly Islamic, the area has a legacy of Russian colonialism that shaped its intellectual and cultural institutions.

Southeast Asia includes Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar (formerly Burma), the Philippines, Singapore, Thailand, Vietnam, and the most recent addition, East Timor. These countries share a tropical climate, with an annual monsoon season that greatly affects the predominantly rural, agricultural way of life. The region was home to many powerful pre-1500 c.e. civilizations, such as Angkor in Cambodia, Champa in Vietnam, the Ayutthaya in Thailand, and the Majapahit realm in Java. Portuguese, Spanish, British, Dutch, French, and American colonialism all had a lasting impact in many parts of the region, while Chinese, Indian, and Islamic influences also contributed to the unique character of the modern societies that evolved. Although hosting diverse religions, governments, and economic development, the nations of Southeast Asia banded together in 1967 in the Association of Southeast Asian Nations (ASEAN) to promote political, economic, and cultural cooperation within the region.

The region referred to as South Asia includes the countries of Bangladesh, Bhutan,

India, Nepal, Sri Lanka, the Maldives, Mauritius, Pakistan, and Afghanistan. Unifying ties among the continental countries in this region were historically provided by the major religions of Hinduism, Buddhism, and Islam. Both the ancient system of **caste** and the legacy of British administration helped structure the social system in this region, where up to three-quarters of the population in many areas are rural farmers. South Asia is considered one of the most ethnically and linguistically diverse regions of the world.

East Asia typically includes China, Japan, North and South Korea, Mongolia, and Taiwan. Buddhism and Confucianism, embodied in Chinese artistic and cultural movements, characterized this region and were incorporated—in individual ways—into the native cultures of Japan and Korea. In the late twentieth century, most of these countries, at various times, experienced a swift economic boom. Today, China and India are quickly becoming two of the largest world economies, rivaling Japan, which long stood second only to the United States in buying power and production.

The Pacific region, sometimes referred to as near and remote Oceania, includes Australia, New Zealand, Papua New Guinea, and the island groups of Polynesia, Micronesia, and Melanesia. These areas reflect European influence to a greater extent than the countries of Asia, and while Australia and other countries have long been independent, some Pacific islands remain territories of a former colonial power.

With all their diversity, the countries of modern Asia and the Pacific do share some common resources and face some common challenges. All have had and continue to experience some contact with the West, both historically, during the age of imperialism, and today. All exhibit efforts to join a global marketplace, where goods, information,

innovations, and other services can be shared. All to some extent face the increasing need to establish peaceful relations between different ethnic or religious groups; such tensions were especially prevalent in India, Pakistan, Indonesia, and Sri Lanka at the turn of the twenty-first century. In addition, all the countries of Asia and the Pacific face the challenge of addressing key environmental issues, many resulting from high population. As of 2007, approximately 4 billion people lived in Asia, 35 million more in the Pacific, and the numbers are growing.

Bridging the growing gaps between rural and urban populations as well as those among the elite, middle, and lower classes; preserving native traditions while inviting contact with the larger world; and strengthening national governments and economies while maintaining friendly relations with other world powers have all presented ongoing challenges to the nations of Asia and the Pacific. A glance at the region's modern history, from 1500 to the present, and the entries in this volume show how each nation has chosen to meet these challenges.

COLONIALISM, NATIONALISM, AND INDEPENDENCE

In 1500, the peoples of Asia saw their nations as the center of the world, with India and China leading the world economically, politically, technologically, and culturally. Asian civilizations were prosperous, with political and economic institutions that supported expanding empires. Governed by **hereditary** monarchies and ruled by a land-owning **aristocracy**, these economies prospered by depending on the labor of farmers and artisans. A developing urban merchant community traded with Europe, Africa, and the Middle East.

Many Asian empires left an enduring cultural legacy in the form of religious monuments; the visual and performing arts;

and sophisticated literature including poetry, historical annals, and other scholarly writings. For example, temples built at the Khmer capital of Angkor Wat (present-day Cambodia) and Borobudur in Java, Indonesia, provide evidence of the technological and artistic accomplishments of these early modern kingdoms. The Mughals in India (1526–1739) and the Ming dynasty in China (1368–1644) produced classical writings and decorative arts admired as much in their own time as now. Other Asian peoples and outside visitors valued and tried to reproduce the highly evolved courtly etiquette and the scientific advancements of these powerful realms. Luxury items such as Indian steel, Indonesian spices, and Chinese silks and porcelains were highly prized in the West.

Beginning in the sixteenth century, increased external contact with Europeans exposed Asian and Pacific societies to new political and economic **ideologies** that had a dramatic impact in many areas. Portuguese, Dutch, and British companies established trading outposts from India to Indonesia in their attempts to monopolize the market sources of goods such as tea, spices, rubber, and opium. Growing European colonies in the region attracted missionaries and adventurers who brought the Christian religion and, in some cases, European diseases.

Western values and cultural traditions presented a significant contrast to the established Asian societies that initially cooperated, either freely or under compulsion, with the Western colonials. Asian cultural tradition marginalized the individualistic values associated with the profit-centered urban marketplace in favor of the communal values of traditional rural society. For most Asians, obligation to the community took precedence over individual needs or desires. Furthermore, many Asian societies at

the beginning of the colonial period were reasonably comfortable, stable, and well endowed with natural resources. As a result, Asian rulers supported technological innovation to improve farmers' and **artisans'** productivity and concentrated their military on defense rather than conquest.

By contrast, Western colonial powers used modern technology for military aggression and conquest in hopes of cornering Asian goods and resources to benefit the growing European marketplace. In the sixteenth and seventeenth centuries, warfare between Westerners and Asians, as well as among Asians themselves, increasingly focused on the Europeans' attempts to establish economic monopolies over Asian raw materials and local production. These so-called "gunpowder empires" later evolved into Western control of territories and their resident populations.

Throughout the eighteenth, nineteenth, and early twentieth centuries, foreign powers made deep inroads into the Asian region, destroying ancient patterns of political power and social organization. Western colonial regimes replaced the hereditary kingdoms that prevailed in many regions. In time, Western imperialism or empire-building brought almost all of Asia and the Pacific under some degree of Western control. Sometimes, power and influence were achieved through direct control, as in British India and French Indochina. In other cases, Western dominance took the form of forced trade treaties, as in the spheres of influence established over China. In still other cases, Western influence occurred through an infusion of Western technology, as in Japan and Thailand.

Colonial empires, while enormously profitable for the colonizers, held few benefits for native citizens who did not own land or gain high-paying government positions in the colonial regime. Beginning in the late

nineteenth century, nationalistic movements began to gather force in India, China, and Indonesia. By the beginning of the twentieth century, independence movements throughout Asia had gained the support of leading intellectuals as well as urban workers and rural laborers who constituted the bulk of the population. Between the two world wars, from 1917 to 1945, many Asian nations struggled to free themselves from colonial control exercised by European powers and from an aggressively expanding Japan. Mohandas Gandhi in India, Sukarno in Indonesia, Mao Zedong in China, and other nationalist leaders played central roles in shaping the political and economic visions that guided their emerging countries.

A GLOBAL ECONOMY

Homegrown independence movements replaced most of the colonial regimes in Asia after World War II. In laying the foundation for their newly independent states, new leaders drew on their own ancient cultural traditions and studied the strengths and weaknesses of Western models of political and social organization. Communist governments in China, Cambodia, Vietnam, and Korea developed national philosophies that their leaders adapted to the perceived national character. In China, for instance, Mao Zedong proclaimed that the proletarian revolution must take place among China's predominantly peasant population, not among the urban workers as had occurred in European Communist states.

Democracies in India, Pakistan, and Bangladesh struggled to establish a system of representation and administration that reflected the needs of their ethnically and religiously diverse populations. Countries such as Cambodia, Thailand, Bhutan, and Nepal turned to constitutional monarchies for their governing structures. In fragile areas

exhausted by internal conflict, **autocratic** regimes tried to impose stability; some were ruled by religious **fundamentalists**, such as the Taliban in Afghanistan, while others took the form of a military dictatorship, such as the **junta** governing Myanmar (Burma).

Conflicts in political, ethnic, or religious ideology continued to fracture certain areas of Asia well into the twentieth century. Examples include the Chinese occupation of Tibet, the rule of the Khmer Rouge in Cambodia, the struggles between the Sinhalese and Tamil populations of Sri Lanka, the strife between India and Pakistan over the Kashmir region, and the displacement of ethnic groups like the Hmong in Laos and its neighboring areas.

However, many Asian and Pacific populations found themselves uniting in the goal to establish stable societies and build economies that could promote a better standard of living for all citizens. Again assessing and adapting Western models of education and industrialization to their individual nations, Asian leaders attempted to maximize technological advancement and economic growth while still preserving their unique cultures. A group of east Asian nations grew so rapidly in the 1980s and 1990s that they were called economic "Tigers." Although an economic slump damaged many Asian economies in 1997 and 1998, most had regained their strong position in the international marketplace by the turn of the century. Even Asian economies based on communist models, such as that of China, are increasingly adopting free market features to stimulate growth.

A GLOBAL CULTURE

Today, Asian and Pacific nations continue to incorporate and adapt outside influences, including Western influence, to their unique local cultures. The appearance of

Western chain restaurants and luxury hotels alongside skyscrapers housing thriving commercial and banking interests attest to the brisk and vigorous exchange of ideas between Asia and the rest of the world. Western popular culture, evident, for example, in film and fashion, has inspired similar industries in the urban areas of India and South Korea, while Japanese and Taiwanese manufacturers set a world standard for products such as automobiles and media technology. Also, many Asian and especially Pacific Island nations benefit from the tourist industry, while ancient Asian philosophies and practices such as yoga, martial arts, and herbal medicine have attracted followers throughout the world. The terms *East* and *West* are rapidly coming to signify a mere geographical distinction, rather than divergent political and cultural realities. The economic advances enjoyed in the crowded cities of Asia, however, have yet to substantially benefit rural and urban laborers.

Along with this infusion of foreign culture, many modern Asian citizens retain deep respect for tradition. To preserve their distinct cultural heritage, for instance, young couples in Japan continue to marry according to Shinto customs, which are based on the earliest religion of Japan. Ancestor worship in

China, **animistic** rituals in the Pacific islands, and **shamanism** in South Korea exist side by side with modern technology and conveniences. The Hindu majority in India still maintains a traditional caste system of hereditary social ranking and follows practices of arranged marriages and the giving of dowries. Although important to the preservation of a culture, these Hindu practices pose a problem for the Indian government, which has outlawed them because they restrict civil liberties especially those of women and the poor. This example illustrates how the blending of millennia-old traditions with contemporary thought may preserve a culture's distinct character but also present a significant challenge to the nations of modern Asia and the Pacific.

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Kenneth R. Hall

Map of Modern Asia and the Pacific

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MODERN ASIA AND THE PACIFIC

The diverse geography of Asia and the Pacific includes the highest mountains in the world—the Himalayas—and some of the world's harshest deserts—the Gobi in central Asia and the Great Sandy Desert in Australia. The people of this vast region are diverse as well,

speaking hundreds of languages and dialects, following many different faiths, and practicing unique customs. Politically, the nations of the region include long-established democracies such as Australia and New Zealand, recently independent nations such

as Kazakhstan and Uzbekistan, and ancient lands such as China and Japan. North Korea is one of the world's most secretive nations, with its people living under an authoritarian communist regime.



Aboriginal Peoples

The original or native inhabitants of a region, also known as **indigenous** peoples, who have historically faced enormous legal, social, and cultural pressures from other groups migrating into Asia and the Pacific. The societies of later settlers have tended to heavily limit or modify the lifestyles of aboriginal peoples, often restricting their traditional practices, forcibly relocating families or tribes, or attempting to absorb them into the majority culture.

Some indigenous peoples, like the Maori of New Zealand, have managed to retain lands and rights despite invasion. Other peoples, such as the Ainu of Japan, face extinction. Still more struggle to maintain their cultural heritage and legal rights within a contemporary society that often misunderstands or exploits their native practices and beliefs.

The aboriginal peoples of Asia and the Pacific often lived in communities consisting of interrelated families, depended on hunting or farming for their livelihood, and practiced an **animistic** religion with close ties to nature and natural events. Individual groups developed distinct cultures with special traditions and practices, a separate language, and a unique **cultural history**. More than 200 distinct indigenous groups once lived across India; more than 50 populated mainland China. Before European colonization began in the late eighteenth century, more than 500 distinct aboriginal groups lived in Australia, inhabiting ancestral lands, living as hunters and gatherers, and preserving a religious tradition called the Dreaming that had evolved during more than 40,000 years of occupation.

In almost every instance, the coming of new settlers meant conflict for aboriginal peoples, forcing migrations and resettlement, curtailing their ancient freedoms, and leading to death from battle, disease, and

persecution. In the 1830s, European settlers in Australia removed the aboriginal peoples to reservations where they were not allowed to teach their traditional languages and customs, while their lands were confiscated for sheep and cattle farms. In other instances, forced **assimilation** threatened aboriginal ways of life. During the Japanese occupation of Taiwan between 1895 and 1945, the children of the mountain and plains tribes indigenous to Taiwan were required to attend Japanese schools and forced to abandon their native Formosan languages and traditional practices such as tattooing.

The preservation of aboriginal groups and cultures remains an ongoing concern in many parts of Asia and the Pacific. While aboriginal groups in Australia and Japan have become largely assimilated into modern society, enjoying full legal rights as citizens, groups elsewhere remain isolated from and unprotected by the social mainstream. For instance, at least twelve different groups living in northern Thailand, including the Hmong, Akha, and Karen, are still considered isolated hill tribes whose loyalty to the Kingdom of Thailand is suspect. Many tribes, such as the Akha, live at the **subsistence** level, following agricultural practices their ancestors employed for centuries. Some add to their income by selling handicrafts or performing for tourists.



Indigenous groups in several Asian countries suffer from discrimination in their native lands. Here, a group of Montagnards, an ethnic minority fleeing repression in Vietnam in 2004, is shown arriving at the airport in Phnom Penh, Cambodia. (AFP/Getty Images)

Many aboriginal peoples struggle for recognition and support from their governments. The indigenous peoples of central Vietnam, called the Montagnards, still face resistance from the Vietnamese government in response to their requests for religious freedom and the return of their ancient lands. Disappearing homelands and a lack of recognized rights have forced large numbers of the 8 million Mons, living in Myanmar (Burma) and Thailand, to become refugees sheltered by neither country. In an attempt to improve standards of living for the dozens of indigenous peoples living in Laos, who constitute an estimated 70 percent of the population, the Laotian government in 2001 began deporting citizens

from their rural homes to the cities. Such isolation, repression, and dislocation not only cause hardship for indigenous peoples, but also result in a loss of cultural and ethnic diversity that would otherwise enrich the countries of modern Asia and the Pacific.

See also: Colonization; Laos; Maori; Refugees; Taiwan; Vietnam.

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Afghanistan

A country in south-central Asia, once home to thriving Muslim empires but plagued by political and religious civil wars in the late twentieth century. From ancient times, Afghanistan's location along trade routes connecting Southeast Asia, Europe, and the Middle East has made it a political battleground.

Although Afghanistan claimed independence in 1747, ethnic and religious differences among its people have led to long-standing conflicts. In the last quarter of the twentieth century, a series of upheavals—prolonged civil war, rule by the radical Muslim Taliban, and occupation by foreign troops—left Afghanistan in a state of physical and economic devastation. These events have bequeathed the Afghan people poverty, hardship, and ongoing religious warfare.

PREMODERN HISTORY

Afghanistan's position along the Silk Road—the trade route linking China, India, and Europe—brought contact with various civilizations and religions, including Buddhism, Hinduism, and Islam. From the early sixteenth to the eighteenth century, Afghanistan was divided between two empires: the Safavid dynasty of the Persians and the Mughal dynasty established by Babur (r. 1526–1530), a descendant of the Mongol emperors Timur (r. ca. 1383–1405) and Genghis Khan (r. 1206–1227).

Movements for independence began during the early eighteenth century. Ahmad Shah Durrani, crowned king in 1747, unified Afghanistan and established a Muslim empire that stretched from northern India to the Arabian Sea, surpassed only by the Ottoman Empire in size and importance. During the nineteenth century, Britain seized control over much of Afghanistan in a series of Anglo-Afghan conflicts. In 1919, the Afghan ruler Amanollah (r. 1919–1929) restored his country's independence from the British Empire in the Third Anglo-Afghan War. He simultaneously recognized the Bolshevik regime that had been established in the Soviet Union in 1917, paving the way for relations between the two countries.

MODERN TENSIONS

King Zahir Shah (r. 1933–1973) fostered trade,

foreign relations, and economic development within the country, keeping Afghanistan neutral during World War II (1939–1945) and the Cold War that followed between the Soviet Union and the West. During his reign, Afghanistan reformed its educational policies and relaxed restrictions on women. In 1965, the Grand Assembly, the *Loya Jirga*, introduced a new constitution that created 300 seats in a **bicameral** legislature, making Afghanistan a constitutional monarchy. Ties between Afghanistan and the Soviet Union strengthened as the Afghan economy relied on the Soviet Union as a trade partner.

In 1973, prime minister Daud Khan led a **coup** to depose Zahir Shah and declared himself president of the Republic of Afghanistan. The Afghanistan Communist Party, supported by the Soviet Union, overthrew Daud Khan in 1978. Unrest followed as Afghan citizens feared that Communist policies would undermine the country's traditional Islamic values. Late in 1979, Soviet troops invaded Afghanistan to support the Communist government. In response, Afghan rebels called *mujahideen* (“fighters” in Arabic) formed a military alliance to oppose the Soviet presence. The mujahideen, aided by arms and financial assistance from the United States, eventually forced Soviet troops to withdraw from Afghanistan in 1989. Civil wars between opposing political parties continued, however, and in 1992, the mujahideen forced the resignation of the Communist president, Mohammad Najibullah.

In the two years that followed, Afghanistan was effectively controlled by groups of militia leaders who acted as warlords over their territories. The economy suffered, and millions of Afghans whom war had deprived of their homes and livelihoods sought shelter in refugee camps in Iran and Pakistan. In 1994, in an attempt to bring stability, a political faction called the Taliban (Persian for

“students”) began to restore order in southern Afghanistan. Most of its members were religious students who adhered to conservative Islamic values. Supported by the Pashtun, an ethnic group living in southern Afghanistan, as well as other conservative Islamic groups outside the country, the Taliban eventually gained control of the capital, Kabul. By 2001, the Taliban ruled all of Afghanistan except a small region in the north, which was held by a collection of mujahideen called the Northern Alliance.

Resistance to Taliban rule, however, came from within and without. Other ethnic groups living in Afghanistan, including the Hazara, Uzbek, and Tajik, resented Pashtun domination of the government. The Taliban also earned international censure for its policies of destroying non-Islamic religious artifacts, denying employment or education to women, and harboring militant Islamic groups such as al-Qaeda, headed by Saudi Arabian terrorist Osama bin Laden. After bin Laden engineered terrorist attacks against the American cities of New York and Washington, DC, on September 11, 2001, U.S. troops joined with the Northern Alliance to invade Afghanistan and overthrow the Taliban.

Following the fall of the Taliban regime, transitional governments worked to rebuild Afghanistan and draft a new constitution. In 2004, democratic elections, in which women were allowed to vote, made

Hamid Karzai the first elected president of Afghanistan.

Despite steps toward democracy, Afghanistan faces several challenges in the twenty-first century. Tensions between the various ethnic groups and differences between the Sunni and Shia, two branches of Islam, continue to pose barriers to social harmony. The nation must cope with widespread poverty, continued fighting among regional warlords, and weak communication, economic, and educational networks. Afghanistan’s most financially profitable export remains opium, a sign of the fragile, unstable nature of the Afghan state. It remains strategically important as the intermediary for oil pipelines that connect Central Asia to the Indian Ocean and because Afghanistan’s stability is important to its neighbors in Pakistan, Iran, and Central Asia.

See also: Pakistan; Refugees; Religion; Taliban.

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Agriculture

The practice of raising crops and animals for food remains the main occupation and source of economic production for the majority of Asians. Since 1500, rapid population growth in Asian countries has made it necessary for farmers to improve agricultural productivity and find ways to further increase crop yields and land output. To support the ever-growing demand for food, farmers in Asia and the Pacific have focused on increasing the pool of potential agricultural workers, bringing new lands under

cultivation, and advancing agricultural technology. In the twentieth century, Asia's entry into the global marketplace triggered increasing **commercialization** of agriculture, which turned farming into a profit-driven business and greatly changed the traditional agricultural practices that had been employed for hundreds of years.

TRADITIONAL FARMING

For centuries, the first inhabitants of Asia and the Pacific lived at a **subsistence** level, meaning they rarely produced more food than families or communities needed to survive. Some cultures, like the aboriginal peoples of Australia, relied entirely on hunting and gathering for their food sources and never depended on **domesticated** plants or animals.

Other groups used slash-and-burn agricultural techniques, clearing forested land, burning cut timber and dry vegetation, and then planting and harvesting a variety of crops. In one to ten years, when the land ceased to be fertile, farmers moved on to a new section of forest, leaving the depleted land to recover slowly. Some peoples, such as hill tribes in parts of Laos, Thailand, and Vietnam, still follow these traditional farming practices. However, in many parts of Asia, contact with or colonization by European settlers, which happened at various times, significantly changed the ways in which agriculture was handled.

Types of Agriculture

Asia's inhabitants have learned to adapt to their geography, varying crops and agricultural practices according to the region. Populations living in the steppes and deserts of northern China and the Tibetan plateau traditionally relied on animal herding for their livelihoods; many peoples living on the Mongolian steppes herded sheep, while groups like the Yolmo in the Himalayan regions of Tibet raised yaks or cows in addition to tending crops like wheat, potatoes, turnips, or corn. The Sherpa in the Himalayas of Nepal learned to

grow potatoes, barley, and buckwheat at high elevations, while the Apatanis of northeast India raised fish in the water of their rice paddies to round out their diets.

Pacific Islanders have also adapted to their climates. For example, the Maori of New Zealand traditionally raised cattle and sheep in addition to crops such as sweet potatoes, and inhabitants of the Marshall Islands, part of Micronesia, keep chicken and pigs in addition to living on seafood, coconut, breadfruit, and papaya.

However, for most of South, East, and Southeast Asia, the staple crop historically has been rice. Rice cultivation was and remains the primary use of the fertile plains and valleys stretching from the Indian subcontinent, through Manchuria, Inner Mongolia, and the countries of Southeast Asia, to the islands of Japan, Indonesia, and the Philippines. While the northern regions of Asia grew varieties of dry rice (sorghum and millet), in Asia's more tropical southern regions, which were subject to substantial rainfall from seasonal monsoons, wet-rice cultures prevailed by 1500.

Rice Cultivation

Lowland or wet-rice cultivation requires a great deal of labor. Rice fields or paddies might be developed in existing lowlands or formed by creating hillside terraces. After clearing and leveling the land, farmers traditionally used a simple plow, in some cases drawn by water buffalo, to prepare the field, then dragged a log over the paddy to smooth the surface. They then built a dike around the paddy, which was flooded using either irrigation or rainwater. Animal manure and plant residue served as fertilizer.



Wet-rice cultivation, as shown here in Bali, Indonesia, is the most common form of agriculture in Asia. Terracing—creating a series of small individual fields on the slopes of hills and mountains—allows farmers to grow crops on terrain that is difficult to plant by traditional methods. (D.R. Austin/Taxi/Getty Images)

Rice seeds are first planted in nursery beds, where the growing seedlings are tended for one to two months. Seedlings are transplanted by hand to the flooded paddies; the water level must be carefully monitored to nourish but not drown the plants. Canals or hand-watering provide irrigation. When the rice plants are mature, workers drain the paddy of water and harvest the grain. After harvesting, workers thresh the rice to remove the hull, then winnow the remainder to separate the grain from the chaff. Varieties of rice grown in this manner are called lowland or wet rice. In contrast, dry rice, grown in Asia's northern river plains and at higher elevations, does not depend on irrigation and produces lower yields than wet rice. In part, this is because wet-rice regions will often harvest at least two rice crops per year, supplemented by vegetable and fruit cultivation in the dry months of the year.

To this day, around 90 percent of the world's rice supply is grown and consumed in Asia. Rice is such an important part of the Asian diet that, in many languages, the word for rice is synonymous with food. In China, where farming records stretch back

4,000 years, the term *agriculture* refers specifically to rice culture. From ancient times, China was the most technologically advanced among Asia's societies.

Developments in China

Although the basic tools remained simple—generally iron plows and sickles for plowing and harvesting and mortars for dehushing grains—Chinese farmers proved innovative in their use of land. They developed crop rotation, practiced multiple cropping (fitting two or even three plantings into a growing season), and continually brought even sandy or arid lands under cultivation. By the eleventh century, farmers in South and Central China were growing a type of rice originally from Champa, a region in Vietnam, that could mature in anywhere from thirty to ninety days, thus allowing multiple crops.

China also provides an example of how foreign contact changed agricultural practices within the country. Wheat was traditionally the main crop of the regions north of the Tsinling Mountains, while farmers in the south grew rice. In the sixteenth century,

however, trade contacts with the Americas introduced new crops such as corn, potatoes, sweet potatoes, and peanuts. These crops could be grown in areas inhospitable to wheat or rice, expanding the lands used for farming and increasing food production to support China's growing population.

COLONIAL PLANTATION SYSTEMS

After 1498, when Portuguese navigator Vasco de Gama sailed from Europe to India, European contacts with India and then the rest of Asia led to vast social changes, which had implications on the agriculture of many regions. While Portuguese merchants dominated Europe's trade with Asia in the sixteenth century, by the seventeenth century both Great Britain and the Dutch Republic had launched efforts to gain control of the lucrative spice trade. France entered the competition soon after. Trade contacts turned into colonizing efforts as foreign powers attempted to control the sources of such valuable crops as cotton, indigo (a plant that produces a blue dye), sugar, and, later, tea and opium.

The Dutch were the first to develop plantations in the East Indies, modern-day Indonesia, in the eighteenth century. By the early nineteenth century Dutch colonists required local farmers to grow cash crops as a form of labor tax. Farmers were required to convert wet-rice lands into plantations that produced sugar and coffee for export to Europe (leading Europeans to refer to coffee as "Java"). The Dutch also extended the cultivation of cash crops (eventually rubber) into previously uncultivated marginal lands.

By the 1850s, British plantations in India cultivated tea, cotton, and indigo. Also in the nineteenth century, the British extended plantation agriculture into Sri Lanka and British Malaysia, which became major producers of rubber. These British faced competition from large rubber plantations in

French Indochina. The Spanish-controlled Philippines also became a major center of plantation agriculture, producing pineapple and abaca, a plant used to make Manila rope.

The tropical climate, reliable monsoon rainfall, and yearlong growing season of these regions, in addition to the availability of largely uncultivated and unoccupied lands, made them seem ideal for European exploitation. Dutch, British, French, and Spanish plantations fed Western industries with rubber (from trees initially transplanted from Brazil), sugar, palm and coconut oil, kapok, tea, and coffee.

Plantations consisted of large estates controlled by a single owner, most often a European, sometimes a Chinese merchant or a member of the local [elite](#). Indentured or hired laborers grew a single commercial crop that was normally exported after some preliminary processing at the plantation. These laborers typically were landless local residents or immigrants from India, China, and other overpopulated Southeast Asian islands working to pay off debts.

In Australia and New Zealand, British settlers established huge livestock ranches to raise sheep and cattle, at the expense of the aboriginal peoples, who were removed to reservations. In other parts of Asia, too, plantation farming resulted in loss of land for owners of smaller farms and a poverty-level existence for plantation laborers.

MODERN DEVELOPMENTS

In the twentieth century, agriculture continued to offer a primary occupation for many inhabitants of Asia and the Pacific. About 60 percent of the population of South Asia currently works in agriculture. In Cambodia and Laos, over three-quarters of the population make their living from farming, while in China and Thailand, agricultural workers compose half the work force. Rice is the



TURNING POINT

Green Revolution

During the 1960s and 1970s, many South-east Asian countries, including India, Pakistan, Sri Lanka, Taiwan, and the Philippines, significantly increased their agricultural output through the use of new hybrid seeds, better irrigation, chemical fertilizers, and other new farm technologies. This Green Revolution made countries that had formerly imported grain able to grow more food supplies, thus reducing starvation, improving regional living standards, and creating surplus wheat and rice for export. While the new practices generally increased crop yields, the Green Revolution has been followed by concerns about cost, the fate of small farmers, and potentially harmful effects on the environment.

The Green Revolution first began in the 1940s as a collaboration between the Mexican government and charitable organizations in the United States to improve farming practices in Mexico. Leaders of the Green Revolution built irrigation systems, used pesticides and synthetic fertilizers, and supplied farmers with seeds that were genetically engineered to produce higher yields,

resist insects and disease, ripen quickly, and survive storage. When the project met with success in Mexico, it was introduced into India and then elsewhere in Asia. Between 1961 and 1985, increasing cereal production in developing countries fed millions of people, prevented famine, improved nutrition, and supported growing populations.

However, the Green Revolution also presented problems for farmers in Asia and the Pacific. Small farmers have lost their land and their jobs due to mechanization on large-scale industrial farms. Dependence on single crops can be dangerous if a crop fails, which happens when a seed cannot adapt to local pests or growing conditions. The use of chemicals and pesticides is costly and causes pollution, while the use of fossil fuels such as petroleum to power farm machinery continues to deplete a limited resource. As a response to these problems, global organizations in support of agriculture have worked since the 1980s to develop more sustainable approaches to farming and to involve local farmers in solutions.

most common food crop, claiming anywhere from one-fourth to one-half of the arable land in South and Southeast Asia. Wheat is the dominant crop in Central Asia, Afghanistan, and Pakistan, while soybeans, corn, barley, and dry rice are other staples. A wide variety of fruits and vegetables flourish in Asia's tropical regions, but difficulties in storage and transportation often limit the profitability of these items as exports.

Although commercial agriculture, first established under colonial rule, continues in

parts of Asia, agriculture in rural areas remains a small-scale, family affair. The inability of small farmers to compete with the industrial farms presented an increasing concern in the twentieth century, leading several Asian governments, beginning with India, to support a movement that became known as the Green Revolution.

Although the use of high-yielding seed varieties, chemical fertilizers, and other agricultural technology significantly increased levels of food production, the Green Revo-

lution did not lead to agricultural equity, nor did it eliminate hunger. In countries where the new technology was introduced along with a redistribution of land, as in Taiwan, Vietnam, and China, or where farmers were able to exploit previously uncultivated lands, as in Malaysia and India, the new efforts led to considerable success. Since using the new seeds and fertilizers was expensive, however, large landowners rather than small farmers enjoyed most of the benefits of the Green Revolution. For example, in the Philippines, owners of large estates increased their income using the new agricultural techniques, but among the 70 percent of the rural population who did not own land, poverty actually increased.

In the twenty-first century, agriculture continues to provide the mainstay of many Asian economies. These farmers try to adjust to changes in worldwide food demands, including a slowing demand for wheat and rice, prevalent since the 1990s, and increasing demand for fruits, vegetables, meat, dairy, and fish. However, since farming yields only a subsistence-level income in many areas, fighting poverty among Asia's rural farmers remains an on-going concern for many governments.

Developing sustainable agricultural practices that support local populations, balance the health and welfare of human and animal populations, and ensure the preservation of the environment as a whole presents a significant, but not impossible, challenge for Asian farmers of the new century.

See also: China; Colonization; Economic Development and Trade; Environmental Issues; Great Leap Forward; India; Philippines; Society; Technology and Inventions.

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Art and Architecture

Since 1500, the visual, performing, and musical arts of Asia and the Pacific have evolved into many varied and distinct styles that incorporate social and religious values while balancing local cultural traditions with outside influences. Similarly, the architecture in many parts of Asia and the Pacific reflects the ambitions of regional rulers and dynasties as well as cultural exchanges over the centuries. Modern Asian art and architecture combine local traditions with responses to Western influences and the demands of functionality.

Although architecture and the arts vary by region, they have some common features across Asia and the Pacific. Religions

including Buddhism, Hinduism, Islam, and native **shamanism** furnish motifs, stories, and a purpose for decorative arts and

ART AND ARCHITECTURE

CA. 1420 Imperial palace in Beijing built on ancient Chinese principles of design

1509 Death of Shen Zhou, Chinese painter who exemplified the tradition of the “literati” or educated artists

1599–1614 Roman Catholic Church of San Augustin built by Portuguese colonials in Manila, Philippines

CA. 1631 Construction begun by Indian emperor Shah Jahan on the Taj Mahal in Agra, India, as a monument to his wife

1648 Construction complete on Potala Palace in Lhasa, Tibet, incorporating Indian and Nepalese styles with decorative motifs of Tibetan Buddhism

CA. 1687 Garden of Pure Light, north of Beijing, built by Italian Jesuit missionaries for the Chinese emperor, blending Chinese elements with European rococo motifs

CA. 1745 Birth of Korean painter Kim Hong-do, who introduced the lower classes as subjects for Korean art

1782 Grand Palace in Bangkok built by Thai king Rama I as a monument to the glory of the Chakri dynasty

1857 Construction by Burmese king Mindon Min of the Mandalay Palace as a locus for imperial power

1865–1867 Restoration of Kyongbok Palace in Seoul, containing a throne hall that is the largest wooden building in Korea

1909 Construction by a British architect of the Toksu Palace in Seoul, Korea, now the National Museum

1957 Construction begun on Opera House in Sydney, Australia, a landmark of modern architecture

1976 Tomb of Chinese Communist leader Mao Zedong modeled after Lincoln Memorial in Washington, DC

1992 Hindu-Buddhist temples at Angkor in Cambodia declared a World Heritage Site, reflecting global efforts to preserve the artistic and architectural history of Asia

2002 Minaret of Jam, a pillar in western Afghanistan devoted to the Islamic religion, declared a World Heritage Site in Danger, bringing worldwide attention to the need for preservation

drama. Music, dance, and theater offer entertainment or celebrate important religious or social rituals. Public buildings serve the purpose of glorifying imperial authority as well as supporting urban life, and religious monuments provide a focal point for worship, pilgrimage, and prayer. Folk art and music often preserve the traditional stories and values of an **indigenous** or native people, while shared artistic styles serve to unite groups across a uniquely

broad and diverse geographic and cultural region. While colonial influences, especially from the West, have left their mark on Asian art, Western scholars have partnered with Asian colleagues to lead a modern global movement to preserve the architectural heritage of Asia's many lands.

CENTRAL ASIA

The development of the arts in Central Asia offers an example of the exchange of



The Taj Mahal at Agra, India, built by Emperor Shah Jehan from 1632 to 1648 as a memorial and mausoleum for his wife, Mumtaz, is one of the most recognizable buildings in the world. The Taj Mahal is perhaps the finest example of the architecture of the Islamic Mughal Empire. (Joseph Van Os/The Image Bank/Getty Images)

cultural influences. Kazakhstan, Turkmenistan, Kyrgyzstan, Uzbekistan, Tajikistan, and Afghanistan preserved a tradition of folk arts, including music and dance, alongside the arts inspired first by Buddhism and then, beginning in the seventh century, by Islam. The Islamic arts in these regions included ceramic works, metalwork, woodwork, and illuminated manuscripts. Iridescent glass and Arabic calligraphy brought colorful, graceful touches to artistic pieces.

The arts in areas of Mongolia, Tibet, Nepal, and Bhutan, in contrast, more often reflect a Buddhist inheritance. Motifs such as dragons, lions, and the lotus could be found in decorations across Mongolia and Tibet. Dance and theater are also important to the religious and community life of dwellers in Central Asia.

Decorative Arts

In many parts of Central Asia, decorative arts developed to a high degree. Artists living in the Emirate of Bukhara, a state ruled between 1747 and 1920 by emirs based in Bukhara, Uzbekistan, created carpets, embroidery with gold thread, and other **textiles**.

During the decades of Soviet influence in the twentieth century, the pictorial arts displayed a natural realism, though stylized motifs featuring animals and vegetation continued to appear in jewelry and pottery. People living in Afghanistan and Bhutan still produce fine tapestries, woven silks, and embroideries prized throughout the world. Tibetan metalworkers have likewise developed their skills over centuries, as seen in the decorations of the famous Jokhang Temple in Lhasa.

Religious Architecture

While most of the ordinary buildings in Central Asia were historically made of brick baked in the sun, people reserved their finest architectural efforts for religious purposes. Buddhist temples and monasteries were typically built with a shrine or *stupa* set within a courtyard surrounded by residences and other buildings. The temples were decorated with wooden carvings on doorways, paintings and frescoes on ceilings and walls, sculptures of terracotta or stucco, and painted banners. The Potala Palace in Lhasa, Tibet,

completed in 1648 to house Tibet's spiritual leader, the Dalai Lama, incorporated Indian, Nepalese, and Chinese architectural influences into its elaborate design. In Afghanistan, intricate decorations cover the Minaret of Jam, a brick pillar 215 feet (65 m) high erected around the twelfth century to celebrate the spread of Islam. The designs include geometric patterns, calligraphy, and verses from the Koran, the Islamic holy text.

SOUTH ASIA

Many artistic themes and elements are shared across the South Asian countries of India, Pakistan, Bangladesh, and Sri Lanka, among them the close link between art and religion. Stories relating the birth of Buddha, the founding figure of Buddhism, or recounting the epic tales of Hindu mythology have historically been the most popular subjects for art, music, and theater.

Music and Dance Traditions

South Asians share a love of the performing arts. Among the many types of dance practiced in India, a classical form that developed in the seventeenth century is the *katthak* or dance-drama, which used dance, music, and mime to act out the stories of characters from Hindu epics like the *Mahabharata*. In the *kandyan*, first developed in the sixteenth century and now the national dance of Sri Lanka, dancers bedecked with silver and ivory dazzle viewers with their swift, energetic movements. Several modern forms of ancient dance among the Pashtun in Pakistan require dancers to execute gymnastic feats with swords or, among the Mashud, loaded rifles. Women perform the *giddha*, a traditional dance celebrating the harvest in India, Pakistan, and the Punjab. In Bangladesh, a type of folk theater called *jatra* retells stories from Muslim history and Persian legend.

India

Indian art and architecture reached a pinnacle of achievement under the rule of the Mughal dynasty (1526–1739), a series of Muslim rulers who governed most of northern India. The Emperor Humayun, returning from exile in Persia in 1555, brought with him Persian painters who developed a new style of painting, used to illustrate manuscripts (especially royal chronicles) and otherwise capture the life of the emperor and his court. Also in the sixteenth century, painters in Rajasthan, an area of western India under mostly Hindu rulers, developed a style of miniature painting that explored themes of love, heroism in war, and other human emotions. Rajput miniatures were popular into the eighteenth century.

The Mughal period also witnessed a revival of Islamic architecture, distinguished by brick and mortar domes, minarets, circular arches, vaulted halls, and central courtyards. Since Islam forbids the representation of human or animal forms in sculpture, Mughal-era architects decorated their walls with borders of Arabic calligraphy and inlays of glazed tiles, marble, and semiprecious stones forming geometric and floral designs. Shah Jahan (r. 1628–1658) commissioned the most splendid court projects, including a fortress-palace at Delhi and the Taj Mahal, a mausoleum for his wife and his tomb at his death.

EAST ASIA

The arts of China, Korea, and Japan are linked by Buddhist practices as well as shared languages and political connections. Chinese art and architecture have had a wide influence throughout Asia, and for centuries Chinese arts such as porcelain were highly prized in the West.

China

China's prosperity during the Ming dynasty (1368–1644) led to many achievements in



Young Indian women perform a traditional dance from the Punjab, a region of far northwestern India. Dance is a popular form of cultural and creative expression in many South and Southeast Asian societies. (Narinder Nami/Stringer/Getty Images)

the arts, as well as impressive architecture. Around 1420, the emperor moved to a residence in Peking (now Beijing) called the Forbidden City, an imperial complex including temples, state halls, and living quarters for the enormous royal household. The symmetrical layout of the complex reflected the ancient Chinese design practice of feng shui, while the gold-tiled roofs symbolized the emperor's wealth and authority. The emperor alone had full access to the 178 acres (72 ha) of the compound.

Ming artists excelled in decorative arts such as pottery, bronzes, sculptures of jade, ivory, and wood, lacquerware, furniture design, and textiles. Painting and calligraphy drew a series of talented students, among them Shen Zhou (d. 1509), who set a precedent in Chinese painting with his delicate landscapes. Zhou exemplified the ideal of the Chinese "literati," cultured scholars proficient in all the arts.

During the Qing dynasty (1644–1911), Chinese artists became internationally famous for their jade carvings and porcelain work. This was also the period when Euro-

peans began to influence Chinese art styles. Around 1687, the Qing emperor commissioned a garden complex north of Beijing called the Garden of Pure Light. The Italian Jesuit missionaries employed to design the garden blended traditional Chinese elements with motifs of rococo art, popular in Europe at the time.

Though Qing architecture was known for its lavish decoration and ornamentation, Chinese architecture during the twentieth century became very utilitarian and borrowed even more heavily from Western influences. The tomb of Chinese Communist leader Mao Zedong (d. 1976) in Tiananmen Square, Beijing, bears a close resemblance to the Lincoln Memorial, dedicated to the nineteenth-century president of the United States, which stands in Washington, DC.

Korea

Korean art is notable for its simplicity and sense of harmony with nature. During the Choson dynasty (1392–1910), ideals inspired by the teachings of the ancient Chinese philosopher Confucius came to replace Buddhist themes in art. Choson art



TURNING POINT

Taj Mahal

Located in Agra, India, the Taj Mahal is a magnificent mausoleum built by the Mughal emperor Shah Jahan (r. 1628–1658) to house the remains of his wife, Mumtaz Mahal, who died in 1631. Construction on the Taj Mahal lasted twenty-two years and employed over 20,000 workers. The Taj Mahal is considered one of the finest architectural achievements of the Mughal era (1526–1739) and one of the most beautiful buildings in the world.

Fronted by an entrance gateway and an elaborate garden, the mausoleum, made of white marble, stands on a high marble slab marked at each corner by a 130-foot (40-m) tower called a minaret. Each of the four facades of the tomb contains an arch 108 feet (33 m) high, with the whole surmounted by a huge bulb-shaped dome and four smaller

domes or kiosks. Inside, an octagonal chamber holds the monuments of both Mumtaz Mahal and Shah Jahan, who was buried next to her after his death. Inlaid designs of semi-precious gems in the pattern of plants and flowers cover the walls, with borders of Arabic calligraphy quoting passages from the Koran, the Islamic sacred scripture. A red sandstone mosque stands to one side of the tomb, with an identical building on the opposite side to give the complex a sense of balance and symmetry.

The unique style of the Taj Mahal combines elements of Persian, Central Asian, and Islamic architecture. Thousands of visitors come to Agra each year to view this monument to a historic love affair and the glory of the Mughal dynasty.

during the seventeenth and eighteenth centuries showed attention to the landscape and daily life of Korea, as seen in the works of Kim Hong-do (b. ca. 1745), who made Korean commoners the subjects of his masterful paintings.

Korean architecture exhibited a unique style of bracketed columns, as seen in the Kyongbok Palace in Seoul, rebuilt between 1865 and 1867. The throne hall within the palace is still the largest wooden building in Korea. Western influences made their way into Korea at the turn of the twentieth century in projects such as Toksu Palace, completed by a British architect in 1909. Traditional Korean art and architecture, which declined during the Japanese occupation (1910–1945), enjoyed a revival in the later twentieth century.

Japan

Japanese art shows the impact of Zen Buddhism in its deep attention to nature as a vehicle for the spiritual world. Drama, one of Japan's most sophisticated art forms, enjoyed a unique evolution during the Tokugawa period (1603–1867). *Kabuki* theater, which combined stylized music, dance, and mime with elaborate costumes and staging, became popular as a daring new genre wherein actors routinely engaged with spectators during the performance. In contrast, *Noh* theater, developed in the fourteenth century, remained a more courtly, ceremonial type of drama. In the late seventeenth century, audiences became enchanted with puppet theater, called *yoruri*, in which a story was chanted to the accompaniment of a stringed instrument.

SOUTHEAST ASIA

The visual arts of Southeast Asia frequently borrow artistic themes from Buddhist and Hindu epics but also incorporate native animistic traditions, such as a belief in magical figures and ancestral heroes. Fantastic creatures such as demons, dragons, flying horses, and winged maidens add a lively, energetic element to the decorative arts. Music plays an important role in ceremonies ranging from community festivals to family events and also accompanies the performing arts in both popular folk and imperial court traditions.

The most impressive post-1500 architectural accomplishments in Southeast Asia are the Buddhist temples of Myanmar and Thailand, and the mosques of Southeast Asia. Other distinguished architectural achievements are the mortar-covered and gold-gilded wooden palaces built to house rulers, their extended families, and members of the ruling **elite**. A notable example was Mandalay Palace in Burma (now Myanmar), built in 1857 for King Mindon Min, a complex 1.25 miles (2.2 km) long on each side and surrounded by a brick wall 25 feet (8 m) high.

Architecture throughout Southeast Asia shows the blending of many influences, recording a long history of cultural exchange. The Grand Palace in Bangkok, Thailand, originally built in 1782 by King Rama I along traditional lines, gained a new hall in 1882 that combined Italian Renaissance designs with the distinct spires and gables of Thai styles. Vietnamese art and architecture likewise adopted European and Chinese influences, while the Philippines developed a blend of Muslim, Chinese, and European architectural styles. In Manila, the Roman Catholic Church of San Augustin, built by the Portuguese between 1599 and 1614, stands as a monument to

Western influence in Asia. Among Southeast Asia's most notable recent architectural achievements is the Petronas Towers skyscraper in Kuala Lumpur, Malaysia, once the world's tallest building at 1,483 feet (452 m), and the innovative urban architecture of Singapore.

AUSTRALIA AND THE PACIFIC

In many parts of the South Pacific, contact with the West proved disastrous to native art traditions as missionaries destroyed artifacts they considered offensive or inappropriate. At the same time, European visitors eagerly consumed art they admired—for instance, the green pottery of Fiji, the woven mats of Samoa, and the intricate wood sculptures found throughout Polynesia. Tattooing was a prized art form on many islands, as seen among the Maori of New Zealand. Sculptures in stone also expressed the talents of local artists; the massive human figures found on Easter Island weigh up to 20 tons (18 metric tons).

The pioneering spirit of the Europeans who settled Australia in the eighteenth century later expressed itself in the innovative modern architecture of the continent. Two world-famous examples in Sydney are the opera house, begun in 1957 and completed in 1973, and the stadium built for the 2000 Olympics, both of which broke with existing architectural conventions.

The preservation of the artistic and architectural accomplishments of Asia and the Pacific is an issue that has gained worldwide attention. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) strives to protect important architectural areas and monuments considered World Heritage Sites. Angkor, a twelfth-century complex in Cambodia, was declared a World Heritage Site in 1992, and the Minaret of Jam was declared a World

Heritage Site in Danger in 2002, in response to concerns that continual warfare in Afghanistan is destroying the country's rich artistic history. These World Heritage Sites are protected by international treaty, an effort to preserve the artistic treasures of Asia and the Pacific for the benefit of the global community.

See also: China; Culture and Traditions; India; Indonesia; Japan; Korea; Literature and Writing; Religion; Society.

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Australia

An island nation located between the Pacific and Indian oceans, Australia constitutes the world's smallest continent but the sixth-largest nation. Like neighboring New Zealand, Australia was settled by Europeans in the eighteenth century, becoming one of the most Westernized nations of the modern Pacific. Modern Australia comprises six states, two territories, and, as of 2006, more than 20 million people.

WESTERN SETTLEMENT

The first Europeans to reach Australia—in 1606—were Dutch sailors led by sea captain Willem Jansz, who named the continent Terra Australis Incognita (“unknown southern land”). For the next two centuries, European ships explored the Australian coastline, many of them Dutch East India Company ships based in the Dutch East Indies (modern Indonesia). In the mid-seventeenth century, Abel Tasman, for whom modern Tasmania is named, charted the north, west, and south coasts, which he called New Holland.

In 1770, the *Endeavour*, sailing under British captain James Cook, landed at Botany Bay on the eastern coast of Australia. Cook claimed the territory for Great Britain, naming it New South Wales. Although remote and already occupied, the new land presented a solution to the problem of overcrowding in British prisons. In 1788, the first of hundreds of shiploads of British sailors

and convicts arrived in the harbor of Port Jackson. This initial settlement became the site of Sydney, Australia's largest city.

By the mid-1800s, Britain had shipped about 150,000 convicts to its colonies in New South Wales and Western Australia. Most were illiterate and unskilled; about 20 percent were women. The British officers who oversaw the prisoners received enormous tracts of land and used convicts as laborers. After 1793, free settlers also began to arrive in Australia, helping build the British colonies of Tasmania (established in 1825), Western Australia (1830), South Australia (1836), Victoria (1851), and Queensland (1859). The Northern Territory, founded in 1863, eventually became part of the Province of South Australia.

ABORIGINAL RELATIONS

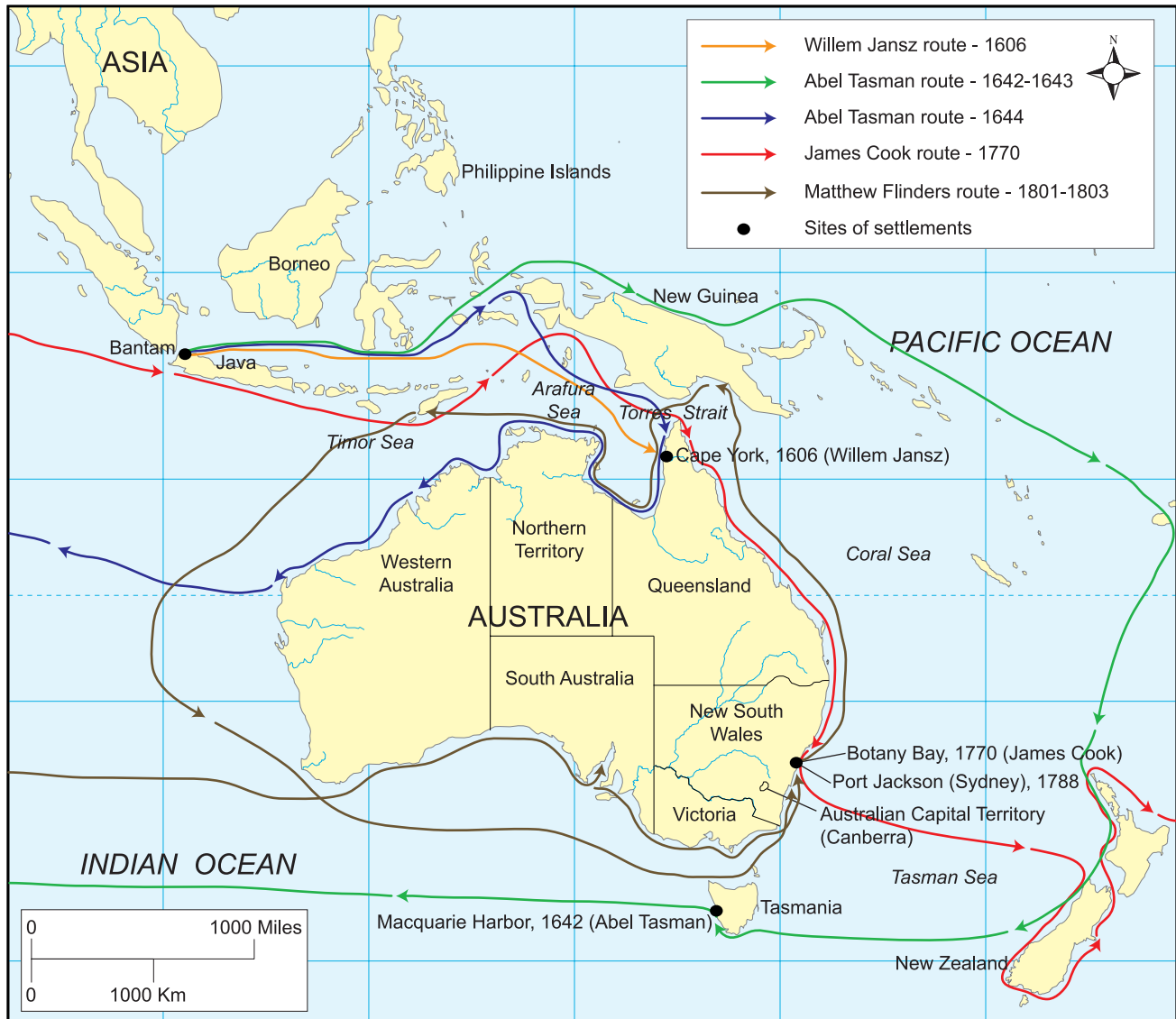
Aboriginal peoples had populated Australia for some 40,000 years before the arrival of

EXPLORATION OF AUSTRALIA, NEW ZEALAND, AND THE PACIFIC BASIN, CA. 1788-1914

The European colonization of Australia and New Zealand began slowly because of geographic obstacles, namely the great distance from Europe, the high mountains of New Zealand, and the

barren landscapes of Australia. Settlement increased after 1851, however, when gold was discovered in New South Wales and Victoria. The scattered colonies on the Australian

continent were joined together forming the Commonwealth of Australia. In 1876, New Zealand became a united dominion within the British Commonwealth.



Europeans, numbering an estimated 1 million people in 1788. They became part of the white settlements through **assimilation**, blending in with the ways of the European settlers. While Britain's official colonial pol-

icy was to treat the **indigenous** inhabitants as equals, European settlers felt the need to convert the aborigines to Christianity and Western forms of civilization. Throughout the nineteenth century, European sheep

and cattle ranches stretched into aboriginal hunting lands, and in Tasmania, frontier disputes turned into full-scale land wars. In many other places on the white frontier, aboriginal peoples were hunted, massacred, or forcibly removed in “dispersals.”

Violence, disease, and limited food resources due to reduced territory led to a sharp decline in the aboriginal populations, finally provoking government concern. In the 1920s and 1930s, the Australian government established reservations for aboriginal peoples to preserve their traditional ways. In 1967, aborigines were recognized as full Australian citizens, and in 1984 a Heritage Protection Act was passed to officially guard the rights and culture of aboriginal Australians, who numbered about 250,000 at the end of the twentieth century.

ECONOMIC AND POLITICAL DEVELOPMENT

The discovery of gold in 1851 transformed Australia's economy and society by attracting large numbers of new settlers. By the middle of the nineteenth century, Australia's individual colonies had managed to achieve a form of democratic self-rule. Farming and mining proved lucrative for the expanding settlements, and railway construction, urban expansion, and large numbers of Asian immigrants contributed to a “Long Boom” in Australia's economy, which lasted from 1851 to 1890. The colonies began to negotiate terms of **federation**, or union, and in 1901, the Commonwealth of Australia was established.

The constitution of the commonwealth established a prime minister to lead the federal government, a high court to oversee judicial matters, and a **bicameral** (two-house) parliament. However, Australia officially remained a dominion of the British Empire, which meant the British monarch was the supreme head of state. The federal

government dealt with defense, foreign policy, **domestic** customs such as marriage, and other national concerns, one of which was setting limits on the growing number of Asian immigrants. Women's suffrage (the right to vote) was enacted in 1902, and in 1927, the capital moved to its present location, Canberra.

Australia participated in the global arena in the twentieth century, suffering along with much of the world through World War I (1914–1918), the Great Depression of the 1930s, and World War II (1939–1945). Australia also aided efforts by the United States to check the spread of communism in Asia by sending troops during the Korean War (1950–1953) and Vietnam War (1954–1975).

In the last decades of the twentieth century, all three of Australia's major political parties—the Liberal Party, representing business and commercial interests; the conservative National Party; and the Labor Party, representing urban workers—have taken turns at managing Australia's thriving economy and growing diplomatic relations with the outside world. In the 1990s, many Australians advocated making Australia an independent **republic** by severing the last symbolic ties with the British monarchy, but a 1999 **referendum** confirmed the British monarch as the head of state.

At the turn of the twenty-first century, Australia remained a stable democracy with a strong economy and high standard of living. The government retains close ties to the West, and English remains the official language, but the country continues to grow more culturally diverse, with a growing Muslim population and a steady stream of immigrants and refugees. Securing peaceful relations with Indonesia, especially East Timor, and protecting coastal treasures such as the Great Barrier Reef from ecological damage remain chief concerns for the coming century.

See also: Aboriginal Peoples; Colonization; Communism; New Zealand; Refugees; World War II.

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Bangladesh

Bangladesh is a small, mainly Islamic country in South Asia that has faced ongoing political and economic difficulties since gaining independence in 1971. Bordered primarily by India as well as Myanmar (Burma) and the Bay of Bengal, Bangladesh is one of the most densely populated nations in the world, with more than a quarter of a billion people living within an area roughly 55,000 square miles (142,450 sq km). The largely flat country suffers from ongoing poverty due to frequent cyclones and annual monsoons that cause flooding in the fertile Ganges-Brahmaputra river delta and routinely damage the agriculture upon which the country's economy depends.

Historically known as Bengal and tied to the empires variously ruling India and Pakistan, Bangladesh embraced Islam during the twelfth century. Between 1576 and 1739 the Mughal dynasty of northern India ruled the territory, but after 1757 the British, based in Calcutta, India, came to govern Bengali politics. Class divisions developed along the lines of religion, as the owners of large jute plantations, mainly Hindus of the upper **castes**, appointed Bengali agents, also upper-caste Hindus, to collect revenues from the peasant workers, who were mostly Muslims. In 1905, the British viceroy divided the territory into West Bengal, with its capital at Calcutta, and East Bengal, with its capital at Dhaka. Hindu-dominated Calcutta became wealthy from processing and shipping jute (used in the manufacture of rope), while Muslim East Bengal remained a society of poor farmers.

After the British withdrew from India in 1947, the Muslim regions of Pakistan and East Bengal seceded from India to form the

new nation of Pakistan. However, the union of West and East Pakistan (East Bengal) faced many difficulties, including geographical separation by a thousand miles (1600 km) of Indian territory. From the 1950s, a group of **separatists** called the Awami League advocated for Bengali independence. Frustrations increased when the Pakistani government failed to provide adequate relief after a cyclone devastated East Pakistan in 1970.

That same year, the Awami League won the Pakistan national elections but was prohibited from assuming power. Responding to riots and strikes in East Pakistan, the Pakistani military invaded on March 25, 1971, beginning a civil war that killed at least a million Bengalis and caused 10 million to flee to India. In December, Indian troops forced a Pakistani surrender, and on December 16, 1971, the Awami League's leader Sheikh Mujibur Rahman proclaimed East Bengal the independent **republic** of Bangladesh.

In subsequent years, Bangladesh suffered from political instability, including four military coups and two presidential assassinations. In 1979, President Zia ur-Rahman instituted a new democratic government comprised of a president, prime minister, and one-house parliament. After 1990, industrial development in and around the capital of Dhaka began to provide the foundation for greater social stability. However, political disruptions continued, and clashes between supporters of former prime ministers Khaleda Zia ur-Rahman and Sheikh Hasina resulted in a state of emergency being declared in early 2007.

See also: Colonization; Democracy and Democratic Movements; India; Myanmar; Nationalism and Nationalist Movements; Pakistan.

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Bhutan

See Culture and Traditions; Democracy and Democratic Movements.

Brunei (Brunei Darussalam)

Brunei is a small country on the northwest coast of Borneo, neighboring Malaysia, known for its wealth from oil and natural gas deposits. The population of about 300,000 is made up largely of ethnic Malay, Chinese, and **indigenous** peoples. Because tropical rain forests cover much of Brunei, about 60 percent of the population reside in urban areas. The majority of Brunei's people practice Islam, though others follow Buddhist, Christian, and **animistic** traditions.

Brunei is ruled by a hereditary sultan who is, thanks to his controlling interest in the nation's oil resources, one of the richest people in the world. Brunei's citizens share in their sultan's wealth, enjoying a high per capita income and tax-free standard of living. The sultan personally supports his people with a generous social welfare system that includes free health care, education, and public entertainment.

Closely allied with the Majapahit kingdom in Java from the thirteenth century, Brunei emerged as an independent sultanate in the fifteenth century and controlled most of Borneo and parts of the Philippines.

During the sixteenth century, Portuguese, Dutch, and British merchants rivaled Brunei's shipping. In 1841, after helping the sultan subdue a revolt, British soldier James Brooke was made governor, and in 1888 the sultanate became a protectorate under British control. By 1906, a British official called a resident handled all administrative matters.

Following Japanese invasion and occupation during World War II, Brunei reverted to its status as a British protectorate. Legislative elections took place for the first time in 1962, but the sultan, backed by the military, refused the new leadership's calls to

end the sultanate and join the newly formed Federation of Malaysia. Brunei became independent in 1984, but remained a member of the British Commonwealth, an association of states retaining their former ties to Britain.

Although a parliament was established in 2004 and political parties have been allowed to form, rule in Brunei remains **autocratic**, with the government administered by members of the royal family and the hereditary **elite**. With the emergence of a wealthy, educated commercial and professional middle class and a youth culture influenced

by fashions from the West, however, Brunei may encounter many changes in the twenty-first century.

See also: Indonesia; Philippines; World War II.

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Burma

See Myanmar.

Cambodia

A Southeast Asian nation bordering Vietnam, Laos, and Thailand, home to the ancient Khmer Empire as well as the twentieth-century reign of terror under the Khmer Rouge. Since much of Cambodia's roughly 70,000 square miles (180,000 sq km) is covered by jungle, most of the population of 10 million lives around the Tonle Sap ("Great Lake") and along the Mekong River. Those belonging to the Mon-Khmer ethnic group, by far the majority, speak the Khmer national language and practice Buddhism.

From the ninth to the fifteenth century, the Khmer Empire ruled most of the Southeast Asian mainland between Vietnam and Myanmar from its capital at Angkor. Two of its greatest twelfth-century rulers, Suryavarman II (d. ca. 1150) and Jayavarman VII (r. 1181–ca. 1215), built the extensive Buddhist temples of Angkor Wat and Angkor Thom. Beginning in the thirteenth century, the empire suffered invasions from Siam (now Thailand) and Champa, a historic kingdom in Vietnam. Chan I (r. 1516–1566) briefly restored Angkor's glory, but beginning in the seventeenth century, Cambodia's kings alternately fell under Thai and Vietnamese influence. In the nineteenth century, French colonial power increased on the Indochi-

nese peninsula, and in 1863, King Norodom (r. 1860–1904) signed a treaty placing Cambodia under the protection of France.

Under French rule, Cambodia developed an export economy that included rice, rubber, corn, and pepper. The capital, Phnom Penh, grew into a city of roughly 300,000 people that boasted a modern **infrastructure** including roads, schools, and other urban improvements. Following the overthrow of Japanese occupation, which lasted from 1941 to 1945, King Norodom Sihanouk declared Cambodia's independence, which became official after the French withdrawal from Indochina in 1954.

Sihanouk, who abdicated in 1955 but continued to serve as head of state, attempted

to keep Cambodia neutral during the Vietnam War (1954–1975), a conflict fought by the United States and South Vietnam to limit North Vietnam's Communist leadership. The United States supported General Lon Nol in a coup that sent Sihanouk into exile in 1970, and in the civil war that followed, Pol Pot seized control of the Cambodian government and instituted a Communist regime called the Khmer Rouge. Between 1975 and 1979, Pol Pot enforced radical social and agricultural reforms that caused the deaths of 1 million to 2 million Cambodians through starvation, disease, forced labor, torture, and execution.

In 1979, Vietnamese troops invaded Cambodia and forced the Khmer Rouge into retreat to Cambodia's northwest frontier. Civil war resumed under the series of Vietnamese-sponsored governments that followed, and factional fighting continued until the United Nations orchestrated a peace agreement in 1991 and sponsored general elections in 1993. The people voted to establish a constitutional monarchy, with a premier and a legislative body, and Sihanouk once again took the throne. The Communist People's Party of Cambodia re-

mained influential in the person of Hun Sen, who had served as premier since 1985 and was elected again in 2003. In 2004, Sihanouk abdicated in favor of his son, Norodom Sihamoni, who became the Cambodian chief of state.

In the twenty-first century, Cambodia must rebuild its economic infrastructure and social system among a population brutalized by decades of civil war and its aftermath. Many areas of Cambodia are still unsafe to travel freely for fear of stepping on land mines. Other problems are the poverty of rural agricultural laborers, a growing AIDS epidemic, illegal human trafficking, and, in 2005, an outbreak of avian flu, threatening economic control by absentee Thai and Chinese businessmen.

See also: Agriculture; Communism; Slavery, Slave Trade, and Piracy; Thailand; Vietnam; World War II.

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Ceylon See Sri Lanka.

China

Large country in East Asia whose civilization has had a strong cultural and political influence on its neighbors and the broader world. About nine-tenths of China's population (more than 1.3 billion in 2006) are Han or ethnic Chinese, occupying a diverse territory that ranges from the Plateau of Tibet and the Himalayas in the west to the Gobi Desert and Manchurian Plain in the north and the China Sea in the east.

Civil unrest and foreign occupation troubled China as its millennia-long dynastic

rule came to an end in the early twentieth century, and Communist leadership later in

IMPORTANT EVENTS IN MODERN CHINA

- | | |
|---|--|
| <p>1368 Beginning of Ming dynasty</p> <p>1421 Chinese capital established by Ming emperors at Peking (now Beijing)</p> <p>1557 Macau, the first European colony in China, established by the Portuguese</p> <p>1644 Qing dynasty begun when Qing (Manchu) rulers of Manchuria take control of China</p> <p>1839–1842 First Opium War, an unsuccessful attempt by China to restrict British trade</p> <p>1850–1864 China ravaged by Taiping Rebellion, which claims over 20 million lives and severely weakens imperial authority</p> <p>1856–1860 Second Opium War, in which Britain wins further trade concessions from China</p> <p>1895 China cedes possessions of Korea and Taiwan to Japan after Sino-Japanese War</p> <p>1899–1901 Boxer Rebellion, which fails to drive foreigners out of China</p> <p>1905 China's loss of Manchuria to Japan as consequence of Russo-Japanese War</p> <p>1911 Republican revolution led by Sun Yat-sen, ending the Qing dynasty</p> <p>1912 Formal abdication of the last Qing emperor; declaration of a republic with Yuan Shikai as president</p> <p>1928 Unification of China by Nationalist leader Chiang Kai-shek, who persecutes Communist Party supporters</p> | <p>1934–1935 Long March, in which Mao Zedong leads Communist exiles into hiding in northwestern China</p> <p>1937 Invasion of China by Japan, dislocating Chiang's government</p> <p>1945 Japan's defeat in World War II, followed by civil war in China</p> <p>1949 Declaration by Communist leader Mao Zedong of the People's Republic of China</p> <p>1958 Great Leap Forward, Mao's attempt to make China's economy competitive with the West, resulting in the Three Bitter Years of famine</p> <p>1966 Cultural Revolution organized to restore a spirit of revolutionary communism in China</p> <p>1972 Nixon visit renews China's international diplomatic ties</p> <p>1976 Deaths of Mao Zedong and Zhou Enlai, leaders of the People's Republic of China since 1949</p> <p>1989 Student protests in Beijing's Tiananmen Square put down by military assault, followed by suppression of democratic supporters throughout the country</p> <p>1997 Death of Deng Xiaoping, paramount political authority in China since 1978</p> <p>2005 Chinese economy declared the second largest in the world, after the U.S. economy</p> |
|---|--|

the century advocated stability at the cost of millions of disrupted lives. At the turn of the twenty-first century, widespread economic development returned China to a place of global prominence.

DYNASTIC RULE TO 1911

The Ming dynasty that ruled from 1368 to 1644 expanded China's borders and influence throughout Asia, governing a period of economic prosperity and furthering



Seen here is the statue of Mao Zedong (1893-1976), leader of the People's Republic of China from its founding in 1949 until his death in 1976. After leading an armed resistance to the Japanese occupation of China during World War II, Mao defeated his political rival Chiang Kai-shek and took control over the country. He established a single-party Communist government that continues to rule the nation to this day. (Gordon Wiltsie/National Geographic/Getty Images)

Chinese advancements in the arts, technology, and exploration. Ming emperors supported the overseas expeditions of the eunuch admiral Zheng He throughout the Indian Ocean between 1405 and 1433 to promote regional stability and to solicit international trade, but by the 1430s, Ming rulers became defensive. To better defend their northern border from seminomadic warriors they moved their capital to Beijing

in 1421. Suspicious of foreign influence, they restricted Chinese overseas travel and limited foreign visitors (including merchants, missionaries, and adventurers), confining foreign traders to Canton (Guangzhou) on the southern coast. Among Europeans, only the Portuguese were allowed to establish a permanent settlement, at Macau in 1557, which Portugal administered until 1999.

In 1644, the Qing or Manchu dynasty of Manchuria overthrew the Ming rulers. Under Qing leaders, China's territory and population expanded dramatically, but met with growing pressure from England and other Western powers wanting access to Asian markets. In the late eighteenth century, lacking other desirable trade products to offset their negative trade balance, British merchants were especially keen to market Indian opium in Canton, a proposal that the Chinese opposed in two Opium Wars (1839-1842 and 1856-1860). The destruction of the emperor's summer palace in Beijing, burned by British and French troops in 1860, proved that China's military was not strong enough to withstand Western demands for unrestricted trade.

Two other bloody struggles, the Taiping Rebellion (1850-1864) and the Nian Rebellion (ca. 1852-1868), fought mainly by peasants and dissenters, led to over 20 million Chinese deaths and fractured the authority of the Qing rulers. China lost Korea and Taiwan to Japan in the Sino-Japanese War (1894-1895) and control of Manchuria as a consequence of Japan's victory in the Russo-Japanese War (1904-1905). Economic impoverishment and resentment of foreign influence spurred the Boxer Rebellion of 1899-1901, and Qing efforts to revitalize China through reforms like the Self-Strengthening Movement and the Hundred-Day Reform also failed. In 1911, a rebellion by factions of the Chinese military allied with Sun Yat-sen, leader of the



GREAT LIVES

Mao Zedong (1893–1976)

Mao is the central figure in modern Chinese history, serving as head of the Communist Party and leader of the People's Republic of China from 1949 until his death in 1976. Most of the major changes introduced into China during this period were engineered by Mao. His poems and writings, the most popular of which were collected in a small handbook titled *Quotations from Chairman Mao Zedong*, often called the *Little Red Book*, are still mandatory reading in China and the point of reference for all members of the Chinese Communist Party.

Mao began building his legacy following the split between the Kuomintang and the Chinese Communist Party in 1927. In 1934, he was one of the leaders of the Communist Long March to the hills of northeast China to elude capture by Kuomintang forces. Under Mao's leadership, the Communist or Red Army later fought a successful resistance movement against Japanese invasions of China between 1937 and 1945.

During the civil war that tore China after 1945, Mao led the Communist Party to victory over the Kuomintang, and, in proclaiming the People's Republic of China in 1949, established his position as head of the Communist Party. Mao enjoyed almost legendary status until the failure of his Great Leap Forward, an economic restructuring movement, in 1958. He reasserted his authority by mobilizing Chinese youth against **reactionary** elements of the Chinese government in the Cultural Revolution, a period of chaos and violence that ensued between 1966 and 1976.

The personality cult of Mao survived his death in 1976, when his embalmed body was placed in a mausoleum in Beijing's Tiananmen Square. His portrait hangs on the Imperial Forbidden City's main gate and his face appears on every Chinese banknote. While Mao is honored for his part in creating the People's Republic of China, he is also held accountable for the deaths of millions of Chinese during his years as head of state.

Chinese Nationalist Party, brought an end to imperial rule and in 1912 the first **republic** of China was established, with former general Yuan Shikai serving as president.

NATIONALIST CHINA TO 1949

A stable central authority failed to take hold in China in the years following the rebellion, as regional warlords vied for control with the Nationalist or Kuomintang Party and its rival, the Chinese Communist Party, which formed in the 1920s. Hostilities between China and Japan escalated after the victorious Allied powers of World War I assigned Germany's sphere of influence in the Shan-

dong province of China to Japan. Kuomintang forces led by Chiang Kai-shek managed to unify China in 1928, at the cost of severe suppression of the Communists, his military allies from 1927. The Communist flight from their base in southern China to the northwest mountains in 1934–1935 is called the Long March.

In 1937, Japan invaded northern China, seizing Nanking and forcing Chiang's government to retreat deep into China's interior. Meanwhile, the Communist Party had regrouped and waged a successful **guerrilla** campaign against Japanese forces in the north. Following Japan's defeat in

World War II in 1945, a fierce civil war began between Communist and Nationalist troops. The Communists, under the leadership of Mao Zedong, forced Chiang Kai-shek's Nationalist forces to retreat to Taiwan, where the Republic of China continued to lay claim to the Chinese mainland. The mainland, however, became the Communist-led People's Republic of China on October 1, 1949.

PEOPLE'S REPUBLIC OF CHINA

The Communist leadership's extensive reforms, intended to strengthen China through agricultural reorganization and the **nationalization** of commerce and industry, were initially successful but resulted in severe upheavals. In 1958, Mao implemented the Great Leap Forward, a massive public effort designed to rapidly bring China to Western levels of production, which resulted in great suffering. The state ordered the **collectivization** of all land and organized the population into production brigades, work teams of agricultural and industrial laborers. Widespread mismanagement and lack of technical expertise resulted in failed harvests and economic dislocation, leading to millions of deaths in the Three Bitter Years of consequent famine (1959–1962).

Liu Shaoqi assumed control of the state in 1960 and restored China's productivity by 1964. Two years later, Mao reasserted his leadership by organizing the Cultural Revolution to stamp out a return to traditional, bureaucratic elitism and middle-class **bourgeois** and instill a truly communist society. Beginning in 1966, at Mao's encouragement, China's teenagers and young adults organized into a militia called the Red Guards and went into the Chinese countryside to expose enemies of the Communist Party and enforce Maoist **ideology**. Zhou Enlai, who took control of the Communist leadership in 1969, moderated the Cultural Revolution's policies, trying to restore normalcy to Chinese soci-

ety, but the Cultural Revolution continued until Mao's death in 1976. From 1966 to 1976, millions of Chinese were persecuted and up to half a million lost their lives. In 1971–1972, Zhou Enlai successfully asserted China's role as an international power by renewing diplomatic relations with the United States.

In 1976, following a failed coup by the pro-Maoist Gang of Four, Deng Xiaoping emerged as China's new leader. He attempted to re-establish diplomatic ties with the West and implemented economic reforms, allowing elements of free enterprise within a communist system of central planning. Deng's policies helped China rapidly return to its former place of power on the world stage. However, the Communist leadership kept a tight political hold, as demonstrated by the military response to student protests in Beijing's Tiananmen Square in 1989.

After the fall of the Soviet Union in 1991, China became the world's largest Communist state. It regained control over Hong Kong from Britain in 1997 and Macau from Portugal in 1999, though tensions continued over the status of Taiwan. By 2005, China's economic restructuring had made it the second most powerful world economy, rivaled only by the United States.

See also: Colonization; Communism; Great Leap Forward; Imperialism; Japan; Korea; Manchuria; Nationalism; Russo-Japanese War; Spheres of Influence; Taiwan; Technology and Inventions; World War II.

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Cold War See Afghanistan; Imperialism; Korea.

Colonization

The settlement of a nonnative people in a foreign territory, often accomplished through the expansion of a state by conquest. Although Asian powers such as China and Japan have at times exerted a colonizing influence in parts of Asia, colonization usually refers to occupation by Western powers, which began with the establishment of Portuguese and Spanish trading bases in India, Sri Lanka, Southeast Asia, China, and Japan in the sixteenth century. Large-scale colonization ended in Asia after the conclusion of World War II in 1945, but some early colonies, such as Hong Kong and Macau, were not returned to Asian control until the end of the twentieth century.

EUROPEAN EXPANSION TO 1757

The Portuguese initiated the era of Western colonization in Asia from the early 1500s, establishing settlements in Goa, India by the end of the century; Melaka, in Malaysia; the Maluku Islands, in Indonesia; Macau, China; and Nagasaki, Japan. The Portuguese relied on “gunpowder colonialism,” initially making use of their superior weaponry and ships. However, they were unable to monopolize Asia’s trade, especially the profitable spice trade.

After 1602, by controlling the sources of supply the Dutch East India Company began to establish a greater degree of control over the Indonesian spice trade. The Dutch vessels were superior in size and weaponry to all other ships at that time. The British and Danish also entered the Asian marketplace in the late sixteenth century, but were relegated to a rather minor role in comparison to the Dutch.

In this era of early contact, Europeans were content to remain on the periphery of established societies, whether in their own ports or established Asian ports. From there they faced minimal expense in gathering exotic Asian products, which

were in high demand in European marketplaces, regularly returning more than 500 percent profit. Only the Spanish in the Philippines attempted to penetrate farther into the interior.

In addition to their trading enterprises, European powers established an early political presence in Asia. Spain created a colonial government in the Philippines by 1600, and the Dutch East India Company began to have an impact on domestic life in the Indonesian **archipelago** in the 1600s.

1757–1999

The nature of colonialism changed in the 1750s, as Europeans began to aggressively assert control over Asia’s interior. This new approach was an outgrowth of economic, political, and social changes in the West.

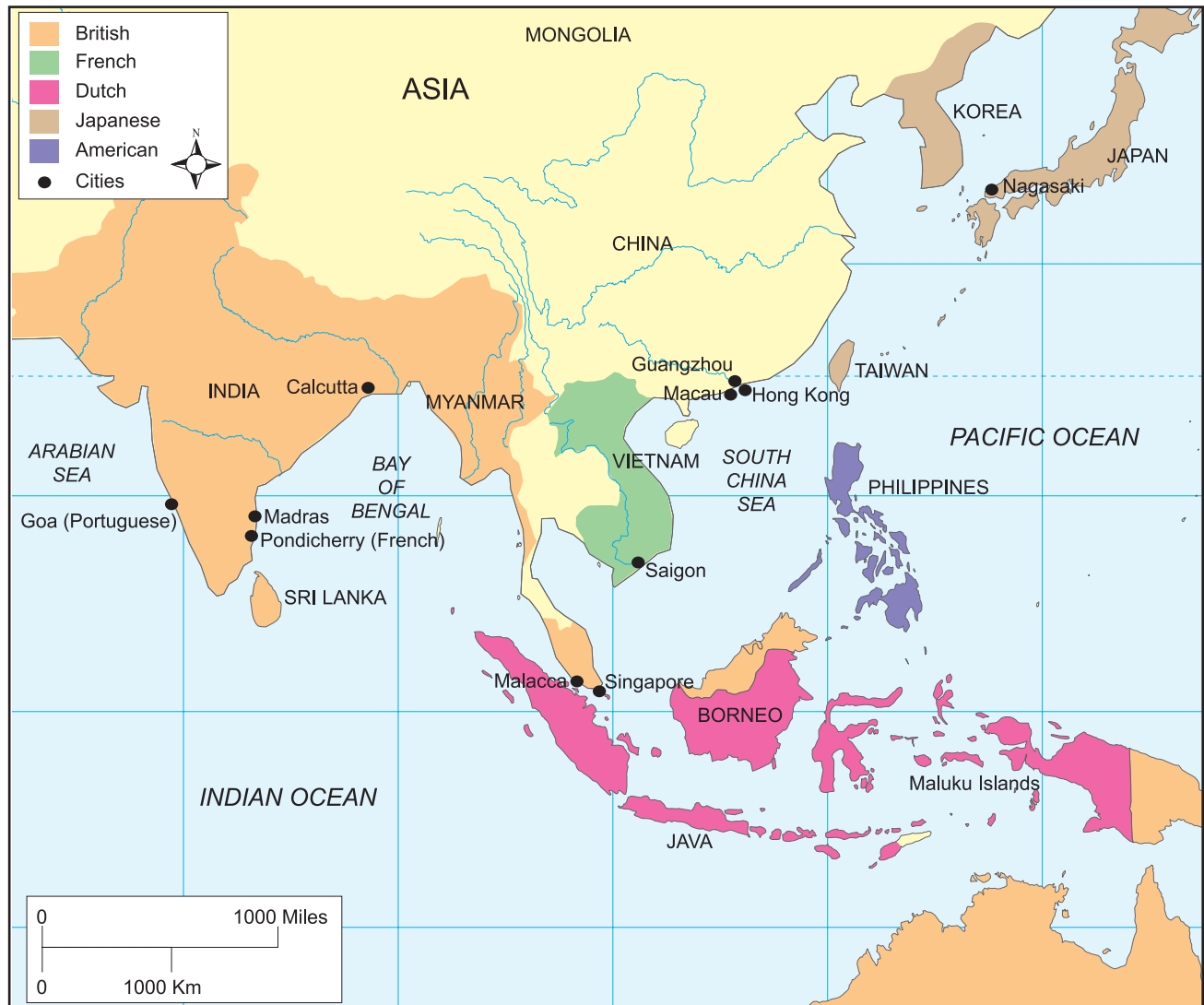
Economically, after 1750 Europe entered an industrial revolution that, by the mid-nineteenth century, would need Asia’s raw materials (e.g., cotton, tin, and rubber) to sustain its production. In addition, Western powers began to aggressively compete with one another for control of Asian resources and markets. In the 1757 Battle of Plassey, north of Calcutta, British troops and their native allies

COLONIAL EMPIRES IN ASIA AND THE PACIFIC BASIN, CA. 1900

For nearly 250 years, the eastern coast of Asia and the Pacific Basin were subject to imperialist rule under the British, French, Dutch, Portuguese, Spanish, American, German, and Japanese. Western

colonial activity in the region dates to the 1750s, when the British began to consolidate their colonial authority over India. It ended when Macau reverted to Chinese rule in 1999. At first, colonial cities were

located almost exclusively on the coasts, near major deposits of raw materials. From the 1850s, colonial railroads allowed Westerners to exploit agricultural and mineral resources farther inland.



fought the combined armies of Indian rulers and the French to establish supremacy over the profitable northeast Indian marketplace. The ensuing British victory marked the opening of this new era of imperialism.

Western powers were no longer content

to inhabit the coasts of Asian countries and profit from an export trade of exotic products. They now wanted to control the interior in order to manage production and export of cash crops such as sugar, tea, coffee, and rice, which were in high demand

in increasingly urban Western societies. Asia was also seen as an unlimited potential marketplace for the sale of Western industrial products and a profitable place of investment for surplus Western wealth. Europeans characterized their actions as taking up “the White Man’s Burden” to “civilize” the “savage” peoples of Asia. This explanation not only justified their exploitation of the inhabitants, but also reinforced Westerners’ common belief in their own racial superiority.

The colonists sought to strike a balance between their economic and political needs and the necessity of making their colonial exploitations seem humane. In the case of the British, this translated into what they termed “trusteeship.” This notion characterized the colonial populations as children who needed to be nurtured by their British parent until such time as they might achieve the capacity for independence. The French adopted a policy of **assimilation**, in which they supplanted traditional **indigenous** culture with French culture. The goal was to transform the locals into Frenchmen and eventually bring them to full membership in the French nation-state. The Dutch promoted colonial “dualism,” allowing local populations to maintain their traditional way of life under the watchful protection and management of the Dutch “parent” and a few Westernized native partners. Native farmers were required to produce cash crops for export as a form of tax to pay for Dutch management expenses.

Japan joined the list of Asian colonial powers following its victory in the Sino-Japanese War (1894–1895), which resulted in Japan’s colonial control over Korea and Taiwan. Japan saw its colonies as important continuing sources of rice and raw materials that could sustain Japanese industrial society. Additionally, the Japanese financed public education systems in both colonies, with the intention of remaking the local inhabitants into loyal Japanese subjects.

The United States, which embarked on Asian colonialism when it acquired the Philippines from Spain in 1898, saw itself as the “reluctant colonialist.” U.S. colonizers thought of themselves as entering true partnerships with Philippine society to promote democracy, with the promise of independence when certain standards of achievement were met. However, American economic interests inevitably sided with powerful Westernized Philippine landowners over the poor Filipino laborers, negating the ability of the United States to achieve its lofty ambitions.

World War II (1939–1945) dealt a mortal blow to colonialism in Asia. Japanese conquest of Western colonies such as French Indochina (including modern-day Cambodia, Laos, and Vietnam) toppled colonial governments and undermined Western power. Japan’s subsequent defeat left a power vacuum in many former colonies that was filled by local resistance leaders such as Indonesia’s Sukarno and Vietnam’s Ho Chi Minh. In the decades immediately following the war, a host of newly independent states arose from former colonies in India, Pakistan, Korea, Taiwan, Southeast Asia, Indonesia, and the Philippines. The era of Western colonialism in Asia officially ended in 1999, when the Portuguese returned Macau to the People’s Republic of China.

See also: Imperialism; Nationalism and Nationalist Movements; Philippines; Society; Taiwan; Vietnam.

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Communism

Political theory, based on the communal ownership of property and sharing of profits. Communism has appealed to certain Asian populations as a means of achieving equitable distribution of resources and a classless society.

The practice of communism in Asia has often been accompanied by violence. In China and Cambodia, attempts by Communist leadership to redistribute wealth and centralize economic planning caused national disasters, and Western countries sought to check the spread of communism by fighting wars in Korea and Vietnam. Although Communist influence in Central Asia dramatically decreased after the dissolution of the Soviet Union in 1991, millions of Asians in China, Laos, North Korea, and Vietnam live in Communist states, characterized by one-party rule and an adherence to Marxist ideals.

SOVIET COMMUNISM

The nineteenth-century German political philosopher Karl Marx viewed communism as the final stage of a social process in which a revolution led by the workers or **proletariat** would seize control of all means of production, redistribute resources equally, and share profits according to need. In Marxist **ideology**, a communist society would exist without class divisions, without the need for a central government, indeed without the need for a police force, as all citizens would join in making decisions.

Russian revolutionary Vladimir Lenin, whose modification of Marxist principles became known as Leninism, believed that the proletariat required a strong central dictatorship to guide the transition from revolution to communist society. Thus, after leading the 1917 Bolshevik Revolution that toppled the Russian monarchy, Lenin instituted a **totalitarian** state, the Soviet Union,

managed by the Communist Party. After Lenin died in 1924, his successor, Joseph Stalin, used even more forceful means to achieve **collectivization** of agriculture, industrialization, and repression of dissent. Under Lenin and Stalin, communism as viewed in the West became synonymous with a brutal, **autocratic** state wherein the central Communist Party dictated every aspect of social, political, and cultural life.

MAOISM

The Communist Party of China (CPC) was founded in 1921 in Shanghai and, after 1927, became a rival of the Nationalist or Kuomintang party. Persecution by the Kuomintang government sent CPC members into exile, culminating in the 1934–1935 Long March from southern into northern China. Peasant-born Mao Zedong assumed a prominent role in the CPC thanks in large measure to his leadership during the March. For Mao, the proletariat of China was the rural peasantry, not urban workers as in Russia. His interpretations of Marxism-Leninism, called Mao Zedong Thought or Maoism, ruled government in China from the declaration of the Communist-led People's Republic of China in 1949 until Mao's death in 1976. Mao believed that to effect a communist revolution, the peasants must be organized into collective units at the village level. These collectives would govern local decisions, cultivate village-level industries, and wage **guerrilla** warfare where necessary to combat the class-based thinking of the aristocracy and **bourgeois**.

THE SPREAD OF COMMUNISM

- | | |
|---|--|
| <p>1917 Bolshevik (Communist Party) Revolution in Russia, which encourages development of Communist parties in Asia</p> <p>1921 Communist Party of China (CPC) founded in Shanghai</p> <p>1922 Formation of USSR, or Soviet Union, which then brings several Central Asian states under Communist control</p> <p>1927 Split between Communist Party and Nationalist or Kuomintang Party in China, leading to protracted struggle</p> <p>1934–1935 Emergence of Mao Zedong as China's Communist Party leader during the Long March, the flight of Communist members from persecution</p> <p>1945 Korea divided into Soviet-occupied North Korea and Western-occupied South Korea</p> <p>1945 Establishment of a Vietnamese republic by Ho Chi Minh, prompting invasion by its former colonial governor, France</p> <p>1949 People's Republic of China founded on Communist ideals, with Mao Zedong as party chairman</p> <p>1950 Invasion of South Korea by Soviet-supported North Korea sparks Korean War</p> <p>1954 Vietnamese defeat of French at Dien Bien Phu; Vietnam divided, with North Vietnam under Communist rule of Ho Chi Minh</p> <p>1956 Beginning of U.S. involvement in Vietnam with U.S. military personnel training South Vietnamese resistance troops to fight Vietcong Communist insurgents</p> <p>1958 Great Leap Forward, Mao Zedong's effort to reshape China's economic production, leading to widespread famine</p> | <p>1966 Beginning of Cultural Revolution in China, organized by Mao Zedong to purge non-Communist culture</p> <p>1973 United States military withdrawal from Vietnam</p> <p>1975 Beginning of Communist Khmer Rouge regime in Cambodia under Pol Pot</p> <p>1975 Beginning of Communist Pathet Lao regime in Laos</p> <p>1976 Death of Mao Zedong, ending Cultural Revolution in China</p> <p>1978 Introduction by Deng Xiaoping, Communist leader in China, of Four Modernizations to reform Chinese economy</p> <p>1979 Invasion of Afghanistan by Soviet troops to support Communist government</p> <p>1979 Occupation of Cambodia by Vietnamese troops, who depose Pol Pot and spark civil war</p> <p>1989 Withdrawal of Soviet troops from Afghanistan</p> <p>1989 Student protests in favor of democratic reform suppressed in Tiananmen Square in Beijing, China</p> <p>1991 Dissolution of Soviet Union, leaving Communists in Central Asia in the minority</p> <p>1993 Democratic elections in Cambodia, supervised by the United Nations, leading to restoration of constitutional monarchy</p> <p>1996 People's War begun by Communist groups in Nepal and spread throughout countryside</p> <p>2006 Peace agreement reached in Nepal allowing Communist Party a voice in democratic government</p> |
|---|--|



This pro-democracy demonstration was held by Chinese students in Beijing's Tiananmen Square on May 14, 1989. The Communist Chinese government used military force to break up the demonstration on June 4, killing or injuring hundreds of students.
(Catherine Henriette/AFP/Getty Images)

Mao at first partnered with leaders of the Soviet Union to set up a centralized Communist government in China. However, after the failure of the Great Leap Forward, an attempt launched in 1958 to reorganize Chinese economic production, Soviet and Maoist communism began to diverge. Mao put a distinctive ideological slant on communism during the Cultural Revolution, a ten-year effort to purge non-Communist elements from Chinese society.

Mao's death ended the Cultural Revolution, and Communist leaders in China subsequently moderated Maoist philosophy. Deng Xiaoping's Four Modernizations program, introduced in 1978, allowed free-market elements into the government's centralized economic planning, which helped the Chinese economy recover and flourish. Still, the Communist Party in China kept a firm hold on political power, as demonstrated by the military's response to pro-democracy student protests in Beijing's Tiananmen Square in June 1989. While Maoist thought relaxed somewhat in China at the end of the twentieth century, Maoism, especially its military element, continued to be practiced by Communist parties in Bangladesh, India, the Philippines, and Nepal.

COMMUNIST CONFLICTS

Power struggles between Communist and non-Communist political factions produced several wars in the mid- to late twentieth century. After the end of World War II in 1945, Korea was divided at the thirty-eighth parallel into U.S.-occupied South Korea and Soviet-occupied North Korea. In 1950, North Korea invaded the south, prompting the United States and United Nations to defend South Korea. The resulting Korean War lasted until 1953, when an armistice ended fighting while maintaining a strict division between North and South Korea. North Korea remained Communist, following a Stalinist model, with hereditary control over party rule. Kim Il-sung wielded supreme authority over North Korea from 1950 until his death in 1997. His son, Kim Jong-il, succeeded him and continued his strict policies, suppressing economic growth and obstructing the reunification of family members who lived on opposite sides of the divide.

The Vietnamese declaration of independence following World War II sparked the



INTO THE 21ST CENTURY

Great Proletarian Cultural Revolution (1966–1976)

The initial phase of the Cultural Revolution in China took place between 1966 and 1969, although its policies continued until the death of the movement's organizer, Communist leader Mao Zedong, in 1976. The stated goals of the movement were to spread Communist Party ideals and eliminate class inequalities. However, the Cultural Revolution brought about a period of economic disruption, political instability, and social chaos in which millions of Chinese, especially intellectuals and those adhering to traditional Chinese beliefs such as Confucianism, were persecuted or killed.

Mao launched the Cultural Revolution to counter the influence of the **bourgeois**, who accepted class inequalities and privileged groups within the Communist Party. He especially criticized party leaders Liu Shaoqi and Deng Xiaoping, accusing them of introducing **capitalism** through their economic reforms. Mao was principally supported by Lin Biao, leader of the Chinese military, and a group of Shanghai revolutionaries led by the so-called Gang of Four, which included his wife, Jiang Qing.

To carry out his revolution, Mao initially turned to college and high school students for support. He closed their schools and en-

couraged the formation of revolutionary brigades called the Red Guards, calling upon them to purge China of non-Communist culture and remove all dissenters who endangered the Communist spirit. Millions of young people responded to the call, verbally and physically attacking schoolteachers, intellectuals, and local party leaders and gaining the support of urban workers. Competing splinter groups represented varying interpretations of Maoist thought, and the persecutions, involving millions of deaths, injuries, and wrongful imprisonments, caused widespread economic and social disruption.

To avoid civil war, Mao disbanded the Red Guards in 1969, and then sent them and other urban youth to the countryside, ostensibly so they might learn from the Chinese peasants. After the Ninth Party Congress convened in 1969, Communist leadership moderated the military aspect of the Cultural Revolution, but the Gang of Four continued to support Maoist **ideology**, including restrictions on the arts. Following Mao's death in 1976, the Gang of Four attempted a **coup** but was defeated, and the Cultural Revolution came to a close, under the leadership of Deng Xiaoping, who refocused China's energies on modernization.

First Indochina War (1945–1954), with France fighting to regain control of its former colony. The French withdrew following their defeat at Dien Bien Phu in 1954, but Vietnam soon split along ideological lines. North Vietnam was under the Communist leadership of Ho Chi Minh, while a pro-Western government emerged in the south.

An international conference in Geneva in 1954 called for national elections to be held in 1956 to unify the country, but U.S. and South Vietnamese leaders rejected the proposal. As tensions between North and South Vietnam intensified, the United States began to provide training for South Vietnamese soldiers in 1956 and later sent military hardware, air support, and ground troops,

up to 500,000 at the height of the war. The lack of visible success in the war led the United States to withdraw troops in 1973 and end economic support in 1975. In 1976, Vietnam unified as a **socialist** republic led by the Communist Party.

The year 1975 also witnessed Communist triumphs in other Southeast Asian countries. The kingdom of Laos, which had been a battlefield during the Vietnam War, fell to the Communist group Pathet Lao, which had Soviet backing. In Cambodia, rule by Communist forces called the Khmer Rouge also began in 1975 when Pol Pot came into power. Pol Pot's radical reforms, inspired by Maoism, caused large-scale starvation and hardship for the Cambodian people, while his brutal purges brought the death toll of his reign to nearly 2 million before the invading Vietnamese ousted him in 1979. Civil unrest continued in Cambodia until the United Nations stepped in to administer free elections in 1993, when a constitutional monarchy was restored.

On the other side of the continent, the Soviet Union, formed in 1922, managed to **annex** most of Central Asia, with Mongolia as a satellite state. Afghanistan remained

largely independent until 1979, when Soviet troops invaded to support the revolution of the Marxist party there. Communist-style reforms were not welcomed by the predominantly Islamic population, and Soviet troops were forced to withdraw by 1989. In Nepal, a ten-year struggle began in 1996 when the Maoist Communist Party launched a People's War to take control of the countryside. The peace agreement achieved in 2006 gave the Communist Party a voice in government, an example of how communist ideals remain active in Asia outside of the one-party states.

See also: Cambodia; China; Great Leap Forward; Korea; Laos; Vietnam.

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Confucianism See Religion; Society.

Cultural Revolution See Communism.

Culture and Traditions

Prior to 1500, rulers and their courts set the cultural standards of Asian societies. Court-affiliated religious sects, court-connected scholar-gentry, and warriors and merchants who had status at court strongly influenced social mores and practices. Modern Asian culture has evolved from this old order, and while contemporary Asian society is more urban, commercial, and globally linked, it also retains traditional elements of its past.

CENTRAL ASIA

Central Asia offers an apt example of the complexity and diversity that form the cultural backdrop of many Asian regions. By 1500, Central Asia, once the territory of the great thirteenth-century Mongol emperor Genghis Khan (d. 1227), was in the hands of Uzbek rulers who established their capital at Bukhara (in modern-day Uzbekistan). The Uzbek developed from mingled Mongol **nomadic** tribes and generally adopted Sunni Islam, which distinguished them from their Shiite neighbors, the Ottoman Turks, the Safavid dynasty in Iran (1502–1736), and the Mughal rulers of India (1526–1739), as well as from the Mongol tribes to the east, which had adopted Tibetan Buddhism.

Over time, the Uzbek kingdoms or *khanates* became centers of culture and civilization, organized around the rule of a khan or emir. Formerly nomadic tribes, such as the Tajik, became sedentary, settling in communities where they developed agriculture and crafts. For these people, Islamic ritual dictated birth, marriage, holidays, and funeral ceremonies, and Islamic law governed all aspects of life.

Other tribes, such as the Turkmen and Kyrgyz, pursued a type of pastoral nomadism that combined livestock herding and agriculture. They organized into a tribal social structure in which a chief led a group of related families or clans who traveled and lived together, pitching tents for homes, unless a food scarcity caused the clan to disband temporarily. Older sons were given a share of the family's wealth and then generally moved away to found their own households; the youngest son inherited the father's home. The tribes were always prepared for war, which the warriors fought on horseback using bows. Families generally produced little more than they needed to survive, and other commodities or luxury

items were won through raids or warfare. Many nomadic tribes maintained their traditions well into the second half of the nineteenth century, when the area was heavily colonized by Russians.

The influence of Communism during the Soviet period (1922–1991) had an adverse impact on traditional ways of life among the Central Asian tribes. As happened in China, Communist rule and religion were not compatible. **Collectivization** of agriculture destroyed the pastoral nomadism that the tribes had practiced for centuries. Soviet authorities moved thousands of Russian, Polish, and Jewish leaders and intellectuals into Central Asian cities, hoping to suppress local cultures and produce an ideal Soviet state.

In reality, ethnic tensions throughout the period led to frequent uprisings, and Central Asian peoples clung to their ancient traditions. In Kazakhstan, for example, demonstrators organizing in the city of Almaty in 1992 pitched the traditional Kazak dwelling, the *yurt*—a tent made with willow frames and covered with felt—in front of government buildings. After Soviet rule collapsed in 1991, leading to the formation of independent republics, many Central Asians were able to blend their Muslim beliefs with traditional cultural practices. In Mongolia, nomadic peoples like the western Kazakhs managed to preserve their ancient ways of life almost intact. These developments reflected the strength of cultural traditions in the region and highlighted the **patterns of continuity and change** that have long characterized Central Asia.

In Afghanistan, which fell less directly under Soviet influence, communities are still organized by tribes. Tribal loyalty, fidelity to Islamic law, and a traditional willingness to bear arms in service to ruler and tribe contribute to the frequent warfare that plagues the country today.

SOUTH ASIA

While religion has historically determined cultural practices for most of South Asia, some traditions are shared across the region. Similar items of dress, for example, are worn by people throughout Pakistan, India, and Bangladesh. *Salwar kameez*, traditional in India and the national dress of Pakistan, consists of loose trousers called *salwar* and a long tunic or shirt called *kameez*. Women might also wear a long shawl or scarf called a *dupatta* as an accessory or when etiquette calls for a head covering, as in a temple or in the presence of elders. Other traditional attire in India includes, for men, the *dhoti*, a long cloth wrapped around the hips and legs to form a sort of trousers, and, for women, the *sari*, a long, unsewn piece of cloth wrapped around the entire body.

Family and Class

The Indian household typically houses the extended family under one roof. The eldest male acts as the head of the household, and his wife oversees the tasks assigned to other family members. The **hierarchy** of the family is determined by age and gender, with senior members given more authority and males accorded a higher status than females. Among married women, status is determined by the family rank of the husband and birth of male offspring. Young men were traditionally privileged with better access to education and occupations than young women, but this custom is rapidly changing in the urban areas of India and South Asia.

In many families, marriages are arranged by family elders. The bride's family provides a dowry consisting of property, goods, or money, and she leaves her native village to live with her husband's family. Wives are expected to obey their husbands and defer to elders of the household. Traditionally, a married Hindu woman wore a dot, or *bindi*,

on her forehead to indicate her marital status. In modern South Asia, however, both unmarried and non-Hindu women wear it as a fashion statement or a good luck charm.

In Indian communities, the traditional Hindu concept of **caste**, also adopted by many Muslim Indians, determines social status. Outside the family, caste frequently dictates whom people associate with. Students at educational institutions often naturally group themselves according to caste. Marriages with those outside of one's caste are highly discouraged, and taboos about eating with people beneath one's caste used to prevail since the lower castes were associated with impurity.

Food, Festivals, and Other Customs

The staples of the Indian diet are either rice or a type of bread that varies by region. For poor families, a few vegetables, a legume called *dal*, and yogurt round out a dinner, with spices to add flavor. Fish, fruit, and fresh milk are consumed where available, and meat marks a special occasion, such as a festival. Tea and coffee are India's most popular beverages.

Four major festivals mark the Hindu calendar, occurring mainly in February and March and from September to November. *Holi*, a spring festival, is a time of frolic, when customary status restrictions are disregarded. *Diwali*, which usually falls in late October or November, marks the New Year and is a time for cleaning, renewing, and exchanging gifts. The lighting of lamps for Hindus invites the blessings of Lakshmi, goddess of wealth, while for Jainists and Sikhs, Diwali marks important events in the lives of the main figures of these faiths. Regional fairs or festivals tied to specific villages, temples, cults, or shrines also give cause for celebration, and almost every town has its own folk hero or patron saint. **Secular** holidays also have their place; for

Bengalis, Independence Day, marking the first of the year, is celebrated even by those living outside Bangladesh.

In Nepal, the New Year falls in April. Nepalese festivals are often celebrated by raising a ceremonial pole or pulling an image of the related deity in a chariot. *Kumar Sasthi*, which falls in May at the beginning of the rice-planting season, is customarily celebrated by stone-throwing fights between groups of boys. *Bada Dashain*, Nepal's largest holiday, occupies two full weeks in October. At its height, celebrants visit elders for *tika* (blessings), and many line up outside the monarch's palace to receive blessings from their Majesties.

In Bhutan, as in Tibet, Buddhism prevails. Houses display prayer flags to indicate that the proper offerings have been made to the resident gods. Bhutan's highly traditional culture, protected for centuries from outside influence, includes a national dress code. The traditional dress for men is a knee-length robe tied at the waist by a cloth belt; women wear ankle-length dresses clipped at one shoulder and tied at the waist. The wearer's social class is reflected in the color, type of material, and decorations on his or her garments. Women have traditionally owned and inherited land, and the eldest female of the household serves as an "anchor mother," overseeing the others. Bhutanese couples are married in a ceremony that includes an exchange of white scarves, and the groom often moves in with his bride's family.

SOUTHEAST ASIA

Daily life in Southeast Asia, as elsewhere, depends on income level and settlement. Only a quarter of the population live in urban areas such as Singapore, which is almost completely developed, and large metropolitan cities such as Bangkok, Hanoi, Jakarta, and Manila. Life for urban Southeast

Asians is much like life in other developed parts of the world, with access to technology, transportation, fire and police services, and medical care, and diverse avenues for shopping, dining, and other entertainments. The other three-quarters of the population live in rural areas, with livelihoods centered on agriculture.

Southeast Asia is very ethnically diverse, and cultures based on ethnicity predominate in many areas, often crossing national borders in the case of large ethnic groups such as the Khmer, Mon, Tai, Lao, Shan, and Malay. In addition to **indigenous** tribal cultures, successive influences from Chinese, Indian, and Arabic visitors and settlers have left their mark.

For those cultures centered on agriculture, which in Southeast Asia consists principally of rice farming, many ancient customs and practices are aimed at ensuring a good harvest. The Karen of Myanmar perform a ritual that involves reading chicken bones to ensure that new land is suitable for cultivation. Once farming begins, further rituals, often including animal sacrifice, are held to appease local gods of the hills and weather.

Other ethnic rituals or customs are practiced to preserve a group identity. The Mon, a group living mainly in Myanmar and Thailand who have no state of their own, created Mon National Day in 1949 to unify Mons living in different areas. For the Thai, monarch and religion are the two institutions that draw everyone together and thus are accorded the highest respect.

Rural Thai, like many other Southeast Asians, preserve the harmony of the family above all. Extended families live in houses raised on stilts, with the animals kept underneath, and the close quarters require that children are early taught their responsibilities to the rest of the family. Elders are honored, and children look to them for



INTO THE 21ST CENTURY

Asian Martial Arts

The term *martial art* refers to any tradition of combat and self-defense that is practiced as a sport or a means of physical and mental discipline. Martial arts in Asia have a long history of development, with many forms of both armed and unarmed combat evolving independently in India, China, Korea, Japan, and Indonesia as well as in Cambodia, Thailand, Vietnam, the Philippines, and Myanmar. In the late twentieth century, the study of martial arts became very popular in the West, and a variety of schools and teachers have been established around the world.

The study of martial arts historically took the form of an apprenticeship, where a student worked with a master or teacher. Modern students attend martial arts schools, advancing through formal levels of training from novice (usually marked by a white belt) to master (often denoted by a black belt).

A great number of martial arts required mental discipline and religious reflection along with physical training. *Kung fu*, a Chinese martial art practiced since the Zhou dynasty

(1111–255 B.C.E.) and *t'ai chi*, developed in China in the third century C.E., both use a system of exercise to cultivate a spiritual state.

Some martial arts, particularly those using weapons, developed combat strategies involving both defense and attack. *Kendo*, a Japanese form of fencing using bamboo swords, developed in the eighteenth century from principles followed by the ancient Japanese warriors called *samurai*. Other martial arts evolved purely as a form of self-defense, among them *akido*, which originated in Japan in the fourteenth century, and *karate*, practiced in Okinawa from the seventeenth century.

In the modern world, martial arts are practiced both as a form of combat and as an athletic exercise or competitive event. The United States and China train warriors in hand-to-hand combat using martial arts strategies, while *judo*, which developed in Japan in the late nineteenth century, and *tae kwon do*, a form of Korean karate, are events in the Summer Olympic Games.

advice and guidance; adult children expect to provide care for aging parents. This high value placed on the family and on social harmony is characteristic of many Asian cultures.

EAST ASIA

The cultural traditions of east Asia rest most importantly on ancient philosophical and religious frameworks that have developed over thousands of years. A **historical understanding** of the predominant forms of religious and social **ideology** in ancient east Asia is key to examining the **cultural history** of the region.

In Japan, for example, early and frequent contact with China introduced Buddhist, Confucian, and Taoist precepts into native Japanese Shinto beliefs. Japan's self-imposed isolation from the rest of the world until the mid-nineteenth century, however, allowed distinct cultural elements to develop. A strong sense of national pride and loyalty preserved many elements of Japanese culture, including traditional dress like the *kimono*, a robe worn by both men and women, and rituals such as the tea ceremony, in which every step must be formal and exact. Traditional Shinto weddings and

playing the *koto*, a traditional stringed instrument, are still widely popular in Japan, signaling an ongoing respect for the ancient traditions.

In China as well, the value of tradition and ritual preserved many aspects of culture, from food preparation to dress. Literature, art, philosophy, and historical writing in China have a tradition of development unparalleled by any other culture in the world. This respect for longevity can be seen in the Chinese practice of ancestor worship, wherein deceased family members were honored with shrines and regular visits to their graves. Modern Chinese still honor their dead by ritually burning paper objects representing items the deceased can use in the next life—slippers, toothbrushes, cars—as well as spirit money to aid the loved one's passage through the underworld.

The diversity of Chinese culture suffered greatly during the first decades of Communist rule, beginning in 1949. The years of the Cultural Revolution (1966–1976) witnessed the large-scale repression of traditional beliefs, which the Communist Party viewed as conflicting with its goal of a unified, classless state. Traditional culture revived in the 1980s and 1990s, though contemporary China has experienced an influx of Western influences. Chinese youth have particularly embraced computer games and cell phone technology.

In Korea, as in the Pacific region, contemporary culture is most marked by its adap-

tation of modern Western elements, in which traditional beliefs are sometimes lost. In the face of this influence, some communities try to preserve traditional elements, including food, dress, marriage customs, music, and holidays, that keep people informed about their native culture. Just as Asia has absorbed Western elements, however, Westerners have for centuries investigated and embraced Asian culture. This ongoing exchange, increasingly pronounced in a world of global communication, helps encourage the preservation of the distinct cultures of Asia and the Pacific.

See also: Agriculture; Art and Architecture; China; Communism; Language; Literature and Writing; Polynesia; Religion; Society; Technology and Inventions.

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Democracy and Democratic Movements

Democracy is a form of government in which the people make laws, either directly or through elected representatives. The practice of democracy came relatively late to most Asian states.

DEMOCRATIC PROGRESS & SETBACKS IN ASIA AND THE PACIFIC

1946 Republic of Philippines established following end of Japanese occupation in World War II

1947 Elections in newly independent India won by Congress Party; establishment of Pakistan as a separate state

1948 Union of Burma (now Myanmar) established with president and prime minister at its head

1949 Kuomintang government ousted and moved to Taiwan upon formation of the People's Republic of China

1949 Indonesia declared independent of Dutch rule

1951 Cabinet system of government established by king of Nepal

1953 National Assembly established by king of Bhutan

1955 Liberal Democratic Party (LDP) voted into power in Japan, setting example for democratic one-party rule

1959 Self-government established for Singapore, ending its status as British colony

1965 Military takeover by general-turned-president Suharto after attempted Communist coup in Indonesia; election of Ferdinand Marcos as president of the Philippines

1966 Election of Indira Gandhi as India's first female prime minister

1971 Parliamentary democracy established in Bangladesh, newly independent of Pakistan

1972 Martial law declared in the Philippines by Ferdinand Marcos

1975-1977 State of national emergency declared by Indira Gandhi in India, who sets up a temporary police state

1984 Gandhi, also of the Congress Party, elected prime minister, returning stability to India

1986 "People Power" Revolution in the Philippines, ousting Ferdinand Marcos from office and installing Corazon Aquino as president

1987 End of martial law in Taiwan, allowing gradual democratization

1990 Parliamentary democracy installed in Nepal under leadership of monarch (later suspended during civil war)

1990 Elections in Myanmar (Burma) won by Democratic Party headed by Aung San Suu Kyi, who is placed under house arrest by military

1993 United Nations-sponsored elections in Cambodia, resulting in restoration of constitutional monarchy

1999 General Pervez Musharraf installed as president of Pakistan after military coup

2004 First direct presidential elections held in Indonesia; Musharraf reelected president in Pakistan elections

2005 New constitution established in Bhutan

2006 Elected parliamentary government reinstituted by king of Nepal

Although the recent **political history** of most Asian nations has featured the overthrow of Western colonial domination, many Asians still do not enjoy the right of self-government. Some states that claim adherence to democracy do not actually practice it. North Korea, for instance, officially designated the Democratic People's Republic of Korea, has experienced a highly repressive regime since the end of World War II. In other countries, such as Pakistan and Myanmar, democratic rule has been checked or opposed by the military. In the second half of the twentieth century, democratic governments prevailed in Sri Lanka, India, Indonesia, Nepal, and Bangladesh, although not without facing many challenges.

STABLE ONE-PARTY DEMOCRACIES

Asia's democracies are unique to their own circumstances and often defy Western notions of democracy. For example, some of the oldest and most successful democracies on the continent feature a single dominant party, unlike the two-party system of the United States or Europe's multiparty parliamentary democracies. India and Japan, which have had the longest record of democratic rule in Asia, are both parliamentary democracies in which the national government has been substantially dominated by a single political party. A **historical analysis** of the politics of these countries shows that social and cultural circumstances specific to each promoted the emergence of single-party democratic states.

India's Congress Party won a majority in the first elections held upon India's achieving independence from Britain in 1947 and since then has dominated Indian government. From the beginning, the Congress Party faced the challenge of ruling a society consisting of hundreds of different ethnic minorities and marked by deep religious divisions between Hindu **fundamentalists** and

the minority Muslim community. These tensions led Prime Minister Indira Gandhi to declare a state of emergency and suspend civil liberties from 1975 to 1977. Continuing instability eventually led to Gandhi's assassination in 1984, as well as her son, and successor, in 1991. Since the 1990s, the Congress Party has held power in a political coalition, and despite continuing clashes between ethnic and religious factions, has successfully shifted party policies to make India economically self-sufficient and an international center of high-tech industry.

Japan's Liberal Democratic Party (LDP) was first voted into power in 1955 and has retained an unchallenged hold over the Japanese government save for a period of disfavor between 1993 and 1996. The LDP's support of business, agriculture, and other interest groups fostered a stable, growing economy in Japan, although officials in the party have frequently been accused of corruption. Japan's embrace of the single-party rule of the LDP reflects the high value Japanese society has traditionally placed on social order and stability.

Taiwan presents an interesting contrast to Indian and Japanese democracy. From 1949, Taiwan had been dominated by the remnants of the Kuomintang or Nationalist leadership that fled to the island following the establishment of the Communist-led People's Republic of China. The lifting of martial law in 1987 allowed Taiwan to evolve into a competitive democracy during the 1990s.

In Singapore, the People's Action Party (PAP) has enjoyed a majority of seats in the government since the nation became self-governing in 1959. Prime Minister Lee Yuan Kew, who served until 1990, was credited with making the nation both industrial and prosperous, but was often accused of being **autocratic**. The PAP rejects both Western-style liberal democracy and Communist

ideology and instead embraces traditional Asian values, characterizing the government as a family in which the father considers all opinions and then makes the correct decision. Singapore's citizens have thus far been willing to trade the rights of free expression and certain personal liberties for the economic security of a generous welfare state.

CONTENTIOUS DEMOCRACIES

Indonesia provides an example of the difficult but gradual process toward democracy followed by many Asian countries. In Indonesia, the election of President Sukarno following independence in 1949 resulted in a more authoritarian than democratic government, as Sukarno took personal command in response to the ongoing failure of a fragmented multiparty democracy. His successor, Suharto, likewise operated as an authoritarian president, deploying military force in 1965 to crush an attempted Communist coup. A largely nonviolent revolution forced Suharto to step down in 1998. The first elected president, Islamic cleric Abdurrahman Wahid, was forced out of office by impeachment in 2001. In 2004, Indonesia held its first direct presidential election. In previous elections, voters had chosen representatives to an assembly who then elected the president.

The Philippines have also witnessed a troubled progress toward democracy, beginning with the **republic** established in 1946. Ferdinand Marcos, elected president in 1965, imposed martial law on the Philippines in 1972 to fight massive government corruption. His tenure was marred by his own corruption, nepotism (favoritism toward family), and the use of the military to settle political disputes. In 1986, the popular "People Power" Revolution forced Marcos into exile and installed Corazon Aquino as president. The terms of later presidents

Joseph Estrada (impeached in 2001) and Gloria Macapagal-Arroyo, reelected in 2004, have been similarly fractious, caught in the political struggles between the old landed wealthy and those who wish for societal reform.

Nepal and Bhutan, in contrast, represent a progression from monarchies to parliamentary systems. The Nepalese king first established a cabinet system in 1951, and further reforms created a constitutional monarchy in 1990. A Communist uprising beginning in 1996 caused a period of great upheaval in Nepal. Following a state of emergency declared by King Gyanendra in 2005, peace talks in 2006 ended the insurgency and reinstated the parliament.

As in Nepal, the king of Bhutan established a national legislature in 1953, and later reforms culminated in a new constitution, put to a vote in 2005. A constitutional monarchy also prevails in Cambodia, where the United Nations supervised democratic elections in 1993, after years of civil war and the bloody Communist regime called the Khmer Rouge (1975–1979). Cambodian citizens voted to restore the monarchy, with co-premiers heading the government.

Elsewhere in Asia, efforts at democratization have been repeatedly blocked by the military. Democratic rule in Burma, first established in 1948, gave way in 1962 to the military rule of General Ne Win, who instituted **socialist** policies. Win's reign ended in response to protests in 1988, and elections in 1990 gave the popular vote to the Democratic Party led by peace activist Aung San Suu Kyi. However, the State Law and Order Restoration Council governing Burma refused to hand over the reins of government. As of 2006, Suu Kyi remained under house arrest by the military **junta** that continued to rule Burma, renamed Myanmar in 1989.

Similarly, Pakistan's democratic evolution since its independence in 1947 has been

punctuated by military-backed changes of regime. The rule of General Muhammad Zia-ul-Haq, who imposed martial law between 1977 and 1988, also introduced Islamic law into Pakistan's government. In 1999, another military coup installed General Pervez Musharraf as president and temporarily suspended the constitution, although subsequent elections in 2002 and 2004 validated Musharraf's presidency.

In Bangladesh, which declared independence from Pakistan in 1971, democratic institutions have survived similar perils. Although Communist states such as China have proved reluctant to introduce democratic elements into their political practice, democratic governments in Asia have wide-

spread international support and may continue to develop during the twenty-first century.

See also: Cambodia; China; Colonization; Communism; Economic Development and Trade; India; Indonesia; Japan; Korea; Myanmar (Burma); Taiwan.

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Economic Development and Trade

In the modern **era**, Asian commerce grew from a largely local and regional exchange to one reaching international and global markets. While several parts of rural modern Asia still depend heavily on farming as the chief economic activity, certain Asian urban centers such as Singapore, Hong Kong, Bangkok, and Mumbai (Bombay) provide bustling harbors for international traffic and trade. The impressive modern skylines that dominate Asia's major cities—including the Petronas Twin Towers in Kuala Lumpur, Malaysia, and the Taipei Tower in Taiwan, in 2007 the world's tallest buildings—offer physical evidence of the thriving financial and business centers to which these cities are home.

Colonial governments dictated economic development and trade for many parts of South and Southeast Asia during the eighteenth and nineteenth centuries. However, the **economic history** of Asia in the twentieth century was marked by increasingly independent nations adopting economic models they felt would best serve their needs. China, Vietnam, and North Korea implemented communist economies, based on **nationalization** (state ownership of resources and industry), while other nations such as Australia followed the Western model of free enterprise known as **capitalism**.

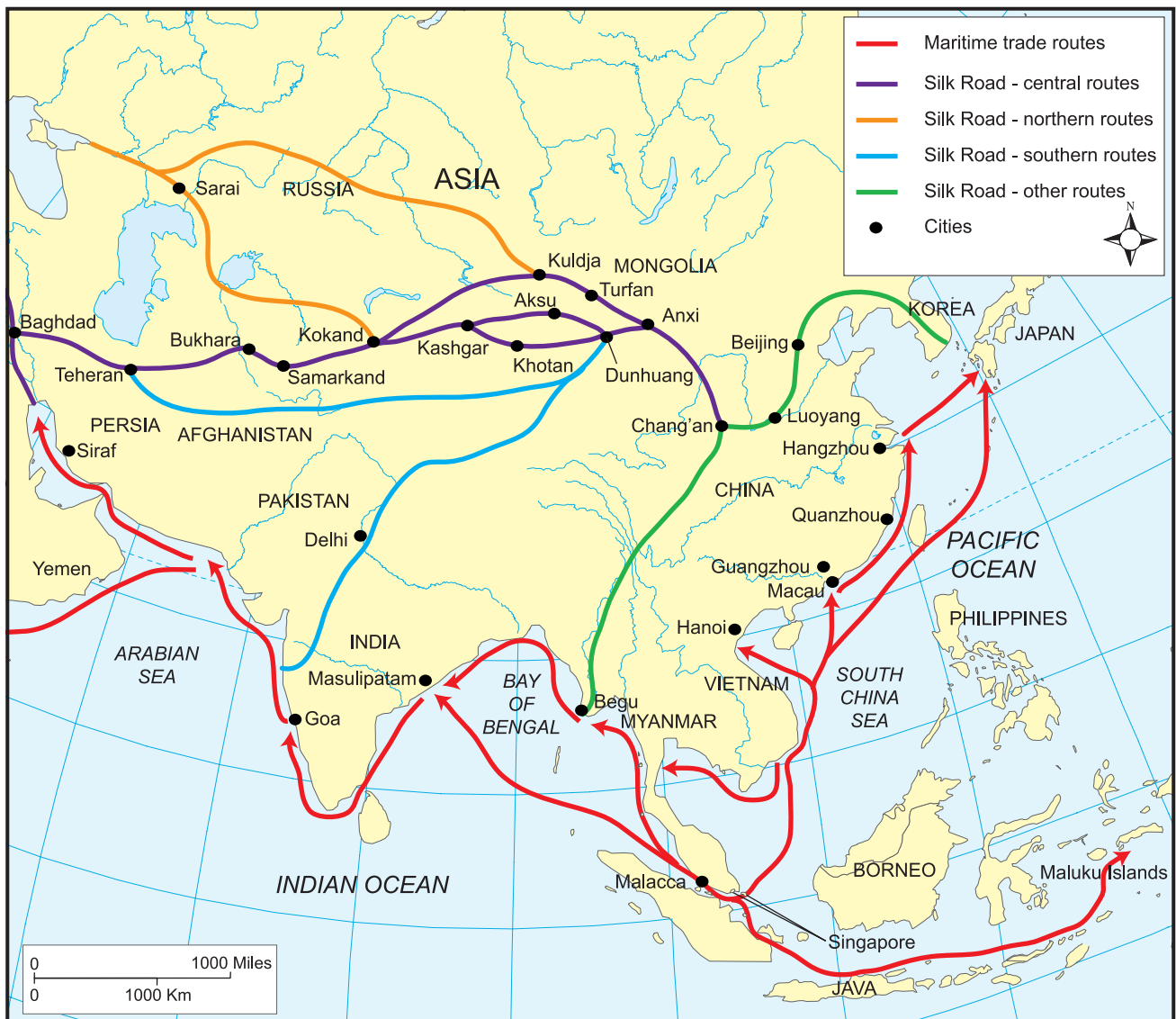
Many Asian governments in the late twentieth century achieved a blend of economic models best adapted to their country's unique physical and cultural resources. India, guarding a hard-won independence, implemented a combination of government-owned industry and private enterprise protected by high tariffs or taxes. In Japan, close collaboration developed among suppliers, manufacturers, and distributors, reflecting the cultural value of group organization and cooperation. In Singapore, the government reacted to pervasive unemployment and slums with state-sponsored

MARITIME AND OVERLAND PASSAGES BETWEEN ASIA AND THE WEST, CA. 1430-1700

Western entry into Asia in about 1500 was preceded by centuries of contact over the Indian Ocean's maritime passage and central Asia's Silk Road, a series of highways that connected China to Asia Minor (present-day Turkey) and Europe.

In the early fifteenth century, Chinese fleets commanded by General Zheng sailed to Africa and Arabia, but Chinese merchants focused their activities on the sea routes connecting China to Southeast Asia and India. By the

early sixteenth century, the Portuguese and the Spanish had established sea routes to Asia by sailing around the southern tip of Africa and through the Indian Ocean.



building projects that provided citizens with homes and occupations.

Hong Kong, Singapore, Taiwan, and South Korea implemented economic poli-

cies in the 1960s that resulted in dramatic economic growth. These nations were characterized by export-driven development, selling goods to highly industrialized nations



In the 1980s and 1990s, several Asian states experienced dramatic increases in industrial output and efficiency, changes that allowed them to make great economic progress during this time. These nations, known as the “Asian Tigers,” included South Korea, Singapore, Taiwan, and Hong Kong (shown here). (Amanda Hall/Robert Harding World Imagery/Getty Images)

while discouraging **domestic** consumption through policies such as high tariffs. By the early 1990s, these countries were internationally described as the East Asian Tigers or Four Little Dragons. Other Asian nations, perceiving a direct **cause-and-effect relationship** between these government policies and the nations’ economic success, adopted the same formula. However, in 1997, a financial crisis hit several east Asian states, causing a plunge in currency values and stock prices and resulting in a wave of political and social unrest. To stabilize these economies, the International Monetary Fund, a global lending organization, moved in with aid. These investments paired with local economic reforms to allow Asia’s recovery from its “economic flu.”

In the early twenty-first century, the rebounding economies of Indonesia, Malaysia, Thailand, and the Philippines were referred to as Asian Tigers as well. Asian countries not already developed were gaining rapidly. While agriculture continued to provide occupations for the majority of workers in Cambodia, Laos, and Bangladesh, other countries, like India, were beginning to

channel agricultural workers into manufacturing and service sectors. In 2006, many economists predicted that India stood poised to become the world’s third largest economy, replacing Japan in the rankings behind the United States and China.

THE ROOTS OF MODERNIZATION

From ancient times, Asia enjoyed both technological and economic superiority over the rest of the world. The Silk Road and Indian Ocean channeled Chinese porcelain and silk, Indian cotton and pepper, and Southeast Asian spices, and inventions such as papermaking and gunpowder to the West in return for African iron, ivory, and gold and Middle Eastern trade.

In the early sixteenth century, these prosperous avenues attracted the attention of European merchants, particularly the Portuguese, whose navigational skills brought them to the forefront of European exploration and colonization. Portuguese merchants regulated trade between Asia and Europe through trading ports from Goa, India, to the Maluku Islands of Indonesia and Macau, China. The Portuguese also participated in

regional trade between India, China, Japan, and Indonesia, taking up residence in the key port of Malacca (in present-day Malaysia) that lay at the strategic intersection of the east-west maritime routes.

Arguably, the wealthy empires of medieval China and India had no need to mechanize and were served quite well by traditional arrangements of land ownership and trade. However, as Dutch, British, and French trading companies followed the Portuguese into Asia, multi-ethnic commercial specialists from the Indian Ocean region (diasporas) began to prosper in Asian ports and market cities. Not content to compete for markets, European traders during the seventeenth and eighteenth centuries attempted to corner the most desired commodities by force. They either subdued regional rulers, as the Dutch did in Indonesia in the early 1600s, or supported rulers more congenial to European interest as the French did in Siam (Thailand) and Vietnam in the mid-1700s, and as the British Stamford Raffles and his successors did in founding Singapore and the subsequent Straits Settlement in 1819.

The Western trading companies, such as the Dutch East India Company and the British East India Company, lay the foundations for later colonialism, as they became regional powers backed by their military strength. These companies operated solely to gain commercial profit from such desired luxury commodities as cotton and silk cloth, tea, coffee, and spices, which brought huge profits in European markets and fueled the Industrial Revolution taking place back home, which began to produce less expensive manufactured cloth substitutes. By the nineteenth century, Western governments were willing to directly intervene where Asian governments refused to do business, as in the British seizure of lower Burma (modern Myanmar) in the 1830s and in their

subsequent 1840s and 1850s Opium Wars in China.

In the post-1800, colonial era, Asian economies became export driven, producing cash crops and maximizing profits by exploiting local populations for labor and goods. The Dutch led the way, converting Java's ricelands into sugar plantations after 1820. Other Europeans followed in their imperialistic ambitions. Viewing their Asian colonies as resources and marketplaces, European governments in Britain and France, and later Germany, Russia, and the United States, moved to establish direct control over the productive regions of Asia and the Pacific. India became a British crown colony in 1858 and the British consolidated their hold over upper and lower Burma in 1886; the French completed their conquest of Indochina in 1887; the British countered by forming the Federation of Malaysia in 1895; and the United States took the Philippines from Spain in 1898. France, Germany, and Russia all established spheres of influence in China and employed military power to gain and keep those markets. A notable example was the united military intervention of 20,000 Western troops in 1900, when China's Boxer rebels threatened Western settlements. Thereafter, Western residential and commercial enclaves in China included heavily armed garrisons and naval compounds.

To encourage commerce and increase profits, Western colonial governments in Asia modernized their colonies, building **infrastructure** such as roads, railways, canals, and harbors, as the British did in India. Many, like the French government in Indochina, also established centralized governments with universal legal codes and judiciary systems, Western-style bureaucracies, and improved communications between administrative centers and peripheral offices. However, such improvements typi-

cally served the interests of colonial investors rather than the local inhabitants.

In general, though, a Western-educated professional and intellectual **elite** developed within the colonies, along with a growing merchant community. The colonizers were largely uninterested in improving standards of living for their colonial populations. For example, most native populations took up the issue of education themselves. By the turn of the twentieth century, Japan had established a system of **compulsory** education, and early nationalist movements in India, Burma, Indonesia, China, and Vietnam had links to educational centers. Native intellectuals often became the leaders of popular political and economic reform movements by the 1920s, which were foundational to independence following World War II.

ASIAN ECONOMIES AFTER 1945

In the aftermath of World War II, many Central Asian states found communism forced upon them as they were absorbed into the expanding Soviet Union. A number of newly-formed Asian governments adopted communism as a radical departure from colonial-era capitalism, including the People's Republic of China (1949), North Korea (1948), and Vietnam (1954). They were attracted by Communism's promise of equitable redistribution of economic resources, notably land reform to eliminate traditional landholding aristocracies, and to nationalize foreign-owned industries. Leadership in India, Sri Lanka, Indonesia, and Burma (Myanmar) adopted **socialist** policies and reforms, which involved state ownership to a somewhat lesser extent than Communist Party models.

In general, the costs of the early Communist policies far outweighed the benefits for Asian economies. Initiatives for the **collectivization** of agriculture often spawned wholesale famine and starvation. The Great

Leap Forward (1958–1962), for example, caused famine throughout China and Tibet when administrative officials exported locally needed food supplies in order to meet government quotas. Struggles in Vietnam (1954–1975) and Afghanistan (1979–1989) to promote or repel Communist intervention respectively ruined the economies of these countries. Economists largely blame the socialist policies pursued in Burma, India, and Indonesia for the decades-long stifling of these economies.

On the other hand, Asian economies that benefited from U.S. aid—paired with the implementation of free enterprise tactics, such as Japan, Thailand, and the East Asian Tigers—prospered. Following their lead, many Asian nations, including China and India, began in the late twentieth century to **liberalize** their economic policies in hopes of encouraging open marketplace exchanges, attracting foreign investment, fostering domestic industry, and making a home for global businesses.

Export-Driven Economics: The Japanese Model

Following World War II, Japan focused on producing goods for export to the affluent West rather than for local consumption. The Japanese built their supply of capital or investment wealth by producing inexpensive handicrafts and putting the early profits into industrial expansion. Japan's successes drew in Western capital, and the country benefited particularly from expenditures the United States made in Japan during the Korean War (1950–1953).

The Japanese model involved direct government involvement in the economy, not as an owner or manager, but in support of private enterprise. Over time, a few government-allowed mega-corporations such as Mitsubishi and Sony, which were supported by a network of smaller suppliers,

refocused their efforts on the production of higher-priced and technologically sophisticated export products, such as automobiles and consumer electronics. Eventually, Japan dominated the sale of these items in the global marketplace.

In addition to encouraging a strong export market, the Japanese government initially discouraged domestic consumption through high tariffs on imports paired with severe restrictions on labor union activities, low wages, and artificially high prices on consumer goods. Japan's low wages allowed its corporations to underprice their foreign competition, and Japan's corporate commitment to quality production gave it an additional market advantage. Japan also invested industrial profits in national educational and health systems, to develop an educated, healthy, quality workforce. By the 1980s, Japan's workforce began to enjoy the rewards of their earlier sacrifices, as wage increases, fewer market restrictions, and new high-tech employment opportunities allowed Japanese to achieve one of the world's highest standards of living. By the turn of the twenty-first century, Japan's technologically sophisticated marketplace, including a highly subsidized agricultural sector, was the third-largest economy in the world.

The Asian Tigers

South Korea, Taiwan, Singapore, Hong Kong, and Malaysia all initially benefited from their strong central governments and weak democratic traditions. Their political systems restricted civil liberties and limited short-term personal gain in favor of sustained economic growth. Tiger nations implemented aggressive land redistributions; supported free public education, health care, public housing, and transportation projects; and moved from cheap, labor-

intensive manufactures into heavy industry and advanced electronics.

Each Tiger also benefited from its strong Cold War ties to the United States government and U.S. corporations. The United States provided foreign aid through the 1960s to all but British Hong Kong, along with private investment capital, partnerships with U.S. multinational corporations, and a friendly marketplace for the Tigers' products.

All the Tigers had industrial systems based in corporate alliances rather than in open competition, such as the *chaebol* or corporate conglomerates in South Korea. Only Hong Kong was unique in that it had no marketplace restrictions. Overall, the mutually beneficial relationship of government and industry, drawn on the Japanese example, came to be viewed as a uniquely Asian model of a political economy and largely the reason for the Tigers' success.

1997 Financial Crisis and Aftermath

The rapid growth among the Tigers, as events proved, was not sustainable. By the mid-1990s, overvalued stock and property prices had made foreign investors nervous. A concerted withdrawal of capital investment had an immediate effect seen first in Thailand: in early July 1997, the Thai *baht* halved in value almost overnight, and stock market values dropped by 75 percent. The currency crisis spread to the Tigers as well as Indonesia, Malaysia, and the Philippines and was felt as far away as Russia and Brazil. Attendant social unrest due to the falling currencies and the ripple effect on the global economy caused the World Bank and the International Monetary Fund to offer aid.

Thanks to foreign assistance and internal restructuring, by 2000 most of the affected economies had recovered. One consequence of the crisis was increasing

government support for small and medium-sized firms, including making loans available to local entrepreneurs as well as to larger, well-connected corporations. Another consequence was increasing interest in and support for regional organizations such as Asia-Pacific Economic Cooperation (APEC), designed to oversee matters of regional trade, investment, and cooperation. Groups like APEC reinforce Asian networks and increase connections to, while at the same time decreasing financial reliance on, the rest of the world.

See also: China; Colonization; Democracy and Democratic Movements; Imperialism; Korea; Nationalism and Nationalist

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Environmental Issues

The rapid modernization, industrialization, and population growth in Asia during the twentieth century have raised worldwide concerns about environmental damage on the continent. Unregulated economic development and large populations have polluted air and water, endangered many animal and plant species due to loss of habitat, and diminished natural resources.

In response to the pressures of growing population density, many Asian governments, making economic growth their first priority, have regarded environmental controls as a luxury to develop only after the basic needs of their societies are met. Whereas some Asian nations, such as Japan, have become party to several international agreements regarding environmental regulation and preservation, others, such as Myanmar (Burma), pursue a development plan that disregards harmful environmental impact.

RURAL THREATS

Deforestation is an environmental issue affecting most of Asia. The loss of forests

results from many activities, including logging for timber needed to construct new urban housing, which is stripping the forests of Thailand, Vietnam, Indonesia, and their neighbors. In places like Nepal, wood is a major source of fuel. In the Philippines and other areas where limited **arable** land is available, forests are sacrificed to agricultural expansion, necessary to feed already substantial and increasing populations.

China, for example, has only one-half the arable land and pasture space of the United States, yet must feed more than four times as many people. In both China and India, and increasingly elsewhere, agricultural plains have no wood remaining for fuel. China uses its plentiful coal supplies instead.



Seen here from a U.S. Navy helicopter is just some of the devastation caused by the December 26, 2004, tsunami that struck Indonesia. Indonesia occupies a region prone to earthquakes and volcanic activity, which can trigger the deadly tsunamis.

(Jordon R. Beesley/U.S. Navy via Getty Images)

In rural India, the fuel shortage has been resolved by the use of animal dung, which is collected, dried in the sun, and burned to provide a slow, even heat. But using manure for fuel means that it does not go into the fields as fertilizer.

Cutting timber in the Himalaya mountains and the jungles of Southeast Asia has led to extensive soil erosion that increases the likelihood of downstream flooding. Central China had destructive floods in 1991 and 1994 that were directly caused by deforestation. In Bangladesh and coastal Indonesia, which are already subject to heavy seasonal monsoon flooding, upstream deforestation increases the violence of floods and consequent property damage and loss of life. Attempts to restrict cutting and to replant forests have so far been inadequate to replace the lost areas. Deforestation also leads to desertification, or the turning of once-fertile land into desert, as seen particularly in India, China, and Mongolia.

Building projects that substantially change environmental features such as seas and rivers have consequences as well.

The building of the Three Gorges Dam over the Chang River in China, completed in 2006 and expected to be fully operational by 2009, aims to control flooding and also supply valuable hydroelectric power for China's cities. Detractors, however, point out that the dam reservoir will create detrimental effects such as silting, the emission of greenhouse gases, and the destruction of habitats for the already endangered Chinese paddlefish and Siberian crane. The Chang River dolphin, declared extinct in 2006, disappeared largely because of the Three Gorges Dam. Similarly, drawing on the Amu Darya, a river in Turkmenistan, to supply water for irrigation has decreased the river's ability to replenish the Aral Sea, a consequence with a long-range impact on the **ecosystem** of this area.

Agricultural activities have also had a harmful impact on Asia's rural landscapes. Overgrazing in places like Australia leads to the degradation of productive land. In many parts of Central Asia, such as Tajikistan, increasing salinity resulting from pesticide use makes less land available for farming. In



TURNING POINT

Tsunami of December 2004

On December 26, 2004, an undersea earthquake in the Indian Ocean triggered a series of lethal tsunamis, huge ocean waves, as long as 60 miles (100 km) and more than 100 feet (30 m) high. The Indian Ocean tsunami was one of the worst disasters in modern history. Over 220,000 people were declared dead or missing, and coastal communities in Indonesia, Sri Lanka, Thailand, and as far away as the east African coast (which the waves hit seven hours after the earthquake) were destroyed.

The earthquake, which originated in the Indian Ocean just off the western coast of Sumatra, Indonesia, ranked between 9.1 and 9.3 on the 10-point Richter scale used to measure earthquake intensity. In the open ocean the tsunami waves were relatively small, but as they entered shallow water near coastlines they slowed down and became highly destructive. The tsunami destroyed fragile coastlines, poisoned fresh water supplies, and left salt deposits in pre-

viously arable, productive soil. The tsunami destroyed buildings and **infrastructure** and left over a million people homeless. Survivors must deal with the psychological damage of having lost home and family as they face the task of rebuilding local communities.

Almost all the coastal populations hit by the tsunami were taken by surprise. Since the Indian Ocean rarely has tsunami, there was no warning system to detect the waves or to warn local populations of their approach. International aid contributed the equivalent of 7 billion U.S. dollars to provide sanitary temporary living quarters, prevent famine, and repair local economies. Ecologists have argued that the heavy devastation of the tsunami was in part due to human abuse of the natural ecosystems of the region, specifically the destruction of coral reefs, mangrove forests, and sand dunes that once lined the coasts and acted as a line of defense against ocean storms.

many parts of South and East Asia, the Green Revolution, which increased agricultural productivity beginning in the 1960s, introduced pesticides and chemical fertilizers that are damaging to humans, animals, and the natural environment.

Other industries have also harmed Asian environments. Overfishing in places like Myanmar (Burma) and Cambodia has resulted in diminishing food supplies and more endangered species. Mining in Cambodia and Mongolia, and projects such as the construction of an oil pipeline through Myanmar, also contribute to ongoing deforestation. Aside from the impact on human populations, these activities pose a

severe danger to Asia's biodiversity. Numerous species depend on Asia's unique **topography** for their habitat. The clouded leopard, tapir, tiger, Asian elephant, Asian rhinoceros, and giant panda all stand in danger of extinction from loss of habitat and illegal hunting.

URBAN THREATS

Air and water pollution and water scarcity present the greatest threats to Asia's urban societies. Water pollution from sewage and industrial wastes affects countries from India to Indonesia, and a shortage of freshwater resources affects populations from Afghanistan to Australia. Potable (drinkable) water

has become scarce in parts of India, Laos, Cambodia, and northern China. Industrial plants and individuals together contribute to air pollution, most significantly through the burning of fossil fuels such as petroleum, which emits greenhouse gases into the air that combine to cause global warming.

China has one of the world's worst environmental records. China's dependence on coal, a much dirtier-burning fuel than petroleum, has severely polluted urban air. China's cities are known for their "yellow dragon," sulfur smoke and haze produced by burning coal. Urban Chinese, like their counterparts in South Korea, Taiwan, Indonesia, Thailand, and India, are subjected to choking clouds of industrial pollution, as well as exhaust from the scooters, cars, buses, and trucks that clog the streets. Most countries in Asia have been slow to build mass transportation systems such as commuter trains and subways, mainly due to the cost of construction.

So far, Japan and Singapore are the only Asian states to effectively confront their pollution problem. Japan's policy makers have imposed restrictions on industrial waste, limited the number of automobiles permitted in densely populated urban areas, and restricted urbanism and industrialism to specific zones, not allowing them to spread into Japan's remaining natural habitat. Singapore's air emissions remain well below levels allowed by the international Kyoto

protocol due to careful management and mass transportation options.

Overpopulation is Asia's chief environmental problem. Singapore, the Maldives, and Bangladesh are among the most densely populated countries in the world, while urban areas such as Manila, Mumbai (Bombay), Kolkata (Calcutta), Seoul, and Tokyo fit tens of thousands of people into every square mile. Both China and India have populations exceeding one billion. Increasing demand strains natural resources, while human activities create pollution and otherwise contribute to environmental deterioration. Asian governments in the twenty-first century face the unenviable challenge of trying to support expanding societies while facing pressure from global environmental groups and other nations to impose adequate controls and support economic practices that minimize ecological damage.

See also: Agriculture; China; Japan; Society.

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Great Leap Forward

Ill-fated attempt by Chinese leader Mao Zedong to jump-start his nation's industrial production during the late 1950s and early 1960s. The poorly conceived and hastily executed program proved an economic and social disaster, leaving in its wake economic depression and famine that claimed the lives of millions of Chinese.

With the formation of the People's Republic of China in 1949, Mao and the Communist Party instituted a policy of **collectivization**, which took land from the wealthy and redistributed it among the poor peasants. As a preparation for industrialization, in the years leading up to 1958, China's government leaders pressured Chinese peasants to form agricultural collectives that included up to 300 households and shared lands, tools, and equipment. Mao then unveiled his Great Leap Forward, designed to last from 1958 to 1963 and promote the rapid and parallel development of China's agricultural and industrial sectors.

Rather than focus on large factories, as was the model in England and the Soviet Union, Mao intended the Great Leap program to support small to medium-sized local industries and agricultural cooperatives. To this end, the party forced another wave of collectivization, consolidating land, capital, and human resources into organized communes that were managed by local residents. Replacing the traditional Chinese value of loyalty to the family, commune members ate in public mess halls, lived in public dormitories, and worked round-the-clock on public works projects designed to benefit the whole community.

Although enthusiastic, the Chinese peasantry lacked the necessary technology and training to make the Great Leap succeed. One example of the problems the system encountered was the government's encouraging individuals to build "backyard steel furnaces" to double the country's steel pro-

duction. People were required to turn in and melt down all "scrap" metal—including useful tools and cooking utensils—to achieve steel production goals. However, the poor-quality steel from the backyard furnaces broke under stress, and the destruction of tools and farm implements contributed to the subsequent famine. Other projects fared no better. The new roads washed out in the next monsoon season, and local factory production was minimal because the workers devoted themselves to public projects rather than industrial production.

The worst mismanagement, however, occurred in the agricultural sector. When local officials failed to meet the inflated production goals set by the party, they handed over food needed to support local populations and, in some cases, valuable seed crops as well. The consequent food shortages, accompanied by widespread flooding in 1959, led to famine that lasted from the winter of 1959 to 1962. During this period, known to Chinese as the Three Bitter Years, up to 20 million people perished. In the face of the disaster, Mao temporarily stepped down from power, and China began to import grain to feed its starving populace and improve public welfare.

See also: China; Communism.

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Hong Kong

Spheres of Influence.

See China; Economic Development and Trade;

Imperialism

The extension of one nation's power over foreign lands, a process that led to an extended period of European political and economic domination over Asia. Although independent nations emerged from the Asian colonies created during the period of Western rule, this did not mark the end of imperialism in the region, which continues in a variety of ways.

NINETEENTH-CENTURY IMPERIALISM

Before 1500, Europe traded with Asia via a series of overland and sea routes stretching from Venice, Italy, and Constantinople (now Istanbul, Turkey) to the China Sea. In the sixteenth century, Portuguese vessels gained a monopoly over Asian trade by controlling water routes between Europe and the Indian Ocean and establishing Portuguese settlements at Goa, Melaka (modern Malaysia), India, and Macau, China. Moving to compete with the Portuguese for the valuable Asian markets, most especially the spice trade, the Dutch East India Company began in the early 1600s to build a network of trading posts on the southwest Indian coast, Ceylon (now Sri Lanka), the Indonesian archipelago, and Japan. England and France quickly joined the competition for Indian Ocean trade by the late 1600s. The British East India Company, formed in 1599, gained a foothold in India and Southeast Asia, and in 1711 was allowed to trade at Canton (Guangzhou), China. Until the nineteenth century, the goal of these Western merchants was to satisfy demand in the European markets for goods high-priced luxury goods such as cotton, silk, indigo, and tea.

When the Industrial Revolution began to transform Europe in the mid-nineteenth

century, an increased demand for raw materials, marketplaces, and investment opportunities changed the nature of the West's relationship with Asia. The 1870s ushered in a period of marked colonial expansion, sometimes called the New Imperialism, that lasted until the beginning of World War I in 1914. European nations were no longer content to trade with and exert an indirect rule over native populations, as the British had done in India since 1757. Instead, they desired to penetrate Asia's interior and create empires that functioned as an extension of the mother country. New industrial technology such as the steamship and the machine gun gave Europeans the advantage in subjugating the lesser-armed empires of Asia, as the Chinese found when British and French troops burned down the emperor's summer palace in Beijing in 1860. The European powers justified their dominion with claims of racial superiority and the inability of the native population to govern itself.

The building of European empires in Asia was motivated by political and military as well as economic considerations. In Southeast Asia, the British annexed Burma (now Myanmar) and Malaysia and used Thailand as a neutral barrier to check French expansion in Indochina. British rule of India, known as the Raj, transferred from the East

BRITISH AND FRENCH EMPIRES IN INDIA, SRI LANKA, AND SOUTHEAST ASIA, CA. 1890

The French annexation of Indochina in the 1880s led the British to consolidate their hold over Burma and Malaya. In India and Malaysia, the British Raj was a mixture of direct and indirect rule. In some regions, such as the Indian

Princely States, indigenous rulers exercised local control but were ultimately subordinate to British colonial authorities. In other regions, such as the Malaya Federated and Straits Settlement regions, British officials ruled

directly. French rule in Indochina was also a mix of direct and indirect rule over three Vietnam administrative regions—Cochin China, Annam, and Tonkin.



India Company to the British crown in 1858, proved a prosperous addition to the British Empire. The French were determined to build a similar empire on the Indochinese peninsula, encompassing what are now Cambodia, Laos, and Vietnam. Germany, Russia, Britain, and France all competed with one another to claim spheres of influence in China, in which they had exclusive

rights to establish mines, build railroads, and establish local settlements or foreign concessions. By the turn of the twentieth century, Japan and the United States had also emerged as imperialist powers in East Asia and the Pacific.

Western imperialism had devastating effects on local Asian societies. With the exceptions of Thailand and Japan, Western

nations deposed every existing political system and traditional **elite** in Asia. China, although not directly colonized, was subject to indirect Western economic and political controls that had similar results.

TWENTIETH-CENTURY TRANSITIONS

Although World War I (1914–1918) ended German colonialism in Asia, most of Asia and the Pacific remained under Western control. In addition, Japan began to pursue her own policy of imperialism, expanding into Okinawa, Korea, and parts of China in fighting the Sino-Japanese (1894–1895) and Russo-Japanese (1904–1905) Wars. The rapid industrialization experienced in Japan from the 1870s created a great demand for raw materials, while an equally rapid militarization made it possible for the country to claim rights by force. Agreements with the Allied victors of World War I left Japan with control over Manchuria, Inner Mongolia and Germany's territorial command of several Pacific island regions and its sphere of influence in China.

World War II (1937–1945) heralded the end of Western colonial domination over Asia. During the war, Japan seized most of the former European colonies in Asia and the Pacific save for India. After the war, local populations agitated for, and achieved, independence in many of these countries. India and Pakistan won freedom from British rule in 1947; Burma, the Philippines, and other nations followed suit in the ensuing two decades. Some European powers, such as the Dutch in Indonesia, the French in Vietnam, and the British in Malaysia, initially, resisted colonial movements toward self-rule. In the Cold War struggle between the West and the Soviet Union, which peaked in

the 1950s and 1960s, Asia became the scene for new imperialist struggles that grew out of World War II. During this time, the United States and Soviet Union fought proxy wars in Korea and Vietnam and backed rival political factions in many other nations in an attempt to exert influence over Asia.

Even at the turn of the twenty-first century, many Asian economies still depended on the Western marketplace to purchase their local agricultural products, raw materials, and handicrafts. The World Bank and the International Monetary Fund, which offer financial assistance to developing nations, demand compliance with the economic policies of Western-style **capitalism** as a condition of providing aid. However, modern imperialism is no longer exclusive to the West. With the rise of Japan, Taiwan, China, and other emerging Asian “economic tigers,” old Western dependencies have been replaced by Asian economies competing to dominate trade with and increase exports to each other as well as the rest of the world.

See also: China; Colonization; Democracy and Democratic Movements; Economic Development and Trade; Nationalism and Nationalist Movements; Russo-Japanese War; Spheres of Influence; World War I; World War II.

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India

Populous South Asian nation composed of a wide variety of ethnic, linguistic, and religious groups, whose differences and rivalries have produced deep rifts in Indian society. Although India remains a functional democracy after more than sixty years of independence, its fundamental division between Hindus and Muslims remains the most highly charged issue in the country's contemporary politics. In addition to the Hindu-Muslim split, modern India's unity is fractured by the existence of fifty or more regional languages and traditional **castes** that dictate occupational opportunities and social relationships.

MUGHAL INDIA

India in 1500 was divided into several kingdoms, with a collection of competing sultanates ruling the north and central regions and the Hindu Vijayanagara Empire ruling the south. In 1526, Muslim armies led by the Mongol prince Babur captured the Delhi Sultanate in northern India and combined it with his territories based around Kabul, Afghanistan, to begin the Mughal (Persian for "Mongol") Empire. Babur's son Humayan, forced into exile in Persia, reclaimed his father's kingdom in 1555, and Humayan's son Akbar the Great (r. 1566–1605) extended the empire by conquering Bengal and Kashmir and venturing into the Deccan sultanates in south-central India.

A Muslim ruling over mostly Hindu subjects, Akbar greatly strengthened the Mughal Empire by improving administration, encouraging culture and literature, promoting religious tolerance, and increasing freedoms for women. He fostered trade with British merchants combing India's coasts and welcomed Jesuit (Catholic) missionaries from the Portuguese colony of Goa to his court. Political stability and artistic endeavors increased under the reigns of Jahangir (r. 1605–1627) and Shah Jahan (r. 1628–1658), but corruption and monumental building projects such as the Taj Mahal bankrupted the empire inherited by Au-

rangzeb (r. 1658–1707). Aurangzeb broadened the empire to its furthest extent, annexing the last of the Deccan sultanates, but he also increased intolerance toward Hindus and faced rebellions from many groups. After Aurangzeb's death in 1707, the Mughal realm fragmented into separate domains ruled by regional officials who were now independent of the court.

BRITISH INDIA

The British East India Company arrived in India in 1601 and established footholds there during the reign of Jahangir, receiving permission to build trading centers at ports like Surat in return for supplying the emperor with European goods. In 1639, the East India Company established an important trade base at Madras (Chennai) in southeast India's cotton region. It later established bases at Bombay (Mumbai), adjacent to the Gujarat and Maharashtra cotton regions, and at Calcutta (Kolkata) in the strategic Bengal Ganges River delta.

In the mid-eighteenth century, Britain and France fought a series of battles for control over India that ended in outright British rule over the subcontinent. Robert Clive, a British major-general, led his troops to victory against the French and their native allies in the Madras region in 1750, and seven years later he repeated his triumph at the Battle

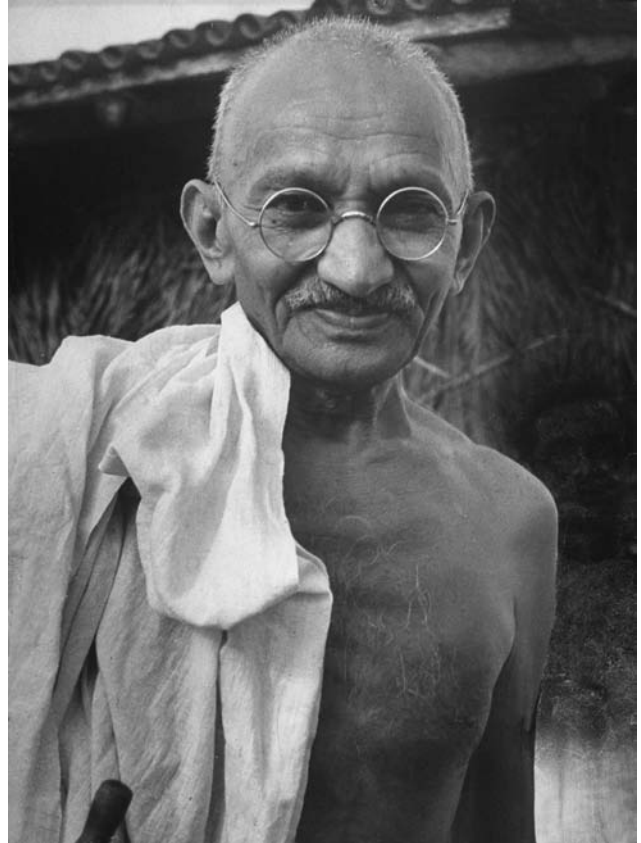
of Plassey in Bengal. The victory at Plassey secured British dominance over India.

For the next century, the British East India Company ruled most of the Indian subcontinent, including present-day Pakistan and Bangladesh. After the Sepoy Rebellion in 1857, a series of armed uprisings protesting British occupation, the British government made India a British crown colony. The British Raj, as it was called, was administered by the British Colonial Office and the Indian Civil Service, an organization staffed by Britons and their Westernized Indian **subordinates**.

In 1885, the Indian National Congress was established with the goal of giving Indians a greater say in the way they were governed. The British resisted, and an independence movement gained momentum. In 1916, in the midst of World War I, National Congress leaders began to advocate for Home Rule, calling for India to become a self-governing dominion of the British Empire, rather than a dependent. Although the Home Rule Movement initially drew university students and educated Indians, Mohandas Gandhi, the leader of the National Congress, powerfully energized the independence movement in the post-war era by uniting India's masses of peasantry to the cause. Working to end poverty and caste discrimination through his commitment to Hindu philosophy and nonviolent means, Gandhi inspired widespread civil disobedience that finally won India's independence in 1947.

INDEPENDENT INDIA

Independence did not come without a price. The former British Raj split into the separate states of India and Pakistan, with the state of Punjab in the northwest divided between both countries. This division set fire to religious tensions that had been long in the making; riots involving Sikhs, Muslims, and Hindus in the Punjab, Bengal, and Delhi re-



Mohandas K. Gandhi (1869-1948) organized the nonviolent resistance to British rule of India that eventually led to the country's independence in 1947. Called the Mahatma, or "great soul," by his followers, Gandhi is considered by Indians as the father of their nation. Gandhi was assassinated by a Hindu extremist who opposed the creation of the state of Pakistan from territory that was once part of British India. (Wallace Kirkland/Time Life Pictures/Getty Images)

sulted in the deaths of about 200,000 people. The partition, intended to ease the divisions between Hindu and Muslim, ended up exacerbating the problem. At least 10 million Sikhs, Muslims, and Hindus migrated between the two newly formed nations, hoping to find a home for their religion.

Jawaharlal Nehru, the first prime minister of the new **republic** of India, took up the task of making the country economically self-sufficient. He did this primarily through



GREAT LIVES

Mohandas K. Gandhi (1869–1948)

The political and spiritual leader of India's independence movement, Gandhi earned the title Mahatma (in Sanskrit, "great soul") for his adherence to principles of nonviolence and his devotion to truth. He won a reputation worldwide for his tireless support of humanitarian ideals, his practice of a simple, devoutly Hindu lifestyle, and his philosophy called *satyagraha*, a form of civil disobedience enacted through peaceful resistance.

After training as a lawyer in London, England, Gandhi accepted a job in South Africa, where, in 1907, he led his first civil disobedience movement to protest discrimination against Indians. Returning to British-controlled India with his family in 1915, Gandhi became involved with the Indian National Congress and its movement for home rule (self-government). While educated Indians already supported the movement, Gandhi found ways to mobilize the poor and illiterate to join the cause. One of his suggestions was encouraging Indians to make their own goods and clothing and boycott British-supplied goods.

Despite threats to his life and periodic arrests and imprisonment, Gandhi never abandoned his stance of peaceful noncooperation as an answer to British oppression. In 1930, to protest a crushing tax on the necessary commodity of salt, Gandhi led a massive

Salt March from Ahmedabad to Dandi, in Gujarat, declaring that he would make salt from the sea. British officials imprisoned 60,000 of those who joined him, but the 248-mile (400-km) trek had proved the power of passive resistance.

In 1942, Gandhi began his Quit India movement, insisting that India would not support Britain in World War II unless granted independence. British officials responded to the demonstrations with violence and mass arrests. During his two-year imprisonment, from 1942 to 1944, Gandhi lost his health and his wife, who died in prison. After his release, the British agreed to enter negotiations.

Gandhi advised the National Congress to prevent the suggested partitioning of India and Muslim Pakistan, and in the violence that followed the partition, he worked ceaselessly to combat Hindu and Muslim acts of communal violence. Gandhi was assassinated by a Hindu radical in New Delhi in 1948; all of India mourned the loss of the Father of the Nation, affectionately called Bapu ("father"). Gandhi's example of non-violent resistance inspired later civil rights activists worldwide, including America's Martin Luther King Jr., South Africa's Nelson Mandela, and the Burmese winner of the Nobel Peace Prize, Aung San Suu Kyi.

a Gandhi-inspired **socialist** welfare agenda that advocated on behalf of India's poor, especially members of the lowest social caste. Wars with Pakistan in 1947 and 1965, fought for possession of Kashmir, punctuated the ongoing hostility on the India-Pakistan border. In 1971, Indian troops supported East

Bengal's decision to split from Pakistan and form an independent Bangladesh, sparking the third Indo-Pakistani war.

Increasing political unrest, fueled by government corruption and social instability, led Prime Minister Indira Gandhi to declare a state of emergency from 1975 to

1977. Continuing social turmoil led to her assassination in 1984: her son Rajiv, her elected successor, was assassinated in 1991.

Reforms enacted following Rajiv Gandhi's assassination opened the door to an economic boom that quelled a great deal of the tension between the Indian people and the government. At the turn of the twenty-first century, India stood poised to become a world power, with a thriving economy, a knowledge base of educated and technically skilled citizens, and a wide array of human and natural resources at its command.

See also: Bangladesh; Indian Nationalism; Pakistan.

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Indian Nationalism

Political movement to create a self-governing Indian nation-state, resulting in the independence of India and Pakistan from British rule in 1947. Subject to British colonial influence from the beginning of the eighteenth century, India had been ruled as a crown colony of the British Empire since 1858. The Indian National Congress, created in 1885 to advocate for greater Indian participation in government, became the leader of India's independence movement and, after the formation of the Indian **republic**, reorganized as India's dominant political party.

Revolt against British colonial rule found its first large-scale expression in the Indian or Sepoy Rebellion of 1857, which prompted the British government to take control of what had been the property of the British East India Company. British rule over India, called the Raj, depended on a network of British governors and educated, Westernized Indians to administer the territory. In the second half of the nineteenth century, reform movements like the Arya Samaj, aimed at reforming Hindu society, gained the commitment of many Indian intellectuals. The Brahmo Samaj, another reforming religious movement, supported reforms such as abolishing the system of **castes**, providing more rights for women, improving education, and preventing practices such as child marriage and the forced sui-

cide of widows, a custom called *sati*. By the end of the century, numbers of Muslim nationalists broke from the National Congress to form the Muslim League to advocate against the Hindu majority. Though they disagreed on the extent to which Indians should adopt Western ways, many followers of these reforms movements grew to support the idea of an independent India.

Between 1916 and 1918, Indian activists, including Mohammad Ali Jinnah, Bal Gangadhar Tilak, and Annie Besant, organized the Home Rule Movement, an alliance of local leagues dedicated to the cause of self-rule. India's nationalism movement gained broader support in outraged response to the Rowlatt Act of 1919, which gave British officials the power to censor the press and arrest and imprison suspected traitors

without a warrant or trial. The Jallianwala Bagh Massacre in April of that year, in which unknown hundreds of people were killed when British soldiers fired into a crowd celebrating a religious festival, was only one chilling example of the tense relations between the Raj and its subjects.

In 1921, the Home Rule Movement merged with the National Congress under the leadership of Mohandas Gandhi, whose principles of nonviolent resistance had already inspired independence-minded Indians of all social classes. Combining his work in poverty elimination and social reform with his goal of *swaraj*, self-rule for India, Gandhi mobilized the masses in protests, marches, and peaceful demonstrations of noncompliance with British rule. He gave Indians of all social classes a way to contribute to the independence movement, including actions as simple as spinning their own cloth so as not to depend on British goods, and he became widely revered for his insistence on peace and truth. Despite imprisonment and opposition, Gandhi clung to his Quit India campaign, and the British Cabinet Mission came to India in 1946 to discuss the transfer of power from

the British Raj to Indian hands.

The cabinet's proposal included the partitioning of the Raj into Hindu India and Muslim Pakistan in order to prevent a religious civil war. Although Gandhi steadfastly opposed such a partition, it was supported by other Indian leaders, including Jinnah, who was then head of the Muslim League, and National Congress leader Sardar Patel. Gandhi's misgivings proved well-founded, as tensions between India and Pakistan erupted repeatedly into warfare during the second half of the twentieth century. However, wide popular support of the National Congress eventually led to an independent India, which has become an economically and politically powerful global player at the turn of the twenty-first century.

See also: Colonization; Imperialism; India; Pakistan.

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Indonesia

Archipelago consisting of more than 17,000 islands and featuring hundreds of local language and cultural groups. Indonesian islands or island groups are found in Southeast Asia, the Philippines, New Guinea, and Australia. Despite their ethnic and linguistic diversity, Indonesians are linked by a common Malay heritage; the shared legacy of Dutch and Japanese colonial rule; near-total acceptance of Islam; unity as an independent nation since December 27, 1949; and use of the official Indonesian language in politics, business, and public education.

COLONIAL INDONESIA

By 1500, the Majapahit Empire, a Hindu kingdom based in eastern Java that also controlled the islands of Borneo, Sumatra,

and Bali, had lost much of its influence to growing Islamic kingdoms such as the Sultanate of Demak. The sixteenth century marked the entrance of the Portuguese into

the Indonesian **archipelago**. Portugal established a permanent base in the Maluku islands, trading in spices such as pepper, cinnamon, and cloves, which were in high demand in the European marketplace.

Beginning in 1602, the Dutch East India Company began to exert influence in the region, assuming control over the fractured former kingdoms of the Majapahit Empire and warring against the sultans of Mataram and Banten. Using force to prevent the Indonesians from trading with anyone but Dutch merchants, the company ruled a prosperous colony until 1799. With headquarters at Batavia (now Jakarta, Indonesia's capital), the Dutch traded rice for spices and cultivated coffee plantations in west Java. The Portuguese remained only in the eastern part of Timor.

By the turn of the eighteenth century, the Dutch East India Company was bankrupt. The British, who had long been competing against the Dutch for control over sea trade routes, gained control of Java as a result of the Anglo-Dutch Java War against Napoleonic French interests in 1810–1811. British officer Thomas Stamford Raffles served as lieutenant-governor of the colony from 1811 to 1816, reforming the Dutch administration, changing the system of land management, and amending trade policies to stop the slave trade in Indonesia, limit the import of opium, and promote the conversion of Java's rich farmland to exploitable cash crops. After Britain gave the East Indies to the Dutch government following the end of the Napoleonic Wars in Europe (1799–1815), Raffles founded a trading post on the southern tip of the Malay Peninsula that was later named Singapore.

Changing colonial administration policies again, the Dutch government prevented Javanese **aristocrats** from collecting the high rents they had enjoyed under the Dutch East India company. Diponegoro, prince of the

Javanese court of Yogyakarta, led the Javanese **elite** in a protest against Dutch rule that grew into the Java War (1825–1830). Once mobilized, the Dutch colonial army captured Diponegoro and exiled him to the island of Sulawesi. Although defeated, Diponegoro became an Indonesian national hero.

Following the Java War, the Dutch introduced a cultivation system designed to increase exports through greater agricultural and village production. While the system brought enormous wealth to the Dutch government and its local Indonesian administrators, the policy impoverished and starved the Javanese peasantry. The system was finally abolished around 1870 under pressure from the British and French. In 1901, the Dutch introduced the Ethical Policy, designed to reinvest some of the colonial wealth into the **indigenous** population through subsidizing native industries and improving education.

INDONESIAN NATIONALISM AND THE REPUBLIC

The Dutch Ethical Policy inspired the growth of national consciousness, led by the young and newly educated Indonesian elite. In 1908, Javanese students formed the *Budi Utomo*, a political society to improve native education and welfare. By the Second Youth Congress of 1928, the Budi Utomo adopted the goal of forming an Indonesian nation, with one united Indonesian people speaking one Indonesian language. The first political parties began to form in this period, including the founding in 1914 of what would become the Communist Party. An independence movement formally began with the creation of the Indonesian National Party in 1927 under the leadership of Sukarno, who was imprisoned several times during the 1930s for his revolutionary activities and his opposition of both imperialism and **capitalism**.

In 1942, at the height of World War II, Japan invaded Indonesia to gain access to fuel supplies for Japan's aviation fleet. Sukarno rallied the Indonesian people in support of Japan's war effort in return for Japanese support of the independence movement. However, many Indonesians were subject to terrible war crimes during the Japanese occupation, including arrest, torture, execution, and slavery.

After the Japanese surrendered in August 1945, Sukarno declared the independence of Indonesia. The new government proved short-lived, however, as the Dutch tried to reclaim their former colony. The ensuing Indonesian War for Independence lasted until 1949, when the Dutch, under pressure from Britain and the United States, recognized the **sovereignty** of the Indonesian government.

The **Republic** of Indonesia began to draft a new constitution, but agreement between the many political parties proved difficult to achieve, particularly concerning the role of Islam in the law. Increasing unrest provoked Sukarno, in 1959, to institute what he called Guided Democracy, in practice an **autocratic** regime with ties to the Communist Party and the Indonesian military. Protesting the creation of Malaysia from former British territories, Sukarno withdrew Indonesia from the United Nations and might have launched a full-scale war had not his attempted assassination in 1965 resulted in civil war. Blaming the Communist Party for the attempted 1965 **coup**, the new military government launched reprisals that ended in half a million deaths, largely in Java and Bali.

Army general Suharto took the presidency in 1967 and attempted to rebuild the

country, expanding the economy with foreign investment and filling a parliament with his own supporters. He **annexed** West Irian (later called Papua, located in New Guinea) in 1969 and East Timor in 1975, setting the stage for ongoing violence. Suharto's Indonesia was a dictatorial police state that suppressed free expression and tortured, jailed, or exiled its opponents but was economically prosperous as he promoted foreign investments in the Indonesian economy in partnership with his family members and military elite. Widespread popular protests in 1998 led to Suharto's resignation.

Although impeachment for corruption forced the resignation of Suharto's elected successor, President Abdurrahman Wahid, in 2001, the 2004 election of the former general Susilo Bambang Yudhoyono as president seemed to promise a stable democracy. At the turn of the twenty-first century, however, Indonesia still faces the challenges of widespread poverty, conflicts with **separatists** and Islamic terrorists, and natural disasters caused by continual volcanic and earthquake activity, which resulted most devastatingly in the Indian Ocean tsunami of 2004.

See also: Colonization; Democracy and Democratic Movements; Imperialism; Philippines; Singapore; Slavery.

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Japan

Island nation off the coast of East Asia, which made the transition from an isolated, traditional, warrior-dominated society to a modern global power. The four main islands of Japan historically have been home to an empire that grew aggressively during the late nineteenth and twentieth centuries, until defeat in World War II changed imperial policies. At the turn of the twenty-first century, Japan's quarter of a billion citizens enjoyed economic prosperity and retained their rich cultural heritage, including distinctive art forms and martial arts traditions admired and imitated the world over.

THE SHOGUNATES

From 1185, Japan's government had its **nominal** seat at the Imperial Court in Kyoto. However, from 1192 to 1867, the country was actually ruled by a series of war-dominated regimes (*bakufu*) headed by *shoguns*, or generals, and supported by a class of warrior **elite** called *samurai*. Under the Ashikaga shogunate founded in 1338, Japan experienced the spread of Zen Buddhism and the growth of art forms such as *Noh* classical drama, Chinese-style painting, and woodblock printing. The Warring States period (1482–1558) was marked by civil warfare between rival *daimyo*, powerful samurai lords who acted as regional military governors for the shogun. In the late sixteenth century, the Three Unifiers of Japan—the allied *daimyo* lords Oda Nobunaga, Toyotomi Hideyoshi, and Tokugawa Ieyasu—began to consolidate political power and deposed the last Ashikaga shogun in 1573. Awarded the title of shogun in 1603, following his military victories against his remaining rivals after the deaths of Nobunaga and Hideyoshi, Ieyasu established the Tokugawa shogunate that would govern Japan for the next 250 years.

Under the Tokugawa shogunate, also called the Edo period after its capital of Edo (now Tokyo), Japanese society was strictly divided into four social and eco-

nomic divisions: samurai, farmers, **artisans**, and traders. Increasingly suspicious of foreign influences, especially Catholic missionaries sponsored by the Portuguese and Spanish monarchies, the shogun introduced a policy of Japanese seclusion called *sakoku* beginning in 1633 and fully implemented in 1639. No Japanese were permitted to leave the islands, and no non-Japanese could enter the country. Only foreign contact with Chinese, Dutch, and Korean traders through the port of Nagasaki, on Japan's isolated southwest coastline was allowed. Requests by British, Russian, and American ships to establish trade relations were repeatedly denied; the shogun instead fostered urban culture and the development of an urban-centered commercial economy. By 1800, Japan had at least ten cities with populations of more than 100,000, and Edo had more than 1 million residents.

While initially benefiting from the new market demands for their crops and handicrafts (including woven silk), conditions for Japanese farmers worsened because of taxation and repeated famine, and a series of rural uprisings called *ikki* disrupted the later years of the Tokugawa shogunate. Japanese seclusion came to an end in 1854 when the shogun negotiated a trade treaty with Commodore Matthew Perry of the U.S. Navy. The Tokugawa shogunate was overthrown in 1867 by a

KEY DATES IN JAPAN'S MODERN HISTORY

1338 Ashikaga shogunate founded by Ashikaga Takauji, ushering in a period of great cultural development

1482 Beginning of the Warring States period, marked by civil war between rival landowners

1573 Last Ashikaga shogun deposed by the Three Unifiers of Japan

1603 Tokugawa shogunate, also called the Edo period, established by Tokugawa Ieyasu

1636 Beginning of *sakoku* or “closed country” policy: no non-Japanese are allowed into the islands, and no Japanese are allowed to leave

1854 Opening of Japanese ports to American trade by Commodore Matthew Perry, forcibly ending Japan’s seclusion

1867 Last Tokugawa shogun overthrown by supporters of Emperor Meiji

1868 Beginning of modern era in Japan with direct imperial rule under the Meiji Restoration

1871 Iwakura Mission of Japanese diplomats traveling the world to improve Japan’s foreign relations

1877 Satsuma Rebellion led by samurai dissatisfied with Meiji modernization and reforms

1889 New Japanese constitution drafted by Ito Hirobumi, modeled after several European governments

1895 Japanese victory in war with China, gaining Taiwan, the first of Japan’s imperial acquisitions and control over Korea

1905 Victory in Russo-Japanese War, leading to Japanese gains in Manchuria

1910 Japan’s formal annexation and occupation of Korea

1923 140,000 Japanese in Tokyo and surrounding areas killed by Great Earthquake of Kanto

1931 Japanese occupation of Manchuria, beginning aggressive imperial expansion

1937 Japanese occupation of western China, beginning second Sino-Japanese War

1940 Japanese invasion of French Indochina (Vietnam) to block Allied war effort

1941 Japanese air strikes against targets in Pearl Harbor, Hawaii; Japanese troops move against the Philippines, Singapore, and other regimes of Southeast Asia and the Pacific

1942 Japan defeated in naval battle of Midway; beginning of loss of possessions in the Pacific

1945 Intense Allied bombing of Japan, including atomic bombs released over Hiroshima and Nagasaki, leading to Japan’s unconditional surrender, ending World War II

1945–1952 American occupation of Japan; supervise writs of and implementation of a new constitutional democracy

1955 Japan’s economic recovery undertaken by Liberal Democratic Party

2004 Chuetsu earthquake, which injures hundreds and damages thousands of homes on Honshu island



Japan was closed to Western influence until U.S. Commodore Matthew Perry sailed a naval fleet into the harbor of Nagasaki in 1853 and forced the country to open its ports to U.S. trade. The “opening” of Japan spurred rapid industrialization in the country, helping it grow into an international economic and political power. This Japanese print depicts Perry’s gift of a railway to the Japanese in 1853. (Ando or Utagawa Hiroshige/The Bridgman Art Library/Getty Images)

faction of samurai lords who wanted to modernize Japan and wanted to return Japan to direct imperial rule. The Meiji Restoration of 1868 ended the samurai **era** in Japan and introduced a period of rapid modernization and Westernization.

MEIJI JAPAN

Upon his coronation, Emperor Meiji (r. 1868–1912) outlined the Charter Oath, the first constitution of Japan. The Charter Oath called for open assemblies, the participation of all social groups in government, the removal of previous personal and career restrictions, and the acquisition of knowledge to support Japan’s development. Japan during the Meiji period was effectively governed by an **oligarchy** of councilors and statesmen, who turned to the West for technological assistance. Following British, German, and American models, the Meiji oligarchs modernized the

military, established **compulsory** education, and built **infrastructure** such as harbor facilities, railroads, and telegraph networks. They abolished the old social classes and improved Japanese foreign relations through diplomatic envoys such as the worldwide Iwakuru Mission, dispatched in 1871.

After the Satsuma Rebellion in 1877, provoked by the samurai’s protests over their loss of privileges, Japan began to develop a parliamentary government. Ito Hirobumi completed a new constitution in 1889, inspired by his study of various European systems. Winning Taiwan from China in the First Sino-Japanese War (1894–1895) and defeating Russia in the Russo-Japanese War (1904–1905) equally demonstrated Japan’s military might. By the time Korea was formally annexed in 1910, Japan had established itself as an imperialist power, with its own sphere of influence.



TURNING POINT

Opening of Japan by Commodore Perry

Since 1636, the Tokugawa shoguns who effectively ruled Japan had enforced a strict policy of seclusion called *sakoku*, literally translated as “country in chains.” Not only were Japanese ports closed to all but a few Dutch, Chinese, and Korean traders, but Japanese citizens were also prohibited from leaving the country. In the 1850s, the U.S. government hoped to establish access to the Japanese marketplace and gain permission for American ships to use Japanese ports as coal refueling stations. U.S. naval commodore Matthew Perry secured an initial audience with representatives of the Japanese emperor in 1853 by sailing into the harbor of Edo (modern-day Tokyo) and flaunting his ships’ guns. He promised to return in a year to begin negotiations. Despite their resentment of this “gunboat diplomacy,” the Japanese, who referred to his fleet as the “black ships,” had no wish to see its firepower deployed.

The following year, Perry returned with a squadron of seven ships to negotiate an agreement of trade. The Treaty of Kanagawa, concluded on March 31, 1854, gave the United States the right to establish a consul at Shimoda, allowed U.S. vessels access to the ports of Shimoda and Hakodate, and promised Japanese protection for shipwrecked U.S. sailors. The treaty inaugurated a brisk commercial trade between Japan and the United States, and the eventual opening of Japan to other Western nations led to a rapid modernization of the country.

After the Treaty of Kanagawa, Great Britain, Russia, France, and the Netherlands quickly created their own treaties with Japan. This opening of Japan to Western influence proved disruptive to the Japanese economy and to its political rulers. Rival warlords overthrew the Tokugawa shogun in 1867, and the restoration of Emperor Meiji signaled Japan’s movement from its medieval into the modern **era**.

THE TWENTIETH CENTURY

During the rule of Emperor Taisho (r. 1912–1926), Japan’s parliament gained greater administrative power, and Japan supported the Allied Powers, including the United States and Britain, during World War I. However, the economy suffered disastrously from the Kanto earthquake of 1923, which destroyed Tokyo and its surroundings, and from the worldwide Great Depression beginning in 1929. In response, the Japanese military took increasing control of the government and extended the boundaries of the Empire, first occupying Manchuria in 1931. In 1937, Japanese troops invaded the west coast of China, beginning the Second Sino-Japanese War.

The increasingly **fascist** Japanese government then invaded French Indochina (now Vietnam) in 1940, joining World War II on the side of the Axis powers of Germany and Italy.

Dramatic early successes in which the Japanese military swept through the Pacific, occupying Singapore, the Philippines, and the Dutch East Indies (Indonesia), proved short-lived. Six months after being crippled by Japan’s surprise attack on Pearl Harbor, Hawaii, the United States Pacific Fleet defeated a Japanese armada at the Battle of Midway in June 1942, checking Japanese expansion. The tide of war turned steadily against the Japanese from this point. Despite battlefield losses and U.S.

bombing raids that destroyed several major Japanese cities, Japan's military leaders resisted surrender. Only after the United States dropped atomic bombs on the cities of Hiroshima and Nagasaki in August 1945 did the Japanese emperor accept unconditional surrender.

The war led to the breakup of the Japanese Empire and the devastation of Japan's home islands. The victorious Allied powers, led by the United States, occupied Japan from 1945 to 1952, overseeing the demilitarization of the country and establishing the structures needed to rebuild a peaceful, democratic Japan. A new constitution went into effect in 1947, effectively creating a constitutional monarchy; with American support, the Liberal Democratic Party emerged to win control of the Japanese government in 1955 reestablished diplomatic relations with the United States and oversaw Japan's economic recovery.

By the late 1970s, Japan's new technologies and efficient production system had created an economic "miracle," checked only in the later 1990s by emerging compe-

tition from South Korea, China, and Taiwan. Geological disturbances have plagued the islands, most notably the Chuetsu earthquake in 2004, but Japan's prosperity has continued. By the early twenty-first century, Japan led the world in the fields of science, technology, and medical research, and Japan's vital popular culture, including art, film, and literature, had a fan base worldwide.

See also: China; Economics; Imperialism; Korea; Language and Literature; Manchuria; Russo-Japanese War; Spheres of Influence; Taiwan; World War II.

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Korea

Former kingdom in East Asia, much contested in the twentieth century and finally split into the two states of North and South Korea. Ruled by the Yi dynasty until 1910, Korea was occupied by Japan from 1910 to 1945 and after World War II was partitioned between the Soviet Union and the United States.

North Korea, with China's support, remains under the control of a Communist dictatorship with its capital at Pyongyang, while South Korea has evolved into a stable democratic **republic** governed from Seoul. While North Korea's government faced continuing economic difficulties and isolation from the global community at the turn of the twenty-first century, South Koreans

enjoyed a thriving economy, a technologically sophisticated society, and recognition within the global community.

KOREA UNDER THE YI

The dynasty founded by Yi Song-gye ruled the Kingdom of Choson or Korea from 1392 until 1910. Yi and his successors cultivated an **agrarian** economy, controlled by landed

aristocrats who adopted Confucian ethics and lifestyles. Close relations with the Chinese Ming dynasty (1368–1644) introduced many aspects of Chinese art and philosophy into Korean society.

Between 1592 and 1598, the Yi, with help from Chinese troops, defeated invasion attempts by the Japanese warlord Toyotomi Hideyoshi. The Manchu, who had established a dynasty in neighboring Manchuria, invaded Korea in 1627 and 1636 before going on to establish themselves as the Qing dynasty in China in 1644. Korea became a vassal state under the military protection of the Qing, although the Yi family continued to rule. In the next two centuries, the Korean court sent traders and diplomatic missions to Japan, but refused to conduct business with Europeans and other foreigners, earning a reputation as the “Hermit Kingdom.” Korea prospered under Qing influence, and its increasingly influential merchants and **artisans** would eventually come into conflict with the traditional Confucian **bureaucracy** and the landed **elite**.

Japan’s new Meiji government persuaded China to open Korea to trade in 1876, and after 1882 China approved the signing of several treaties between Korea and the major Western powers. These treaties led to an influx of foreign ideas and technology that spurred modernization but also made many Koreans long for independence.

Japan, then a growing empire hoping to further its access to Korea’s resources, supported Korean rebellions such as the Kapsin Coup in 1884, staged by members of the Korean military. In 1894, Korean farmers angry over high taxes on rice took up arms in the Donghak (or Tonghak) Rebellion, which spread quickly from southwest to central Korea. China and Japan both sent troops to end the rebellion, which resulted in the First Sino-Japanese War (1894–1895).

Japan’s attempt to establish control in

Korea was temporarily blocked by the Russians, leading to the Russo-Japanese War of 1904–1905. Japanese victory in the war eliminated Russian competition and, in 1910, Japan formally **annexed** Korea.

JAPANESE INFLUENCE 1910–1945

The Japanese were determined to compel Korean **assimilation** into Japanese culture. Under Japanese rule, Korea developed a modern economic **infrastructure** built on new transportation and communication networks. Japan also implemented **compulsory** education, although conducted in the Japanese language and with the specific intent of replacing traditional Korean culture with that of Japan. Korean farmers saw their rice shipped to Japan as a form of tax, Korean laborers were forced to work in mines and factories, and Korean men were conscripted into the Japanese military. Japanese troops brutally responded to the nationwide call for Korean independence, the March First or Samil Movement of 1919. Over 2 million Koreans joined the protest; Japanese police and soldiers killed an estimated 7,000 people during the year. The Japanese occupation in Korea ended with Japan’s defeat in World War II in 1945.

POSTWAR KOREA

Following the war, the United Nations arranged for the Soviet Union and the United States to administer Korea as trustees. The northern, Soviet-administered half was divided from the southern, U.S.-administered half at the thirty-eighth parallel (line of latitude). Negotiations for reunification broke down in the following years, however, as Cold War tensions escalated due to the mutual hostility the United States and Soviet Union harbored toward the other’s opposing political **ideology**. The separate republics of North and South Korea were created in 1948.

South Korea set up a Western-style democracy under the presidency of Syngman Rhee, while North Korea was led by the Communist premier Kim Il-sung. Intending to reunify the peninsula by force, Kim sent North Korean troops into South Korea in June 1950. United Nations forces, led by American commanders, intervened to support South Korea, while China and the Soviet Union backed the North. The Korean War ended in a stalemate in 1953. Both republics retreated behind the thirty-eighth parallel, never reaching a formal peace agreement.

The two Koreas developed along markedly different paths after the Korean War. Kim Il-sung instituted a **socialist** republic in North Korea under the philosophy of *Juche*, or “self-reliance,” implementing a state-owned economy that consistently failed to produce enough food to support its citizens. The food shortages continued under the rule of Kim Jong-Il, who succeeded his father in 1994, and an estimated 1 million North Koreans died of famine. Although North Korea is still supported by Communist leaders in China, its diplomatic relations with the global community deteriorated as the North Korean government pursued the development of nuclear arms.

Responding to the increasingly **autocratic** government of Syngman Rhee in South Korea, General Park Chung-Hee staged a military **coup** in 1961. Although he styled himself president, Park became virtual dictator of South Korea, controlling a politically

repressive government while overseeing rapid economic growth. His assassination in 1979 was followed by successive military-backed governments until 1988, when South Korea adopted a new constitution that led to open elections in 1992 and restored a democratic, civilian government.

Despite suffering from an Asia-wide economic slump in the late 1990s, South Korea at the turn of the twenty-first century could boast of a stable economy that provided a high standard of living for all its citizens. Since 2000, South Korean presidents have met with Kim Jong-Il to discuss the possibility of reunification, in an attempt to find a peaceful way to bring Korea’s separated families and provinces back together. Finally, in 2007, Korean families were allowed to visit relatives on either side of the border separating the two Koreas. North Korea’s global relations remain tense as a result of its continuing development of its nuclear program.

See also: Art and Architecture; China; Communism; Democracy and Democratic Movements; Japan; Russo-Japanese War; World War II.

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Korean War See Communism; Korea.

Language

In contemporary Asia and the Pacific, language plays a critical role in definitions of local identity. Historically, government power in Asia has been expressed by control over which forms of language and writing are accepted for official use. Every nation has at least one national language that is formally endorsed and known to other nations as the official language of that country.

Usually, the national language is also the standard language, the formal written version of the language that is distinct from dialects or other versions of the language that are spoken or written in different regions of the country. Many **indigenous** or migrant ethnic groups residing within Asian countries speak an entirely different language than the national or standard one. Indonesia's many islands, for example, are home to more than 300 language groups.

NATIONAL AND STANDARD LANGUAGES

Some nations, such as India, have more than one national language. As of 2006, India recognized twenty-two national languages, although Hindi is considered the official language. In modern India, where more than 800 languages are spoken, selecting a few to dominate national discourse has been a highly sensitive issue. Hindi, though spoken and understood in urban centers throughout the country, evolved mainly in northern India. It descends directly from Sanskrit and historically is tied to the Hindu religion. Groups living in southern India, where the Hindi language is not commonly spoken, felt excluded by the decision to make Hindi the national language. In response, the government adopted English for use in India's

courts, parliament, and administration, and English remains in common use in mass media and international dialogue. This strategy was intended to prevent any one ethnic group or group of language speakers from seeming favored by the government.

In the Philippines, English and Filipino are the constitutional national languages, although Spanish and Arabic are also officially recognized because of their importance to the local practice of Christianity and Islam. English is the preferred language of business transactions among the educated urban public. Official Filipino is predominantly Tagalog, a language spoken in the Manila region that is one of twelve major Malayo-Polynesian local languages. The 1987 constitution urges adoption of a Filipino language standard, but, as in India, selecting one language over another has proven highly controversial.

Several other Asian states also use English as a primary tongue. The Malaysian government favors the Malay language but still uses English in many transactions. Singapore is officially multilingual, accepting English, Mandarin, Malay, and Tamil, although its government transactions take place in English. In Taiwan, Mandarin Chinese was the sole national language until 1990. Because of the increased political role

LANGUAGE REGIONS OF ASIA AND THE PACIFIC

There are eight major language families in Asia and the Pacific—Indo-European, Ural-Altaic, Indo-Aryan, Sino-Tibetan, Dravidian, Kadai, Austro-Asiatic, and Austronesian—from which most of the major local languages are

derived. In addition, there are hundreds of regional and local dialects that are products of major language mixtures. Languages have been important sources of cultural and political linkage—as well as conflict—in modern Asia. In

former colonial possessions, Western languages frequently displaced the use of local languages among elite populations and provided a common medium of communication among different language groups.



assumed by native Taiwanese since that time, the Taiwanese language is now officially recognized and taught in the public schools in addition to Mandarin.

Language and Literacy

Employing a common educational language to instruct students is critical in support of a national standard language. In places where ethnic and social diversity makes establishing a common national language a highly divisive issue, an educational language can provide a bond between citizens who may have little else in common. For example, upon declaring independence, Indonesia chose Bahasa Indonesian, a language historically used by traders in the Indonesian **archipelago**, as the national language. The government purposely bypassed the Javanese language of its most populated and prominent island in favor of a language without such strong regional ties.

Language and Power

The move to establish national standard languages in Asia is the result of regional linguistic evolutions and integrations that took place prior to 1500. By the time of first European contact in the sixteenth century, Asia's language traditions were highly sophisticated. Asian nationalist movements that developed under Western colonialism included efforts to renew and enrich regional linguistic and literary traditions as foundations for the anticolonialist agenda.

This trend continued in some Asian countries even after the end of colonialism. Myanmar (formerly Burma) purposefully withdrew from the international community in 1965, after almost ten years of independence, in an attempt to eliminate the "cultural pollution" and internal divisions that remained as the legacy of more than a century of British colonialism. One of the

government's first steps was to mandate the Burmese language as the national language and eliminate official recognition of English as well as the languages spoken by the country's minority populations. When Myanmar reopened in 1976, it had to address the realities of the modern world, which did not communicate in Burmese. Ultimately Myanmar renewed its Western contacts and reestablished the use of English. Today, while Burmese remains the national language, English is the most widely spoken secondary language.

LANGUAGE DEVELOPMENT IN EAST ASIA

East Asia at the turn of the twenty-first century stood poised to play a major role in future global developments, with its 1.5 billion people representing about 40 percent of Asia's total population and a quarter of the world's. The trend toward standardization of language to support **domestic** modernization and international communication has helped bring East Asian nations into successful dialogue with each other and with the larger world.

Japanese Language

Japan's rapid transition into a modern nation-state was in part built on its consolidation of the Japanese language during the Meiji **era** (1868–1912). The Meiji government established the Tokyo dialect as preferred over other regional dialects. To increase popular written communication, the Meiji government included only about 1,200 of the 50,000 **pictographs**, or *kanji*, then in use in written Japanese. This innovation fostered widespread literacy among Japanese. As a result, the number of kanji approved for use in school textbooks rose to 1,850 by 1946 and to 1,945 in 1981. The Meiji government standardized the two basic types of Japanese script to reflect common



TURNING POINT

Language of Respect

To participate in society, people must know the rules of communication. Throughout Asia, the standards for the language of respect go beyond both the Western use of titles such as *Dr.*, *Mrs.*, and *Mr.* and the different ways Westerners speak to peers as opposed to strangers or members of other age groups. Asian standards are more explicit, especially in the appropriate choice of words. Failure to use the right words is not merely rude; it ends the conversation.

Asian language codes begin in the household and become more complex when entering the various levels of the public sector. For instance, Japanese children in the home learn a casual or “children’s” speech that they continue to use within the family and among close friends even as adults. When they enter school, however, Japanese youth learn the polite language that is most commonly used in business and other public communication. In addition, an honorific form of Japanese called *keigo* is used to mark the listener’s elevation above the speaker in terms of social status or influence. A deeply respectful form of address, *keigo* is used by adults to address royalty, corporate officials, elders, and sometimes clients. The

honorific form can function either to exalt the listener or humble the speaker, whichever is deemed more appropriate.

Pronouns are critical to communicating respect. In most of the Asian languages, there are several choices for “you,” “he,” “she,” “they,” and “I” that establish the level of familiarity between speaker and listeners. Verb inflections can also denote the level of address being used. For example, in Korean, the verb “go” is *kara* when speaking to an inferior or a child, *kage* when speaking to an adult equal, *kaseyo* when speaking to a superior, and *kasipsio* when speaking to a person of still higher rank.

In several Asian languages, the form of language used can reflect the speaker’s social status. In the Thai language, “street” Thai is an informal form most frequently used among families and close friends, while “elegant” Thai is the language of newspapers and official communication, and an elevated “rhetorical” Thai is used in public speaking. Less educated Thais tend to know and use only the “street” form, while only a handful of scholars learn or use “royal” and “sacred” Thai, once exclusively used by Thai royalty.

pronunciation at that time, and foreign words and Arabic numbers were also romanized during the Meiji era.

China

The Chinese language provides an example of the complexity of Asian language evolution, particularly the divergence between written and spoken languages. It was not until the twentieth century that the Chinese

attempted to consolidate a national written language and standardize pronunciation and vocabulary for all levels of society. As demonstrated in neighboring Japan, agreeing upon a national language was necessary for implementing a universal educational system, modernizing the nation, and making government services accessible to all. Before the twentieth century, Chinese was written in *wenyan*, the classical or literary

Chinese. Due to China's influence on its neighbors, *wenyan* was heavily used in Japan, Korea, and Vietnam. Over the centuries, while classical written Chinese changed little, spoken Chinese developed into an almost completely distinct language.

In the early twentieth century, Chinese scholars and linguists began a movement to update the written language to reflect the spoken or **vernacular** language, thus making the written version accessible to the common people, who were largely uneducated in classical Chinese. This standard, later renamed *baihua* (literally, "plain language"), has remained in use for popular writing throughout China since the 1920s. *Baihua* continued to use the traditional *kaishu* ("standard script"), a set of calligraphic characters that had been in use since the third century. In the 1950s, hoping to increase literacy, the government of the People's Republic introduced a simplified Chinese script. In the late twentieth century, simplified Chinese came into more frequent use in mainland China, while traditional Chinese continued in use in Taiwan, Hong Kong, and Macau.

Korea

Chinese language usage is also an issue in Korea, where Korean language is written using a mixture of Chinese ideograms and a native Korean alphabet known as *han'gul*. The *han'gul* script, which in its modern form contains forty symbols, is very consistent with the phonetics of the spoken Korean language. Since 1948 the continued use of Chinese characters in South Korea has been

criticized by linguistic nationalists and defended by cultural conservatives, who fear that the loss of character literacy could cut younger generations off from a major part of their cultural heritage. Generally, however, since the 1970s there has been a trend toward writing in *han'gul* alone.

These language developments within Asia are especially important in today's world. Mandarin, spoken by more than 1 billion people, has the most native speakers of any language in the world. Although English remains the language of choice in the international arena due to the legacy of Western colonialism and the prominence of the United States as a global power, its status could reasonably change in the future as the use of Chinese for commercial purposes increases.

See also: China; Culture and Traditions; India; Japan; Korea; Literature and Writing; Religion; Society; Taiwan.

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Laos

A landlocked, mountainous country in Southeast Asia that became an arena for Communist conflict in the twentieth century. With a mainly Buddhist population composed of various ethnic groups, including **indigenous** highland and lowland tribes, Laos maintains one of the few Communist governments left in the world.

Between 1353 and 1371, the warrior Fa Ngum founded Lan Xang (“The Kingdom of a Million Elephants”) in present-day Laos and parts of Thailand. Struggles against Burma (Myanmar) and the Thai kingdom of Ayutthya disrupted the realm during the sixteenth century, and after the death of Setthathirath I (r. 1538–1571), the Burmese seized the capital of Viet Chan (now Vientiane). Souligna Vongsa (r. 1637–1694) introduced a golden age in which Buddhism and the arts flourished, but by 1713, Lan Xang had broken into three different kingdoms. During the eighteenth and nineteenth centuries, all three realms came under increasing control from Siam (now Thailand) and then France, which was building a colonial empire in Indochina. By 1907, France had acquired the former kingdoms and renamed the territory Laos.

France’s interest in its protectorate centered on the export of opium, since the mountainous region did not lend itself to the customary colonial activities of mining or cultivating on large-scale plantations. Laotian farmers frequently protested high taxes on their crops, mainly rice. When Japan seized Indochina from the French during World War II (1939–1945), Laos moved to claim independence. French officials returned after the war, squelching the Lao Issara (“Free Laos”) movement with a constitutional monarchy. Nevertheless, the resistance movement persisted, calling itself the Pathet Lao.

The Pathet Lao joined forces with the Viet Minh, a Vietnamese Communist group led by Ho Chi Minh that was fighting for Vietnamese independence from France.

The French defeat at the decisive Battle of Dien Bien Phu in 1954 led to independence for both Vietnam and Laos. However, a series of governments after the war failed to reconcile royalist supporters with the Communist Pathet Lao. During the following two decades, Laos became a stage for fighting between the Soviet-backed Pathet Lao and royalist forces supported by United States troops and equipment stationed in South Vietnam.

With the withdrawal of U.S. troops from neighboring Vietnam in 1975, the Pathet Lao defeated its royalist foes and established the Lao People’s Democratic **Republic** (LPDR). The LPDR began its program of **socialist** transformation and industrial **nationalization**, establishing agricultural collectives and detaining royalist supporters in “reeducation” camps. In the disruption, an estimated tenth of the Laotian population sought refuge in neighboring Thailand.

Following the collapse of communism in the Soviet Union in 1991, the Laotian government introduced rapid economic reforms and increased political freedoms. Having improved its international trade and diplomatic relations, Laos was admitted into the cooperative Association of Southeast Asian Nations (ASEAN) in 1997.

See also: Colonization; Communism; Vietnam.

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Literature and Writing

Creative forms of written expression historically have been employed as channels through which Asians debated important political, cultural, and religious issues. For many Asian societies, political stability allowed the growth of a literate culture in which novels, poetry, and short stories were intended both to entertain and to offer social and political commentary. Some of these written works recorded earlier oral traditions, but most new literature demonstrated the widespread creativity of Asian authors writing in the variety of regional languages.

EAST ASIA

The Chinese have enjoyed one of the richest and longest literary histories, greatly supported by their early invention of print. The first printed works, dating to the late eighth century, were made by inking cut blocks of wood and pressing them onto paper. Chinese inventors experimented with movable type beginning in the eleventh century, an innovation not discovered in Europe until the early fifteenth century. Using paper made from wood (Europeans were still writing on parchment made from animal skins at this time), Chinese, Japanese, and Korean authors created works of great variety and significance.

Chinese Literature

After 1500, China's earlier episodic short story tradition was the foundation for the first published and widely circulated Asian novels. The major novels of the sixteenth-century Ming era include *Journey to the West*, a fictional account of the legendary journey to India undertaken by the seventh-century Buddhist pilgrim Xuanzang and his disciples. The novel is a humorous **allegory** full of Chinese folklore, mythology, and inflections from Taoist and Buddhist religions. Many have read it as a critique of Chinese society at the time. *Journey to the West* is counted as one of the Four Great Classical Novels of Chinese literature.

Another important Chinese novel is *The*

Golden Lotus (ca. 1610), attributed to Lanling Xiaoxiao Sheng. It addresses corrupt urban life in the twelfth century as an allegorical critique of Lanling's own era. Instead of focusing on the heroic adventures of its leading characters, as in the other major Chinese novels, *The Golden Lotus* describes the deceitful **domestic** networking of a rich, idle merchant. The graphic sex scenes led officials to ban the book, but it was widely read and is considered by some to be the fifth great Chinese classic for its treatment of **sociological** issues, including the role of women, human corruption, and traditional values.

The latest of the Four Great Classical Novels, *Dream of the Red Chamber* (1791) by Cao Zhan examines the fortunes of a family of **aristocrats**, the Jia family, living in the imperial capital, Beijing. A romantic story detailing the ill-fated love affair of young Baoyu, the book was also highly regarded as an accurate, perhaps semiautobiographical depiction of upper-class life and a novel of great psychological depth.

Chinese literature in the early twentieth century also tended to critique its authors' times. One important figure was a cofounder of the Chinese Communist Party, Chen Duxiu. In 1915 Chen launched *New Youth*, which became a highly influential literary magazine and part of the New Culture and May Fourth Movement, nationalist movements after 1919. Contributors and editors

used *New Youth* as a forum to discuss strategies for blocking Western imperialism and fostering Chinese nationalism.

In 1917, *New Youth* published an essay called “A Tentative Proposal for Literary Reform,” written by philosopher and staunch liberal Hu Shih. Hu’s essay marked the beginning of a widespread reform of Chinese literature by suggesting that the use of a written language closer to **vernacular** or spoken Chinese should replace the more difficult classical Chinese. Use of this new written form, called *baihua*, made literature more widely available among the Chinese populace, and its use in newspapers and other publications made more citizens able to join national dialogues.

The most influential figure in twentieth-century Chinese literature was Lu Xun, whose short stories “Diary of a Madman” (1918) and “The True Story of Ah Q” (1921) attacked conservative, aristocratic traditions. “True Story,” regarded as an international classic, encapsulated the cultural and political changes of the May Fourth Movement. Another major twentieth-century figure was Ting Ling, a staunch Marxist, who often wrote about young, unconventional Chinese women. Her works, such as *Flood* (1931), represented the kind of **socialist** realism of which the Communist Party approved. However, Ting Ling’s open criticism of the party, especially in regard to women’s rights, also earned her censorship, imprisonment, and other political difficulties.

From the 1950s, literature in the Communist People’s Republic of China was used primarily as a political tool. The policy of socialist realism required authors to portray society as it ideally could be, not as it actually was. During the Cultural Revolution, from 1966 to 1976, leaders like Mao Zedong carefully limited the kinds of literature available in China. Censorship relaxed somewhat after Mao’s death in 1976, but many Chinese writers still

turned to “invisible writing,” which transferred creative writing from the public space of published magazines and books to the margins: private “folk” compositions, personal letters, reading notes, and underground writing. After 1976, many of these works were smuggled to and published in Hong Kong.

In the years after the Cultural Revolution, the Communist Party began to allow publication of creative writing critical of the Maoist era. Dissident authors like the poet Pei Tao were able to publish works outside the country and even to leave China to become residents of other countries. Since the late 1990s, although more Chinese authors have been permitted to be published in China, the government remains sensitive to what it allows to circulate. In 2000, Chinese-born novelist Gao Xingjian won the Nobel Prize for Literature, partially because of his contributions to Chinese literature. However, Gao had left China after the Communist Party hostilely repressed the 1989 pro-democracy demonstrations in Tiananmen Square, and Chinese forums have routinely criticized his works.

Japanese Literature

Although frequently influenced by Chinese works, Japanese writers developed many engaging styles of their own. During the Tokugawa period (1603–1867), composing poetry was a popular social pastime. Long poems called *renga* were jointly composed by party guests who contributed successive linked verses; *haikai* (“playful” *renga*) were a late sixteenth-century variation. In 1679, Matsuo Basho introduced a new, condensed poetic form that came to be called *haiku*. Upholding the Zen Buddhist ideal of simplicity, the compressed meaning of the haiku—expressed in three brief lines—was part of its beauty. Basho also traveled frequently, and his travelogue *The Narrow Road to the Deep North* (1694) is one of the

LITERATURE OF ASIA AND THE PACIFIC

1547 Presumed death of Indian princess Mira Bai, known for her devotional poems in the Hindu *bhakti* (“devotional”) literary tradition

1590s Publication of Chinese classic *Journey to the West*, a mythological novel recounting the adventures of the Buddhist priest Xuanzang

CA. 1610 First block-printed version of the *Golden Lotus* published in China

1623 Death of Tulsidas, considered the greatest of Hindi poets for his *Sacred Lake of the Acts of Rama*

1679 Invention of poetic form called *haiku* by Japanese poet Matsuo Basho

1762 Death of Shah Wali Allah, considered the greatest Muslim theologian writing in India

1776 Publication of Japanese *Tales of Moonlight and Rain*, the best of a popular genre of supernatural stories

1791 First print edition of the Chinese classic *Dream of the Red Chamber*

1842 *Satomi and the Eight Dogs*, a classic of Japanese literature, published by Japanese historical novelist Takizawa Bakin

1887 *Drifting Clouds*, Japan’s first modern novel, published by Futabatei Shimei

1906 *Botchan*, a popular satire about a modern Japanese intellectual, published by Natsume Soseki

1913 Nobel Prize in Literature awarded to Bengali poet Rabindranath Tagore after an English translation of his poems, *Gitanjali*, gains wide popularity in the West

1915 *New Youth* magazine founded by Chen Duxiu in China, providing an outlet for leaders of the New Culture or May Fourth Movement

1917 Publication of article by Chinese scholar Hu Shih launching movement to replace classical Chinese with a written vernacular language called *baihua*

1931 *Flood* by Chinese Marxist Ting Ling applauded for its portrayal of the working populations in China

1968 Nobel Prize for Literature first awarded to a Japanese author, Kawabata Yasunari

1970 *Twilight in Jakarta* published by Mochtar Lubis, the first Indonesian novel translated into English

1988 Publication of *The Satanic Verses* by Indian-born Salman Rushdie, resulting in threats on his life when the novel is perceived as blasphemous to Islam

1994 Nobel Prize awarded to Japanese author Oe Kenzaburo for his contributions to world literature

2000 Nobel Prize in Literature awarded to Chinese-born novelist Gao Xingjian, partly for his contributions to Chinese literature

most admired works of Japanese literature.

In the Genroku period between 1688 and 1704, urban culture in Japan greatly expanded. Wealthy **artisans** and merchants patronized performances of *kabuki* dramas and *yoruri*, storytelling involving chanted

lines that accompanied puppet dramas. Japan’s urban dwellers imported printed books from China, including novels, short stories, and Buddhist tales. These in turn influenced the local development of *yomihon*, moralistic romances based on legendary



A Hong Kong resident reads a *manga* comic on his daily subway commute. Manga presents dramatic and often dark themes in a traditional comic book form to produce a unique genre of literature that appeals to adults as well as younger readers. (Justin Guariglia/National Geographic/Getty Images)

events in Chinese and Japanese history. Two of the most admired examples of yomihon are the supernatural collection *Tales of Moonlight and Rain* (1776) by Ueda Akinari and the lengthy *Satomi and the Eight Dogs* (1814–1842) by Takizawa Bakin, considered a classic of Japanese literature.

Following the opening of Japan to Western influence in 1854, Japanese authors drew inspiration from European works. In 1887, Futabatei Shimei published Japan's first modern novel, *Ukigumo* (Drifting Clouds), which explores the life of a Tokugawa *samurai* warrior. Japanese poets turned to concrete imagery, departing from

the ambiguous descriptions favored in classical poetry. Hagiwara Sakutarō's collection *Barking at the Moon* (1917) participated in this revolutionary trend.

From the early twentieth century, most Japanese literature followed the trend of naturalism, depicting human personality as a product of one's environment. A popular exception was Natsume Soseki, who wrote *Botchan* (1906) and *Kokoro* (1914), both of which deal with the suffering of the Japanese intellectual in the modern era.

After Soseki, the modern realistic novel in Japan tended to focus on inner consciousness and emotional issues, examining the conflict between Japanese traditional culture and modernism in times of rapid change. Perhaps the most prominent Japanese fiction writer before World War II was Shiga Naoya. *A Dark Night's Passing*, written between 1921 and 1937, explores difficult family relationships and personal conflict with depth and delicacy.

Literature proliferated in a restored post-war Japan starting in the 1950s, and Japanese authors became known abroad. Several Japanese authors have won international literary acclaim for their efforts, including Kawabata Yasunari, who in 1968 became the first Japanese author to win the Nobel Prize for Literature, and Oe Kenzaburo, awarded the Nobel Prize in 1994. Todo Shizuko won the 1988 Naoki Prize, a national prize awarded to the best young authors, for her novel *Ripening Summer*, which addresses the complex issues of modern womanhood.

SOUTH ASIA AND ELSEWHERE

Historical research traces the literary traditions of South Asia to around 1400 B.C.E., when the sacred Sanskrit verses called *Vedas* were composed. Hindu literature in the centuries to follow was largely devotional in character, and classic Sanskrit tales such as the *Mahabharata*, a tale of a



INTO THE 21ST CENTURY

Manga

Manga are Japanese comic books that account for roughly 30 percent of Japanese book sales. Far more than children's books, they deal with a wide range of topics such as Japanese history and economics, wrapped into stories that commonly feature graphic sexuality and violence. This unusual blend of elements leads to debate about their role and impact on Japanese society.

Manga developed in the post-World War II era as a mixture of Japanese *ukiyo-e* (woodblock prints) and contemporary Western art. The originator of contemporary manga was Dr. Osamu Tezuka, who abandoned his medical profession to become a cartoon artist in the 1940s. Drawing his inspiration from Walt Disney's movie *Fantasia*, he developed cartoon storytelling in comic format, depending on dialogue rather than elaborate character movements and backgrounds. His characters, like Disney's, have especially large round eyes,

and their mouths, eyebrows, and noses are drawn in an exaggerated manner and with fewer lines. The result is like *ukiyo-e*, in which the picture represents an idea rather than a physical reality. In addition, the fewer and simpler lines make manga fast to draw, enabling a greater volume of production.

Manga stories are mainly action adventures, science fiction, and serious dramas. Many of the stories have mature, dark undertones; lead characters usually have tragic backgrounds. Manga magazines usually contain several running series that range from 200 to 850 pages in length. A curious variety of the genre is the *dojinshi*, or "bonus" publications—collections of manga artists' unfinished drawings or sketches. Some *dojinshi* have become fan-driven publications, in which fans determine the story lines using the characters of a regular manga series or continue a completed series.

historical war, involved both gods and people in the action. The Sanskrit epic *Ramayana*, describing the adventures of King Rama, spread through Southeast Asia and developed local variations in what are now Laos, Cambodia, Thailand, Malaysia, and Indonesia. In places under Buddhist influence, *Jataka*, tales of the Buddha's previous incarnations, became a popular literature. In Sri Lanka, a long-standing tradition of historical chronicles influenced the literature developing after 1500.

Indian Literature

The Sanskrit legacy continued to infuse Indian literature after 1500, as seen in the much celebrated *Sacred Lake of the Acts of*

Rama, written by Tulsidas (d. 1623). From the thirteenth through seventeenth centuries, lyric poems in the tradition of *bhakti* ("devotionalism") were a popular literary form, often composed in regional languages rather than classical Sanskrit. Some of the most admired were penned by a princess of Jodhpur, Mira Bai (d. ca. 1547).

From the thirteenth century, a tradition of Islamic culture developed in India, and new languages such as Persian, Turkish, and Arabic contributed a growing body of literature. The Muslim Mughal dynasty that ruled India between 1526 and 1739 patronized Persian authors who, with the Indian scribes they trained, composed India's initial dynastic chronicles as well as Urdu

poetry. One of the greatest Persian poets of the seventeenth century, Abdul Qadir Bedil, was greatly influenced by the Islamic Sufi tradition, and his works in turn influenced literary traditions in what are now Tajikistan, Uzbekistan, and Afghanistan. Arabic was the favored language for scientific works, many historical writings, and religious treatises such as those composed by Muslim theologian Shah Walli Allah (d. 1762).

An increase in local literacy under British colonial rule in the early nineteenth century, paired with the importation of printing presses, encouraged the growth of popular prose in regional languages. Notable Muslim poets wrote in Urdu and Persian, and other regional authors wrote in Hindi, Punjabi, Malayalam, Tamil, Marathi, and Gujarati. Bengali literature enjoyed a renaissance beginning in the late nineteenth century, and Bengali poet Rabindranath Tagore won the 1913 Nobel Prize in Literature. *Gitanjali*, a collection of English translations of Tagore's poems, were circulated to wide acclaim in the West, beginning a tradition of international appreciation for native Asian literatures.

Many prominent twentieth-century Indian authors, including Mohandas Gandhi, Jawaharlal Nehru, and Jaya Prakash Narayan, explored nationalist politics. During the transition to independence, R.K. Narayan wrote a number of English novels set in South India from the 1930s (e.g., *The English Teacher*,

The Vendor of Sweets, *The Bachelor of Arts*, *The Guide*), which addressed the encounters of colonial and postcolonial, traditional and modern societies. Following this tradition, politics continued to inform modern Indian literature. Award-winning Indian author Salman Rushdie gained international recognition when his novel *The Satanic Verses* (1988) caused great controversy in the Muslim community. Rushdie's earlier novel, *Midnight's Children* (1981), had frankly critiqued the political strategies of prime ministers Nehru and Indira Gandhi.

See also: Art and Architecture; Culture and Traditions; Language; Religion; Society.

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Malaysia

See Indonesia; Singapore.

Manchuria

Region of northeast China, originally inhabited by semi-**nomadic** tribal peoples, in which natural resources have been the focus of frequent warfare during the twentieth century. Today, Manchuria is China's most important industrial region.

The boundary between Chinese Manchuria and Russian Siberia was fixed by the Treaty of Nerchinsk in 1689. However, as Russian industry and colonization expanded into the Pacific in the late nineteenth century, neighboring Manchuria became an attractive asset. Russia's defeat in the Sino-Japanese War (1894–1895) left Manchuria in Japanese hands, but Japan was soon forced to leave as a result of Russian-organized Western diplomatic pressure.

To help block Japanese expansion, China agreed to have Russia construct a railroad across Manchuria to facilitate the movement of Chinese troops to the region. During China's Boxer Rebellion (1899–1901), the Russians used the new rail connection to move their own soldiers into Manchuria. Japan reacted by declaring war against Russia, in what became the Russo-Japanese War (1904–1905), a conflict that Japan easily won. The Western powers, however, were unwilling to allow Japan to **annex** Manchuria. Instead, the resulting peace treaty allowed Japan to act as the protector of a now semi-independent Manchurian state.

By the 1920s, Japan began to look upon Manchuria as a long-term solution to its need for natural resources and markets for Japanese industrial production. The Japanese army occupied Manchuria in 1931, establishing a client state named Manchukuo. Manchuria served as a major Japanese industrial center until the end of World War II, sustained by vast natural resources of coal, iron, and timber and staffed by imprisoned Chinese labor.

As World War II came to an end in 1945, Russian troops seized Manchuria, looking to annex it to the Soviet Union or to put in power a favorable government. Rather than fight Chinese Communist forces that had infiltrated the region during the war, the Russians withdrew to northern Manchuria. The failure of Nationalist Chinese forces to secure Manchuria was a significant factor in their loss to the Chinese Communists during the ensuing Chinese civil war (1945–1949).

The Communist Chinese government allowed Russian troops to stay in northern Manchuria, in part to support the Korean Communist Party during the Korean War (1950–1953). At the end of the Korean War, and with the death of Soviet leader Joseph Stalin in 1954, Russian troops finally withdrew under Chinese pressure. In the meantime, the Chinese Communist government used Manchuria's natural resources, and the remaining mining and factory complexes built by the Japanese, to rapidly develop major heavy industries. Today Manchuria remains China's most vital source of coal, oil, and steel.

See also: China; Communism; Japan; Russo-Japanese War; World War II.

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Maori

Polynesian inhabitants of New Zealand, who fought a series of nineteenth-century battles to hold their land against European settlers and who remain a strong cultural influence in

the islands. The Maori constituted about 8 percent of New Zealand's population as of 2000, and Maori was recognized as an official language along with English, reflecting the government's efforts to support the culture of this **indigenous** people.

Traditional Maori society was organized around tribes called *iwi*, which shared a common ancestry and gave allegiance to chiefs called *ariki*. Dutch explorer Abel Tasman, the first European to reach New Zealand, was repulsed by Maori living on South Island in 1642. British captain James Cook, sailing around the main islands between 1769 and 1770, remarked on the intelligence of the Maori. Initial European contacts in the form of whalers and seal-hunters posed little threat, but in the 1830s, when European colonization of the islands began in force, Maori culture and society suffered a severe impact from the weapons, disease, agricultural methods, and missionary efforts of the new settlers.

In 1840, the British government managed to formally **annex** New Zealand by persuading about 500 Maori chieftains to sign the Treaty of Waitangi. This agreement recognized the **sovereignty** of the British queen over New Zealand, made the Maori British subjects, and guaranteed the Maori possession of their lands. However, many British colonizers paid little heed to Maori claims to land, setting up farms and settlements of their own. Alarmed by the growing European threat, a number of Maori chieftains led attacks on parts of the North Island. These attacks, sometimes called the First Maori War, were put down by British officer George Grey in 1847. Thereafter, several Maori tribes living on the North Island organized the King Movement beginning in 1857, an effort to consolidate Maori resistance and protect communal ownership of their

ancestral lands. The movement took its name from its goal to select a symbolic Maori king.

During the 1850s, Europeans increased pressure on the Maori to sell their land, and the years 1860 to 1872 were marked by fierce fighting between British militia and Maori tribes. By 1872, large tracts of Maori land had been confiscated, and the last holdouts of the King Movement withdrew to a western part of North Island, which remained closed to European influence until 1881. Traditional Maori society had almost completely disappeared, and many experts predicted that the Maori themselves would disappear due to intermarriage and **assimilation** into European culture.

However, the Maori retained a place in New Zealand's government by taking part in the legislature, where seats had been reserved for Maori representatives since 1867. In 1975, the New Zealand government established the Waitangi Tribunal to resolve unjust property seizures and other property rights violations against the Maori. The government also began to support a renewal of Maori culture by financing school instruction and mass media in the Maori language.

See also: Aboriginal Peoples; Colonization; New Zealand.

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Micronesia

Group of more than 2,000 tropical islands whose inhabitants suffered exploitation by European imperial powers in the nineteenth century and who have since emerged into seven largely independent territories. Today, inhabitants of these territories—the Marshall Islands, the Northern Mariana Islands, Palau, Nauru, Kiribati, Guam, and the Federated States of Micronesia—are substantially English-speaking and use U.S. currency, due to the legacy of U.S. governing influence.

The islands were first settled by peoples who migrated from Polynesia and East Asia and set up extensive trading networks. Spanish explorer Ferdinand Magellan sailed past the islands on his voyage around the world in 1521, but for the next few centuries the islands interested Europeans as little more than a stopover for ships seeking the spices of Indonesia. The Spanish established a colonial base on Yap to acquire local products and provision their ships, and in the mid-nineteenth century, Pohnpei and Kosrae were major ports of call and stopovers for Western whalers working Micronesian waters. British and American whalers, bringing disease and violence to the islands, had a detrimental effect on the **indigenous** peoples, and European Protestant missionaries did their best to persuade the islanders to conform to Western customs and styles of dress.

In 1899, the Spanish sold their island interests to Germany, while Guam became a United States military base. The Germans set up a colonial government to oversee coconut plantations where the Micronesians were employed as forced labor. In 1914, the Japanese navy took possession of the Marshall, Caroline, and Northern Mariana Islands. More than 100,000 Japanese migrated to the islands, introducing Japanese architecture, social practices, and Buddhist and Shinto beliefs. Agriculture flourished under Japanese colonial rule, but the is-

lands became a stage for fighting between the United States and Japan during World War II (1939–1945), with great loss of life for the native islanders.

In 1947, the United Nations established a Trust Territory of the Pacific Islands, giving the United States administrative control over the Caroline, Marshall, and Northern Mariana Islands, including Guam, Saipan, and Tinian. The United States saw the islands as a place to test atomic and hydrogen bombs until 1958.

In the 1970s, the islands of Micronesia gradually emerged from U.S. trusteeship and became self-governing. In 1975, the Northern Mariana Islands established a commonwealth with political ties to the United States. The islands of Chuuk, Yap, Pohnpei, and Kosrae united as the independent Federated States of Micronesia on May 10, 1979. The Marshall Islands, Palau, Nauru, and Kiribati have all emerged as independent **republics**; only Guam remains a non-self-governing territory administered by the United States.

See also: Colonization; Indonesia; Japan; Polynesia; World War II.

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Mongolia

See Agriculture; Art and Architecture; Culture and Traditions; Environmental Issues; Religion.

Myanmar (Burma)

Largely Buddhist nation in Southeast Asia, ruled since the late twentieth century by a military regime accused of several human rights violations. Previously known as Burma, the former British colony moved toward establishing a democratic government after gaining independence in 1948. Since 1962, **socialist** policies and a military **junta** have introduced many changes, including renaming the country Myanmar.

The Toungoo dynasty that ruled Burma from 1486 to 1752 ambitiously expanded the kingdom, and the Konbaung dynasty that followed made advances into neighboring Siam (now Thailand). British imperialist expansion brought renewed warfare to Burma after 1824, and in 1886, the British managed to **annex** Burma to their Indian empire. British rule, which lasted until 1948, focused on large-scale agriculture, and the colony became one of the world's top suppliers of rice.

Burma became a self-governing colony in 1937, but the Burma Independence Army, led by General Aung San, aimed for total independence. Burmese soldiers fought with the Japanese to drive the British out of their country, then supported the Allies in defeating Japan in World War II. Aung San headed a transitional government after the war, but upon his assassination in 1947, the new Union of Burma was established with a president, prime minister, and **bicameral** government. In 1958, Prime Minister U Nu asked for military aid in quelling disturbances around the country caused by Communists; ethnic Shan, Karen, and Mon tribespeople; Muslims, and other groups hoping to secure a voice in the government. The constitutional government was rarely

stable, and in 1962, General Ne Win took the presidency in a military **coup**.

Ne Win's Burmese Way to Socialism installed a repressive regime that stifled the economy, isolated the country from foreign relations, and consisted essentially of a police state. In 1988, a wave of antigovernment protests swept the country, to which Aung San's daughter, Suu Kyi, lent an influential voice. In response, General Saw Maung established the State Law and Order Restoration Council (SLORC) and imposed martial law to stabilize the country, an effort that led to an estimated 3,000 civilian deaths.

In the general elections held in 1990, Aung San Suu Kyi's National League for Democracy party won an overwhelming majority. However, SLORC refused to allow the new leaders to take office and placed Aung San Suu Kyi under house arrest. SLORC, renamed the State Peace and Development Council in 1997, continued to govern, with military officers serving in most ministry and cabinet positions. The council routinely harassed political dissenters and closely censored all domestic media, and cultivation and sale of opium accounted for most of the economic activity throughout the country. Aung San Suu



Kyi's continued nonviolent protests against the council earned her international recognition and support, including the Nobel

Pro-democracy leader Aung San Suu Kyi is seen here addressing a press conference under a flag of her party, the National League for Democracy (NLD), in 1996. Although she won Myanmar's 1990 presidential election, the nation's military refused to surrender its hold on power and has held Aung San Suu Kyi under house arrest almost continuously since the mid-1990s. (Emmanuel Dunand/AFP/Getty Images)

Peace Prize in 1991. In 2005, Myanmar's military regime moved their capital from Yangon (Rangoon) on the coast to the newly constructed Naypyidaw ("city of kings") deep in the Myanmar heartland.

See also: Agriculture; Colonization; Democracy and Democratic Movements; Imperialism; Nationalism; Thailand.

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Nationalism and Nationalist Movements

A phenomenon experienced throughout Asia during the twentieth century, characterized by a shared sense of belonging to or being members of a nation and accompanied by actions taken to set up a self-governing state. Nationalist movements shaped most of the modern states of Asia and the Pacific out of previous colonial empires, and nationalism helps define and unite members of these nations today.

ROOTS OF NATIONALISM

As in Europe, state nationalism was, for many parts of Asia in the late nineteenth

century, preceded by cultural nationalism, in which groups united around shared ethnicity, religion, or other beliefs. In Bengal,



TURNING POINT

Meiji Restoration

The Meiji Restoration refers specifically to the installment of Emperor Meiji as the ruling power in Japanese government in 1868 and more generally to the subsequent period of reform that lasted until 1912. The political, economic, social, and military changes during the Restoration stemmed from a rising sense of nationalism, aiming to enrich and strengthen Japan's unique character, in contrast to the many outside Western influences that the Japanese had begun to absorb.

In 1867, an alliance of *samurai* warriors moved to restore the absolute power of the emperor, rather than continue military rule by a general or *shogun*, which had been the tradition since the late twelfth century. The capital of the new government moved from Kyoto to Tokyo (then called Edo), where ministers ran a centralized administration under the ultimate authority of the emperor. The long-standing **feudal** structures of land ownership and social distinction were abolished; Japanese citizens began to see themselves as subjects of a single leader rather than loyal to various aristocratic fam-

ilies or military leaders, as had been the rule in the past. Furthermore, changes to standardized education and a state-sponsored revival of the Shinto religion fostered a shared culture to which all Japanese could subscribe.

The new Meiji government also replaced the old samurai armies with conscripted (drafted and recruited) troops composed of commoners rather than members of a hereditary military elite. Many of these commoners, from poor rural families, were so thankful for the new opportunity and the mobility allowed them by military service that their loyalty to the Meiji state was unquestionable.

By the beginning of the twentieth century, Meiji-era reforms had made Japan a world-class power, but adherence to imperial tradition, a family-centered society, and the country's historic culture and religion had preserved a unique Japanese society. Japan thus demonstrated to other Asian colonies and neighboring China the ability of a non-Western country to modernize without sacrificing its local values and distinctive Asian features.

which was part of the British Empire in India at the time, an intellectual renaissance beginning in the early nineteenth century spawned a new awareness and appreciation for a uniquely Bengali culture, which in turn sparked movements for social reform. The *Brahmo Samaj*, a religious reform movement founded by Ram Mohun Roy in 1828, at first sought ways to align traditional Hindu values with the Western policies imposed by the foreign government. Later reform movements in India, like

the *Arya Samaj* begun by Swami Dayananda in 1875, also were not strictly nationalist movements. Nevertheless, they had the effect of clarifying and supporting a unique, Indian-based culture that would, in time, become a rallying point for Indian nationalism. The Indian National Congress, the political party formed in 1885, began with the stated goal of involving more educated Indians in the rule of the British Raj. The party eventually emerged as India's leader in securing independence from

NATIONALIST MOVEMENTS IN ASIA

1828 Religious reform movement called the *Brahmo Samaj* founded by Ram Mohun Roy as part of the Bengal renaissance in India

CA. 1864–1890 Efforts of Chinese Self-Strengthening Movement to shore up Qing dynasty and help China resist domination by Western powers

1885 Indian National Congress established with goal of involving more educated Indian citizens in the British-controlled government

1894 Revive China Society founded by Dr. Sun Yat-sen, a Chinese revolutionary

1908 *Budi Utomo*, Indonesia's first nationalist organization, founded to preserve Javanese culture and improve educational opportunities

1912 Chinese Nationalist Party or Kuomintang (KMT) founded under the leadership of Sun Yat-Sen

1912 *Sarekat Islam* or Islamic Association founded in Indonesia

1920 Goal of self-government adopted by Indonesian Communist Party

1927 Vietnamese Nationalist Party established

1947 India granted independence from Britain and partitioned into India and Pakistan

1948 Republics of Burma, North Korea, and South Korea established

1949 Indonesia granted complete independence from Dutch rule

1954 Independence of Vietnam, Cambodia, and Laos confirmed by withdrawal of French troops from Indochina

1971 East Pakistan (East Bengal) separated from West Pakistan, becoming Bangladesh

2002 East Timor becomes the independent nation of Timor-Leste

2005 Peace treaty negotiated between separatist parties in Aceh and Indonesian government

Great Britain and evolved into its chief governing party thereafter.

A growing nationalist movement in the Dutch colony of Indonesia also looked to a rich native cultural heritage—the Javanese Majapahit empire of the fourteenth and fifteenth century—as a motivation for self-rule. Indonesia's first nationalist group, the *Budi Utomo*, was founded on May 20, 1908, a day now celebrated as the “National Awakening.” The Budi Utomo's mission was to preserve and support Javanese culture as well as achieve economic and educational improvements.

In China, as in India, reform movements in the late nineteenth century spurred growing nationalist sentiment. Under the official rule of the Qing dynasty (1644–1911), China in the nineteenth century had been forced to concede to unequal trade treaties favoring the Western powers of Great Britain, France, and Russia. The Self-Strengthening Movement, launched in the 1860s and lasting for the next three decades, aimed at revitalizing China through modernizations in the military, education, and trade. The movement failed in its aims to preserve the dynasty, which fell in 1911, but the goal of

strengthening China survived as Sun Yat-sen founded the Chinese Nationalist Party, or Kuomintang (KMT), in 1912. Sun would later be recognized as “the father of modern China,” and his political **ideology**, expressed in the Three Principles of nationalism, democracy, and public welfare, underlay the KMT’s efforts to set up democratic government in China in the following decades.

In British-ruled Burma (Myanmar), religion provided the focal point for organized nationalism. The Young Men’s Buddhist Association (YMBA), formed in 1906, organized and supported schools to increase the educational level of native Burmese. Following on the heels of a Burmese peasant rebellion in the 1930s, a student protest group called the Thakins won loyalty as leaders in the nationalist movement. The British government introduced a new constitution in Burma in 1937, paving the way for complete independence in the chaos following World War II.

BIRTH OF THE ASIAN NATIONS

Nationalist movements in Asia gained momentum in the early twentieth century, when European engagements in World War I (1914–1918) drew attention away from colonial rule. The decades between the two world wars also witnessed the introduction of Communist ideals, which in many cases became bound up in nationalist projects. Indonesia’s Communist Party formed in 1920, and the Chinese Communist Party emerged in 1921. In that same year, social activist Mohandas Gandhi became head of the Indian National Congress and began to lead India’s movement toward independence. Nationalist sentiment in Asia increased while Western powers tried to secure their hold on their Asian empires. In Japan, which was building its own empire by excursions into

China, Korea, and Manchuria, nationalist ideology acquired an increasingly **autocratic** character, with radical nationalism at its core.

The end of World War II in 1945 heralded the final demise of the Western empires in Asia. The Japanese supported the independence of some of their invaded territories, including Laos and Vietnam, but the United Nations intervened to redraw the map of Asia in the postwar years. In 1946, the Philippines gained independence; in 1947, the British partitioned the former Raj into India and Pakistan. Burma achieved independence in 1948, the same year North and South Korea proclaimed themselves **republics**. The Indonesians finally convinced the Dutch to relinquish control in 1949. After losing the First Indochina War in 1954, France withdrew from Southeast Asia, recognizing the independence of Vietnam, Cambodia, and Laos.

However, the formation of the new nations did not ensure peace for Asia in the decades to come. Nationalist sentiment spurs the ongoing efforts of **separatists**, often accompanied by armed violence. Nationalism grounded the efforts of East Bengal to separate from Pakistan in 1971, forming the People’s Republic of Bangladesh. Separatists’ movements continued to trouble Indonesia, especially in the regions of Papua New Guinea and Aceh, where peace negotiations were finally achieved in 2005 only after the Indian Ocean tsunami of 2004 devastated the region. In 2002, under a United Nations-sponsored agreement, East Timor, annexed by Indonesia in 1975, became the independent nation of Timor-Leste.

See also: Colonization; Communism; Democracy and Democratic Movements; Imperialism; Indian Nationalism.

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Nepal See Democracy and Democratic Movements.

New Zealand

Island nation in the South Pacific, a former British colony that remains a British dominion, where the predominantly European population has attempted to repair relations with its aboriginal people, the Maori. The New Zealanders populating the North, South, and lesser islands are predominantly Christian and of European descent, although about 10 percent of the 2005 population of some 4 million were Asian or Pacific Islander and about 8 percent identified as Maori.

BRITISH NEW ZEALAND

The Maori, a Polynesian people, first occupied the islands between 800 and 1000. In 1642, Dutch navigator Abel Tasman explored New Zealand's two main islands and named the land Nieuw Zeeland. British captain James Cook made three voyages there beginning in 1769, and from the 1790s, British,

French, and American whaling ships and seal hunters worked the waters surrounding New Zealand. British traders and missionaries arrived after 1800.

Responding to the threat that France aimed to **annex** the islands, as well as missionary appeals to resolve escalating conflict with local Maori, Britain appointed



Maori tribesmen of New Zealand perform a traditional *haka* dance during festivities marking Waitangi Day, February 6. The holiday celebrates the signing in 1840 of the Treaty of Waitangi between British settlers and indigenous Maoris, which established New Zealand as part of the British Empire. Although the treaty guaranteed the Maoris ownership and control over their own land, the British ignored many of its provisions and eventually transformed New Zealand into a colony. (Ross Land/Getty Images)



TURNING POINT

Treaty of Waitangi

Although the Treaty of Waitangi is celebrated as the founding document of New Zealand nationhood, Maori and those of British heritage debate the legitimacy of the treaty and disagree about exactly what the Maori chiefs legally transferred to the British. In the English language version of the treaty, the Maori chiefs granted England **sovereignty** in return for British guarantees that the chiefs would retain local authority and ownership over Maori lands and treasures. The treaty guaranteed the Maori legal rights as British subjects, but gave the British crown first right to buy if the Maori wished to sell their land.

The Maori language version of the treaty, however, does not represent these terms in the same sense, primarily because Western ideas of sovereignty were foreign to Maori culture. The Maori argue that the traditional Maori word for the kind of authority they granted the British does not encompass absolute rights or political authority. In Maori

culture, land is communally held by a tribe, not the possession of individuals, and political guardianship is temporary, never absolute. Thus, the Maori understood the treaty as a temporary grant of land use rights rather than a declaration of ownership.

In the 1960s and 1970s, Maori nationalists refocused attention on the initial moral intent of the treaty—to protect native landholders from illicit property seizures by Europeans. The Maori pressured the New Zealand government to honor the terms of the treaty and to return land that had been illegally seized. In 1975, the New Zealand government established the Waitangi Tribunal to hear claims relative to treaty violations. As of early 2006, twenty settlements had been made by the tribunal, totaling roughly \$700 million. These were accompanied by formal government apologies for past breaches of the treaty, other financial restitutions, and recognition of Maori cultural rights to various sites.

James Busby as official resident to administer New Zealand in 1832. Busby encouraged the Maori chiefs to declare their **sovereignty** in a declaration of independence, signed in 1835. In 1840 this declaration gave way to the Treaty of Waitangi, in which several hundred Maori chiefs of North Island agreed to become British subjects and defer authority to the British monarch in return for guaranteed ownership of their communal lands.

New Zealand operated largely as a self-governing colony during the nineteenth century. By 1852, New Zealand had an appointed Legislative Council and an elected

House of Representatives, which in 1867 granted the Maori a number of reserved parliamentary seats. Larger and faster ships, and the opening of the Suez Canal in 1869, allowed the islands to develop their livestock industry and export wool, meat, and dairy products to Western markets. An influx of settlers from England, Scotland, and Ireland soon became New Zealand's majority population. The South Island prospered after the discovery of gold in 1861, while the North Island remained torn by disputes with the Maori, sometimes called the Maori wars or the New Zealand land wars, which continued until 1872.

INDEPENDENT NEW ZEALAND

New Zealanders chose not to unite with Australia during the formation of the Commonwealth of Australia in 1901. Instead, the former colony elected to remain a dominion of the British crown, self-governing in **domestic** affairs but still deferring matters of international relations, trade, and defense to the British government and still symbolically headed by the British monarch. As a dominion, New Zealand sent troops to fight as British allies in the Boer War (1899–1902) in South Africa, in World War I (1914–1918) and World War II (1939–1945), and in the Korean War (1950–1953). By act of parliament in 1947, New Zealand created a constitutional monarchy, headed by a prime minister and governed by a one-house legislature, with the British monarch serving as the chief of state.

Following independence, New Zealand retained close economic ties with England, to which it exported most of its lamb and dairy products. After 1973, New Zealand launched efforts to diversify its economy, attract new business partners, and establish closer economic and political links with its Pacific Basin island neighbors and Australia. In these efforts, the island's Polynesian heritage proved beneficial in finding local island markets. New Zealand's numerous Chinese

immigrants also provided valuable business connections to the rapidly expanding East Asian marketplace.

New Zealand has frequently been in the forefront of social welfare legislation. In 1893, New Zealand became the first democracy to grant women voting rights in national elections. The government implemented old-age pensions in 1898; national child welfare programs in 1907; social security for the elderly, widows, and orphans; family benefit payments; minimum wages; a forty-hour workweek; unemployment and health insurance (all in 1938); and socialized medicine (1941). More recently, New Zealand legalized prostitution (2003), recognized same-sex marriages, and granted same-sex couples equal rights with married couples (2004).

See also: Aboriginal Peoples; Australia; Maori.

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Opium Wars

See China; Spheres of Influence.

Pakistan

Nation that occupies a critical zone between South Asia, the Middle East, and Central Asia and is home to the world's second-largest Muslim population. Pakistan's modern history has been influenced greatly by political and religious conflicts with India stemming from Pakistan's separation from the independent Indian state in 1947.

Before the British granted India its independence in 1947, present-day Pakistan was part of British India. However, its predominantly Muslim population did not wish to be part of a Hindu-dominated Indian state. In part as a reward for Muslim loyalty to the British during World War II, Pakistan received its independence. Initially, it was a geographically divided country composed of eastern and western territories inhabited by substantially different ethnic groups, separated by more than 1,000 miles (1,600 km) of intervening Indian territory. This uncomfortable unity ended in 1971, when East Pakistan rebelled and, with Indian assistance, became the independent nation of Bangladesh.

Although organized as an independent parliamentary **republic**, Pakistan remained a dominion in the British Commonwealth of Nations until 1958. The country experienced repeated stretches of martial law, beginning in 1954, when Pakistan consolidated its various provinces and princely states. In 1958, General Ayub Khan (r. 1958–1969) took power in a military **coup**, appointing himself president and imposing land reform and industrial development policies. The aggressive military regime of Yahya Khan took power in 1969, but fell as a result of the successful Bangladeshi independence movement in 1971.

Pakistan briefly returned to civilian rule under Zulfikar Ali Bhutto (1972–1977), but he was deposed by a military coup following charges of election fraud in his 1977 presidential victory. General Zia-ul-Haq

(1977–1988) subsequently moved Pakistan away from its previous embrace of Western **secular** ideals to a state system based in the *sharia* Islamic legal code. Nevertheless, his opposition to the Soviet Union's 1979 invasion of Afghanistan transformed Pakistan into a close strategic partner of the United States in the region. Following Zia's death in 1988, Benazir Bhutto (r. 1988–1990, 1994–1999), daughter of Zulfikar Ali Bhutto, became the Muslim world's first elected woman prime minister. However, a 1999 military coup removed Bhutto from office and placed General Pervez Musharraf in power.

Pakistan today has deep and often bitter disagreements with India about several issues. One of the most dangerous and long-standing is the conflict over the border region of Kashmir. Both nations claim the area, which is currently part of India. Attempts by Pakistan to claim the region, or to support the efforts of local Kashmir **separatists**, have resulted in wars with India in 1947, 1965, and 1999.

Pakistan's other major trouble spot is its western tribal frontier adjacent to Afghanistan, where local populations continue to support the warlords—Muslim Taliban **fundamentalists**. Despite its political problems, since the 1990s Pakistan's economy has become one of the fastest growing in Asia, especially in manufacturing and financial services. The government hopes that economic growth will bring a measure of stability to a nation that has experienced continuous turmoil since its founding.

See also: Afghanistan; India; Indian Nationalism; Nationalism and Nationalist Movements; Religion; Taliban.

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Philippines

Southeast Asian island nation strongly influenced by its extended colonial experience under Spanish and U.S. rule. One of the earliest European colonies in Asia, the Philippines were ruled by Spain from 1565 to 1898. As a result of the Spanish-American War, the United States **annexed** the Philippines, beginning the **era** of U.S. colonialism. Both Western colonial powers transformed Filipino society in significant ways and laid the foundations of modern Filipino political culture.

SPANISH RULE

Spanish rule was initially based in the port of Manila, which became Spain's window of access to the Chinese marketplace. Spanish traders partnered with Manila's resident Chinese merchant community in the profitable Manila galleon trade between Mexico and Manila with Chinese merchant connections to China's seaports, which were unavailable to Spanish traders. Over time the Spanish in Manila and the local merchant community expanded their interests to the countryside to export cash crops such as tobacco, indigo, sugar, hemp, and coffee.

Spanish administration depended heavily on Spanish Roman Catholic clergy and local chiefs who commanded traditional regional village networks. The Catholic Church initially entered the countryside in Luzon and other northern islands to convert the local **animistic** populations to Catholicism. The Church discouraged the development of a native Filipino clergy and taught locals in the Spanish language. These moves reinforced the Church's power to act as the legal intermediary between the colonial

authorities and the local populations, whom the Church viewed as children needing parental guidance.

In time, the local chiefs were incorporated into the Spanish administration as regional heads and tax collectors. By the seventeenth century, most of the chiefs had amassed land holdings and were granted property ownership rights, making them Philippine **aristocrats**. By the mid-nineteenth century this landowning elite inspired by the example of Latin American nations, pushed for their own autonomy from Spanish rule. In 1896, the populist Philippine Revolution began, under Emilio Aguinaldo and his *Katipunan*, a secret revolutionary society.

For a time it appeared as if outside events would further Aguinaldo's plans. When the Spanish-American War started in Cuba in May 1898, U.S. commodore George Dewey sailed to the Pacific to "liberate" the Philippines. Dewey recruited Aguinaldo and his forces to assist in the American takeover. Aguinaldo and his Filipino troops, supported by Dewey, easily seized Manila on

June 12, 1898, and declared the first Philippine **Republic**. However, the United States had no intention of granting the islands their independence. In 1898 the United States paid Spain \$20 million for the Philippines, but Aguinaldo refused to acknowledge American claims of **sovereignty**.

UNITED STATES RULE

From 1898 to 1901, American troops fought a bloody war to subdue Aguinaldo's forces. The United States then instituted a so-called "*compadre* colonialism" in cooperation with the local merchant and landowning **elite** and other wealthy, Western-educated elements of Filipino society. An elected assembly took office in 1907, the first in Southeast Asia, but was subject to an American supervisory commission. The Jones Act of 1916 abolished the commission and replaced it with an elected senate, with the promise of independence as soon as a stable government could be established.

American rule included providing education and public health care, but had little impact on social reform. The Payne-Aldrich Tariff Act of 1909 allowed free trade between the Philippines and the United States, severely retarding Philippine industry because local producers could not compete with U.S. companies. However, the policy greatly benefited the local sugar plantation and mill owners, as well as others who held private property that produced cash crops, by allowing them to sell their agricultural products in the United States without paying import taxes. Small farmers, unable to compete, increasingly sold their land and become tenant farmers.

These harsh conditions resulted in a series of peasant rebellions that demanded a government response. In 1934, the United States declared that Filipino independence would follow the formation of a commonwealth government. A new constitution was

written the following year, and independence was scheduled for 1945. These plans were put on hold by the Japanese occupation of the Philippines during World War II. In 1946, one year after the Japanese surrender, Manuel Roxas became the Philippines' first president.

INDEPENDENCE

Following independence, the Philippines faced the legacy of elite control of the political and economic system. In the 1950s, local resistance to the government was led by the Huks Marxist **coalition**, a remnant of the wartime, mountain-based, anti-Japanese **guerrilla** movement. It was joined by the Mindanao National Liberation Front, a group of **separatists** in Mindanao, which had a majority Muslim population. The Huks disbanded during the presidency of Ramon Magsaysay (r. 1953–1957), who began to implement land reform. Following Magsaysay's death in a plane crash, the elite **oligarchy** restored its leadership.

The most influential figure in post-independence Filipino politics was Ferdinand Marcos, who was first elected president in 1965. Marcos, who was notorious for the corruption and cronyism of his regime, declared martial law in 1972. As a staunch anti-Communist, Marcos received U.S. support, reinforcing his credentials by labeling rural resistance from the New People's Army as "communist." Marcos held power until 1986, when a popular front known as "People Power" deposed him, protesting his harsh policies and accusing him of widespread fraud in his declaration of his 1986 reelection victory.

Corazon Aquino (1986–1992), the wife of assassinated Marcos opponent Benigno Aquino (d. 1983), was declared the rightful winner of the 1986 election and became the new head of state. Aquino survived six army rebellions during her term of office, but was

unable to push the kinds of basic economic and political change the Philippines needed to escape mass poverty and a political system known for corruption and inefficiency. These problems persisted during the presidencies of Aquino's successors.

See also: Colonization; Communism; Democracy and Democratic Movements; World War II.

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Polynesia

A group of more than 1,000 islands in the central and southern Pacific Ocean, including Hawaii, French Polynesia, the Cook and Line Islands, Samoa, Tuvalu, Tonga, and Easter Island. Fiji, which has a large Polynesian population, is sometimes included in Polynesia, and the Maori of New Zealand are of Polynesian descent. Despite being scattered over a vast expanse of ocean, the people of the islands share a common ethnic heritage, speak related languages, and practice a distinct traditional culture. Politically, Polynesia is composed of several entities, including independent nations and territories held in trust by other countries.

The first Polynesians, migrating to the islands in successive waves beginning as early as 2000 B.C.E., settled in small villages populated by groups of extended families. Fishing and the cultivation of village gardens and fruit trees provided food, and Polynesian **artisans** made crafts out of the materials available: leaves and plant fibers for mats, baskets, and sails; feathers for elaborate cloaks; stone for the elaborate sculptures found on the Marquesas, the Society Islands, and Easter Island. Social divisions were distinct, warfare was frequent, and the prevailing **animistic** beliefs taught that all things, animate and inanimate, held spirit or *mana*.

Spanish explorers made the first European landings in Polynesia around the turn of the seventeenth century, and British and French ships made contact beginning in the mid-eighteenth century. English naturalist

James Cook stopped at Tahiti in 1769 on the first of three visits. He named Tahiti and the adjacent islands the Georgian Islands; the others he christened the Society Islands in honor of the Royal Society, a scientific association named in honor of England's King Charles II (r. 1660–1685) that had sponsored his voyage.

Travelers' reports of the seeming paradise of the islands captured the European imagination and also inspired missionary zeal. Backed by military support, Christian missionaries came to convert local chiefs, tear down Polynesian temples, and eradicate local customs and beliefs. Native resistance proved unequal to the superior firepower of the Europeans, as seen in the example of the French. After the Tahitians drove French Catholic missionaries from their island in 1836, the French military set up a naval base on the island in 1842 and

established protectorates over the Marquesas, the Society Islands, and Tahiti. By the turn of the twentieth century, all of Polynesia had come under the control of European powers or the United States, much to the detriment of the **indigenous** culture, which was almost entirely transformed.

During the twentieth century, while some of the islands, including Western Samoa and New Zealand, claimed their independence, others made various alliances. Hawaii joined the United States, the Cook Islands became part of New Zealand, and the French organized some 120 islands into French Polynesia. In the present day, tourism contributes a great deal to Polynesian economies, and most Polynesians have

adopted Western ways, though islanders on Samoa and Tonga retain aspects of their traditional culture.

See also: Colonization; Culture and Traditions; Maori; Micronesia; New Zealand; Religion; Society.

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Refugees

Persons forced to leave their homes due to war, natural disaster, persecution on ethnic, political, or religious grounds, or other reasons. Asian refugees who have been displaced within their home countries or who have crossed international borders to seek **asylum** often experience hardship in their new locations and put an economic strain on their hosts. At the turn of the twenty-first century, the largest refugee situations in Asia were the result of political turmoil in Myanmar (Burma), Laos, and Afghanistan. Afghan refugees, numbering about 3.5 million, constituted the largest single refugee group in the world.

Struggles fought by groups of **separatists** seeking to withdraw from a larger political entity have historically been a major cause of displacement in Asia. Since the Indonesian government acquired West Papua in 1963, thousands of people opposed to Indonesian occupation have crossed the border into Papua New Guinea, with the largest migration of 13,000 taking place in 1984. About a quarter of a million people fled East Timor to West Timor in 1999 when violence erupted over the question of voting for East Timor's independence. Violence over the political situation also caused more than 2,000 Uzbek citizens to flee the

city of Andijan in May 2005, though many refugees found an unwelcome reception in neighboring Kyrgyzstan.

Religious, political, and ethnic persecution often cause major displacements of Asian peoples. Tens of thousands of people fled Communist-controlled areas in Vietnam, Cambodia, and Laos in the 1970s and 1980s. The thousands of "boat people" escaping to Thailand, Hong Kong, Malaysia, Indonesia, and the Philippines resulted in an international humanitarian crisis as refugees were preyed upon, maltreated, and deprived of money and supplies sent by aid organizations.

In the early 1990s, the Nepali-speaking Lhotshampa of southern Bhutan were forced to evacuate to Nepal to escape Bhutanese persuectuion. Some groups of Chakma refugees fleeing turmoil in Bangladesh lived in northern India for so many decades that they earned the right to vote. The Karen, facing harassment from the Burmese government, and the Hmong, facing similar problems in Laos, constitute two of the largest refugee groups in Southeast Asia.

All too often, natural disasters in Asian territories create refugee situations. Hurricanes, earthquakes, and devastating events like the Indian Ocean tsunami in 2004 displace thousands if not millions of people at a time, creating a need for temporary shelter, food and water supplies, and medical attention.

Conditions in refugee camps are rarely comfortable. Inhabitants live in barracks, tents, or other temporary structures. Medical and other assistance from the international community is rarely adequate to clothe and shelter everybody and tend to the ill. Education for children is usually scarce, causing low literacy among those

born and raised in ongoing refugee camps. Residents often face pressure from local governments overburdened by the strain of supporting the temporary populations and sometimes face the threat of repatriation, or being forced to return to the country or area they fled. Local governments do not always provide legal citizenship to refugees, thus diminishing job opportunities.

In other cases, refugees may reject the host government's offer to relocate them. Nearly 15,000 of the East Timor refugees living in West Timor have refused permanent resettlement. They prefer to remain in the barracks in hopes of finding local jobs or, in time, returning to their home country when conditions stabilize.

See also: Bangladesh; India; Indonesia; Laos; Myanmar (Burma); Vietnam.

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Religion

Systems of belief that attempt to explain the meaning of existence and provide moral guidance for their adherents proved the catalyst for extensive social change in post-1500 Asia. Major religions such as Buddhism, Islam, and Hinduism have millions of followers throughout Asia, while systems of belief such as Confucianism, Shinto, and native **animistic** religions influence everyday life and culture for many more. Religion played a major role in the policies adopted by rulers in India, Southeast Asia, China, Japan, and Korea from the beginning of the modern age, and to this day, religious differences have accounted for many conflicts and uneasy relations among Asian populations.

In addition to the persistence of native religions that originated in Asia, the modern **era** witnessed the introduction of Christian-

ity through European contacts. Western cultural values as communicated through the Christian Protestant tradition differed

RELIGION IN ASIA AND THE PACIFIC

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| <p>1518 Death of Indian mystic Kabir, whose devotional verse containing elements of Hindu and Muslim thought paved the way for Sikhism</p> <p>1529 Death of Wang Yangming, Chinese philosopher who contributed to the Neo-Confucian movement</p> <p>1539 Death of Guru Nanak, founder of Sikhism, in the Punjab region of India</p> <p>1582 A new Divine Faith, combining elements of Hinduism, Islam, Christianity, and Jainism, proposed by the Indian emperor Akbar</p> <p>1601 Jesuit missionary Matteo Ricci becomes first European to enter Chinese emperor's Forbidden City in Beijing</p> <p>1615 Buddhist reforms in Ming-era China led by Zhuhong</p> | <p>1828 Founding of <i>Brahmo Samaj</i>, movement promoting a universal religion combining Hindu, Islamic, and Christian ideals</p> <p>1851 Heavenly Kingdom of Great Peace proclaimed by Chinese Christian Hong Xiuquan, sparking the Taiping Rebellion</p> <p>1875 <i>Arya Samaj</i> movement founded in India to reform traditional Hindu practices</p> <p>1947 Partition of Muslim Pakistan from the predominantly Hindu Indian state</p> <p>1976 End of Cultural Revolution in China, with the adoption of a more tolerant attitude toward religion by the Communist government</p> <p>1984 Indian prime minister Indira Gandhi assassinated by her Sikh bodyguard for not supporting movements to declare an autonomous Sikh state in the Punjab</p> |
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markedly from Asian traditions that emphasized the primacy of the group over the individual and the importance of communal worship and religious practice. Many Asians considered Western **secular** ideals, such as the emphasis on individual achievement, as threats to local cultures that valued social accountability above personal achievement.

SOUTH ASIA

India experienced great religious diversity during the age of the Mughal emperors (1526–1739), but it also encountered tensions between the various religious groups. The Mughal rulers practiced Islam, a **monotheistic** religion founded on the Arabian peninsula in the seventh century, while most of their subjects followed Hinduism, a

polytheistic system of religious practices and beliefs. The Muslim belief in one supreme God (*Allah* in Arabic), whose teachings were contained in the *Koran* as recorded by the Prophet Muhammad, differed sharply from Hindu beliefs, which had taken various shapes during a millennia-long evolution. Hindus shared a belief in the spiritual truth of the *Vedas*, a collection of Sanskrit verse dating to about 1400 B.C.E., and a strict social hierarchy or **castes**.

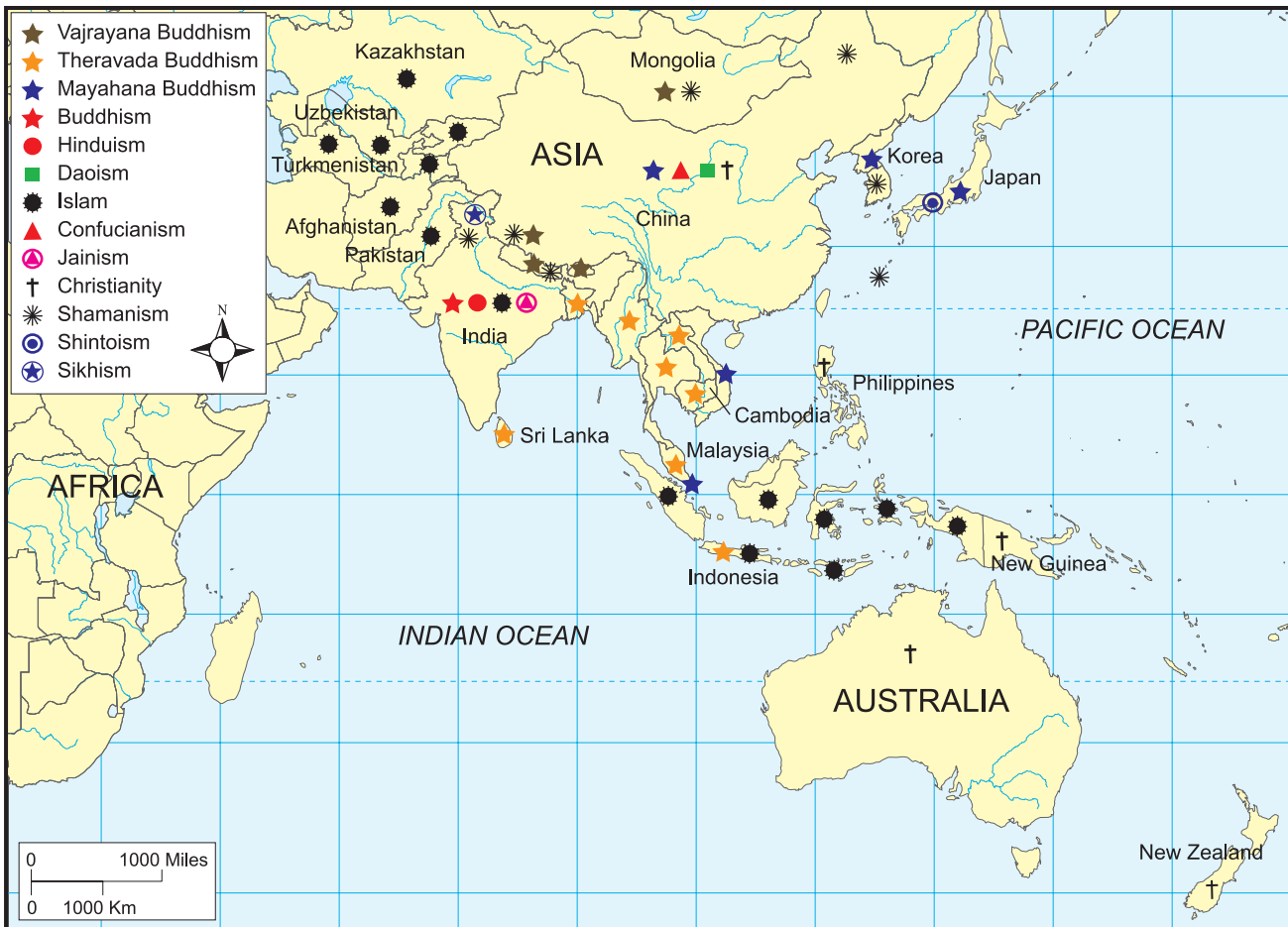
Other religions practiced in India during the early modern period included Jainism, Buddhism, and Sikhism. Jainism, which began to evolve in the seventh century B.C.E., prescribed a disciplined way of life founded on the concept of *ahimsa* or nonviolence. Like Hinduism, Jainist belief deeply informed Indian philosophy, science, art, and litera-

RELIGIONS IN CONTEMPORARY ASIA

Regions in which there is no clear religious majority, or in which there are substantial religious minorities, have been especially troublesome in Asia since the end of World War

II. These conflicts are a lingering legacy of the forced inclusion of diverse populations during the imperialist era. Religious fundamentalism remains a critical

factor in many national political debates as contemporary Asians seek to redefine themselves.



ture. Buddhism arose in northeastern India during the sixth century B.C.E. and from there spread to central, east, and Southeast Asia, including China, Korea, and Japan. Based on the teachings of the Buddha or Enlightened One, Buddhism offered a path to *nirvana*, or enlightened consciousness, for people of all cultures and social classes. Like Hinduism, Buddhism entailed a ritual of meditative practice in service of enlightenment, and religious mysticism consequently

became an important element of Indian art, culture, and philosophy.

Religious devotion formed an important literary tradition in India, and mysticism flowered in verse associated with Hindu *bhakti* devotionalism. The Indian mystic Kabir (d. 1518) combined Hindu and Muslim thought in his poetry, which expressed the beauty of spiritual harmony with God. Kabir's belief that all religions were essentially one inspired new cults based on his

teachings and also inspired Guru Nanak (d. 1539), a teacher whose philosophy became the foundation of Sikhism. Sikhism, also a monotheistic religion that combines tenets of Hinduism with a mystical Islamic tradition called Sufism, continues to predominate in the Punjab region of India to this day.

The reign of Mughal emperor Akbar (1556–1605) introduced a period of religious tolerance into India. Akbar not only hosted friendly debates between theologians and philosophers, but he also proposed his own form of religion, *Din-i Ilahi* or Divine Faith, which he hoped would reconcile the varied religious beliefs of his subjects. The *Din-i Ilahi*, described in an edict of 1582, borrowed elements from Hinduism, Islam, Christianity, Jainism, and Zoroastrianism, an ancient belief of northern Iran.

While Akbar's successors tended to bring all their subjects under Muslim law, called *sharia*, India has generally remained more tolerant of varying religions than other regions of Asia. India has been one of the few places in the world where Jews, adherents of Judaism, were allowed to own land and live in peace. During British colonial rule, Indian philosophers and scholars advocated reforming traditional Hindu customs they viewed as repressive, and they suggested abolishing the caste system. The *Brahmo Samaj*, founded in Calcutta by Rom Mohun Roy in 1828, formulated a new religion with both Islam and Christian elements, and the *Arya Samaj*, founded by Dayananda Saraswati in Bombay in 1875, advanced reforms for traditional Hinduism that included more rights for women.

Religion became a highly contentious aspect of the Indian independence movement in the twentieth century. Movement leaders disagreed on whether to partition the former British Raj into India and Pakistan. When the partition went into effect in 1947, at least 10 million Indians resettled in Hindu

northern India, the Sikh Punjab, or Muslim Pakistan. Tensions between these groups periodically erupted in wars in the late twentieth century, both civil wars between India and Pakistan and movements of **separatists** among the Sikh. Indian prime minister Indira Gandhi was assassinated in 1984 because she refused to condone a separate Sikh state in the Punjab, and violence in the Punjab region continued into the 1990s.

CENTRAL AND SOUTHEAST ASIA

While Buddhism gradually declined in India and Central Asia during the modern period, it persisted elsewhere in three major forms. Theravada Buddhism, sometimes called Pali Buddhism, is largely practiced in Sri Lanka, Myanmar (Burma), Laos, Thailand, and Cambodia, as well as in parts of Indonesia, Malaysia, and Bangladesh. Theravada Buddhism is distinguished by its strict adherence to the teachings of the Buddha. In contrast, Mahayana Buddhism, which developed in the first century C.E., had the most followers in China, Korea, Japan, Vietnam, and Singapore. Vajrayana Buddhism, which in turn developed as a more mystical and magical tradition, is mostly practiced in Bhutan, Mongolia, Tibet, and parts of Nepal.

Hinduism retained some influence in Indonesia, but most Indonesians became Muslim. Islam predominates in Afghanistan, Pakistan, and the Central Asian nations of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan. Most Central Asian Muslims belong to the Sunni denomination, though Shia or Shiite Muslims are the majority in Azerbaijan, and there are significant Shiite minority populations in Afghanistan and Pakistan.

TRADITIONS OF CHINA

In contrast to religions that insist on exclusivity among their members, religious belief in China has historically involved several



GREAT LIVES

The Buddha

The modern practice of Buddhism dates back to the sixth century B.C.E. and the spiritual awakening of an Indian prince named Gautama Siddhartha. After renouncing his **secular** life, Siddhartha achieved enlightenment and was thereafter called the Buddha, the Enlightened One. The Buddha's Middle Way, which preached the moral reform of existing religious practices in India and elsewhere, spread throughout Asia and reached its popular height in the fourteenth century C.E. The Buddha's teachings, which were developed into a religious practice through the devotion of Buddhist monks and nuns, also offered philosophical insights that inspired Asian artists and scholars throughout the centuries.

One of Buddhism's chief appeals was its concept that enlightenment could be achieved by following a moderate way of life rather than by a wholesale renunciation of earthly comforts. Another concept, radical for the time, was the Buddhist rejection of social hierarchy, or **caste**, and the special privi-

leges traditionally granted to **aristocrats**. Over time, while Buddhism evolved into three main traditions that are practiced in Asia today, Buddha's teachings remained a foundation of the belief.

In Asia today, the Theravada tradition of Buddhism prevails in Cambodia, Thailand, Laos, Myanmar (Burma), and Sri Lanka. The Mahayana tradition, which has a slightly different emphasis, is practiced largely in China, Korea, Singapore, Japan, and most of Vietnam. Tibetan Buddhism, also called Vajrayana, is the form most practiced in Bhutan, Nepal, Tibet, Mongolia, and parts of India. Altogether, Buddhism is considered the fifth-largest religion in the world. All its modern adherents share a commitment to the Middle Way, a belief in the **doctrine** of the Four Noble Truths, and a goal of cessation of suffering and enlightenment for all. Buddhist belief, which in the twentieth century gained increasing exposure and popularity in the West, remains a strong tradition in modern Asia.

elements that combine or complement each other without conflict. China's most ancient form of religious practice, generally referred to as Chinese folk religion, includes worship of several immortal or supernatural beings as well as veneration of ancestors, who, it is believed, continue to take part in and influence the world after death. Chinese folk religion persists today among those who also subscribe to Buddhist beliefs or practices outlined by the ancient Chinese schools of Taoism and Confucianism.

The Chinese philosopher Confucius (551–459 B.C.E.) created a body of teachings that

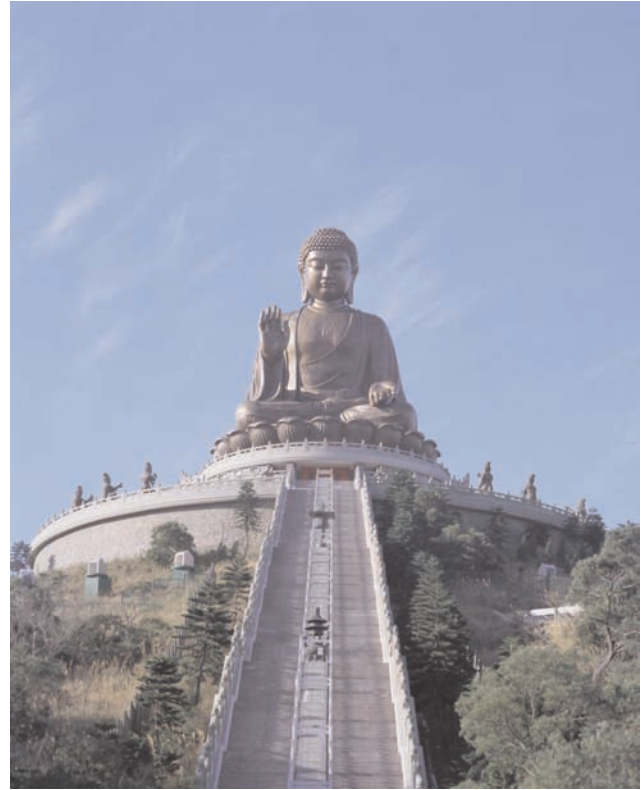
provided not just a philosophy or an organized religion but a complete way of life grounded in social, political, religious, and moral values. These values, which emphasized family devotion, loyalty, proper conduct, and humane treatment of others, provided a foundation for Chinese culture for thousands of years. Wang Yangming (d. 1529) contributed to Neo-Confucianism, an important return to and development of Confucian philosophy that took place under the Ming dynasty that ruled China from 1368 to 1644. Neo-Confucianism commonly combined elements of Buddhist and Taoist

thought in its teachings about the nature of the world and the way to heaven (the Tao).

Taoism, a separate religious and philosophical tradition formulated in the second century C.E., was also concerned with right conduct and the relationship of all matter. Taoism developed a set of rituals, presided over by priests, which the Ming emperors supported throughout their reign. Buddhism also flowered in China during the Ming era, supported by scholars such as the Buddhist monk Zhuhong (d. 1615), who led reforms of the monastic orders. A practice that fused Taoist practice with Buddhist belief, called Zen Buddhism, arose in China and eventually had great influence in Japan as well.

Christian missionaries gained a foothold in China when the Jesuit (Roman Catholic) missionary Matteo Ricci became, in 1601, the first European to enter the emperor's Forbidden City in Beijing. Despite periodic Imperial repressions of missionary activity, Christianity gained converts by the thousands as missionaries were able to reconcile their teachings with traditional Confucian values, especially by offering the Christian God as an alternative and more powerful supreme deity to the Buddha. In 1807, Robert Morrison became the first Protestant missionary to visit China, and missionary activity gradually increased along China's coasts.

Christian convert Hong Xiuquan, inspired by the belief that he was a second Christ, played a key role in disrupting the power of the Qing dynasty (1644–1911). His declaration in 1851 of a new Heavenly Kingdom of Great Peace, with himself as Heavenly King, helped organize disaffected peasants into a fighting army. In the Taiping Rebellion that followed (1851–1864), more than 20 million Chinese were killed and the authority of the Qing emperor was radically reduced. Throughout the millennia of



This statue of the Buddha, or “Enlightened One,” Siddhartha Gautama (ca. 563–483 B.C.E.), is found at Hong Kong’s Po Lin Monastery. Buddhism, the belief system Gautama originated, spread from its birthplace in India to China, Southeast Asia, Indonesia, and Japan. By the twenty-first century, Buddhists made up only about 1 percent of India’s population but represented majorities in Cambodia, China, Hong Kong, Japan, Laos, Taiwan, Thailand, and Vietnam. (Adina Tovy/Robert Harding World Imagery/Getty Images)

Chinese imperial tradition, the emperor had always been viewed as a Son of Heaven, a special mediator between the human world and the divine. The ancient Chinese political **doctrine** called the Mandate of Heaven required that an unjust ruler could be overthrown, as happened to the Qing dynasty in 1911.

In the turmoil that followed, beliefs that attempted to syncretize or combine elements of Christianity, Islam, Confucianism,

Buddhism, and Taoism gained popular support. The Way of Former Heaven, a collection of five such groups, had an estimated 5 million Chinese adherents by 1947. However, the Communist government of the People's Republic of China, formed in 1949, did its best to purge or discourage the practice of religion. After the end of the repressive Cultural Revolution in 1976, the government began to permit religious practice that did not conflict with state activities.

INDIGENOUS TRADITIONS

Aside from the major religions or philosophical schools that prevail, many Asians draw their ethical framework, social codes, and spiritual practice from systems of native belief or practice. Many native traditions are animistic in that they ascribe a spirit or a supernatural power to animals, plants, and objects. For instance, Polynesian cultures traditionally held that each thing, animate or inanimate, was possessed of a spirit, or *mana*. Mana could be exchanged, enlarged, or diminished by certain human actions.

The religions of many aboriginal peoples are animistic in nature, including that of the first settlers of Australia. Their religious belief rested on the Dreaming, a concept of time and nature that encompassed past, present, and future. Powerful beings of the Dreaming controlled all aspects of human life, and a complex set of rituals including dances, myths, and sacred objects could help knowledge or information pass between the human and Dreamtime realms.

Shamanism was and remains a vital religious belief for some populations of Asia. Like animism, shamanistic belief holds that the world is inhabited by spirits that actively influence it, for good or ill. Those with a special knowledge, called shamans, are able to interact with these spirits to gain information, ask for help, or request healing.

Many **nomadic** groups living in Manchuria and parts of Mongolia practiced shamanism throughout the twentieth century. Shamanistic traditions persist in Tibet; Korea; among ethnic groups living in Nepal and northern India; on the Ryukyu Islands of Okinawa, Japan; and among the hill tribes of Southeast Asia.

In Korea, shamanism was historically practiced by female shamans called *mu-dang*. Communicating with the many spirits, deities, and ghosts that inhabit the world, shamans held services to cure illness or win a certain spirit's favor. As in China, these beliefs still exist, for the large part harmoniously, alongside the organized religions of Christianity and Buddhism.

The indigenous beliefs of Japan, called Shinto, have likewise persisted over several centuries, influenced by Chinese traditions and Buddhism. During the Tokugawa shogunate (1603–1867), scholars and philosophers like Motoori Norinaga (d. 1801) fostered a Shinto revival as part of a larger movement called *Kokogaku* ("National Learning"), which emphasized the study of Japanese classical literature. A variety of religious movements emerged during the Meiji Restoration (1868–1912), and Shinto beliefs formed part of a unique culture and history recognized and preserved by the Japanese throughout the twentieth century. Shinto, which entails spirit veneration at shrines and observance of festivals and other rituals, coexists peacefully with Buddhism, and the majority of Japanese follow both.

Different religious groups do not always coexist harmoniously inside of Asia's borders, however. The spiritual leader of Tibetan Buddhism, the Dalai Lama, went into exile in 1959 when Communist Chinese forces occupied Tibet. Examples of hostility with a combined basis in political power and religion can be seen in the terrorism of radical Islamic **fundamentalists**, many of them

based, in the early twenty-first century, in Afghanistan, Pakistan, the Philippines, and Indonesia.

See also: Afghanistan; Art and Architecture; China; Culture and Traditions; India; Japan; Society; Tibet.

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Russo-Japanese War (1904–1905)

Conflict resulting from the rival imperialist ambitions of Russia and Japan in Manchuria and Korea, often considered the beginning of a period of aggressive Japanese expansion that culminated in World War II. The Russo-Japanese War arose over Russia's desire to control northeast Asia and secure a port to serve as a Pacific Ocean naval base. The Japanese military saw this desire as a threat to its plans to **annex** Korea and mine Manchuria's raw materials.

The conflicts between Russia and Japan began after the Sino-Japanese War (1894–1895), when Russia gained permission from China to establish a base at the town of Port Arthur on the Liaotung Peninsula and to extend the Trans-Siberian Railroad across Manchuria, both Chinese territories. After Russia refused to withdraw troops from Manchuria in 1903, the Japanese launched a surprise attack on Port Arthur in February 1904. The Japanese military, which had won the Sino-Japanese war, had steadily increased its numbers, its weaponry, and its efficiency. Japanese troops swarmed into Korea in the next month, and in May another wave of troops entered the Liaotung Peninsula, preparing to besiege Port Arthur.

The Russian commander at Port Arthur surrendered in January 1905, and in the next two months the outnumbered Japanese defeated the Russians at the Battle of Mukden, with heavy losses on both sides. The Battle

of Tsushima decided the war, as the Japanese navy completely destroyed Russia's Baltic fleet. The Russian government, faced with a revolution at home, agreed to peace negotiations, which were led by U.S. President Theodore Roosevelt. The Treaty of Portsmouth (New Hampshire) granted Japan the Liaotung Peninsula and part of the island of Sakhalin, also home to a key port. The treaty recognized Japanese control of Korea and compelled both parties to evacuate Manchuria, which was returned to China.

The Russo-Japanese War marked the ascendancy of Japan's military and political strength. Japan was the first Asian nation to defeat a modern Western power. The Russian retreat enabled Japan to annex Korea in 1910 and significantly increased Japanese influence over Manchuria. The war also signaled to Western nations that Japan would have to be included in future diplomatic considerations.



MODERN WEAPONS

Land Mines and Trench Warfare

The Russo-Japanese War was the first “modern” war in its use of new land weaponry and battle tactics. The warring militaries of Russia and Japan introduced trench warfare, barbed wire, and land mines as defensive barriers that deterred cavalry charges and massed infantry advances. These weapons would be heavily used during World War I (1914–1918).

Mining and setting charges under an opponent’s position had been a common Western and Chinese battle strategy since the sixteenth century. However, the Russo-Japanese War was the first war in which land mines were relevant as a defensive technology on the battlefield. The Russian army defended its positions at Port Arthur and Mukden with trenches up to 10 miles (16 km) long, protected by barbed wire (often

charged with electricity), minefields, and the newest firearms, including machine guns. The new tactics caused a huge loss of life. The Japanese lost 50,000 to 60,000 soldiers in taking Port Arthur and another 50,000 to 70,000 at Mukden. By contrast, the Japanese lost only 18 men when they captured Port Arthur from the Chinese in the Sino-Japanese War (1894).

The Russo-Japanese War demonstrated that it was almost impossible for a well-defended position, surrounded by trenches, barbed wire, and minefields, to be taken by a direct assault, even when the opponents had superior numbers. World War I generals initially ignored these lessons and suffered massive casualties as a result, until both sides eventually dug in and established a trenched battlefield that extended hundred of miles.

However, many Japanese citizens thought that the Treaty of Portsmouth was unfair in denying Japan Manchuria and all of Sakhalin Island. The resulting Japanese resentment against the U.S. government became the first of a series of political disagreements between the two nations during the early twentieth century, eventually leading to the Japanese bombing of Pearl Harbor in 1941 and the United States’ entry into World War II.

See also: China; Imperialism; Japan; Manchuria; Spheres of Influence; World War II.

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Siam See Thailand.

Singapore

City-state located on the southern tip of the Malay Peninsula, consisting of Singapore Island and several smaller islands, that has historically served as a key port of

international trade. Modern Singapore is known for its booming economy, cleanliness, and lack of violent crime. However, its government has been criticized for maintaining order by imposing severe restrictions on freedom of speech and showing lack of respect for citizens' privacy.

Early Singapore was home to fishermen and pirates and served as an outpost for various Indonesian empires, including the Majapahit Empire based on Java (1293–c. 1500). One of the Majapahit emperors called the area Singapura (“Lion City”). It remained a port of call for travelers and merchants from the East and West until British colonial official Thomas Stamford Raffles landed there in 1819. Raffles recognized the importance of Singapore’s access to the Straits of Melaka, which connected British India to the Chinese marketplace. He engineered a treaty with the local sultan that allowed the British East India Company to buy local land. A treaty with the Dutch in 1824 confirmed Singapore within the British sphere of influence.

BRITISH SINGAPORE

Initially, the Straits Settlement, which included Singapore, Penang Island, and Melaka (the region’s dominant port since the 1400s), was administered as part of British control in India. In 1867, the growing city was made a crown colony, under the control of the British monarch. At first, the city lost trade to rival Hong Kong, but the opening of the Suez Canal in Egypt in 1869 allowed a greater volume of trade into Singapore. The city became an important center for rubber export and ship repair and a market for local handicrafts.

Under British rule, Singapore’s colonial economy was controlled by local Chinese merchants who dominated Singapore’s marketplace, the ship repair industry, and the banking system. As a result, the local community retained the profits from Singapore’s economic activities, rather than



Although Singapore is one of the most densely-populated cities in Asia, it is also one of the continent’s most livable urban areas. Singaporean officials estimate, however, that the city’s 2006 population of 4.5 million will increase by nearly 50 percent in the next 10 years. This presents challenges such as constructing sufficient housing, like these high-rise apartment buildings, for Singapore’s expanding population. (Roslan Rahman/AFP/Getty Images)

channeling wealth back to the British crown. This arrangement provided Singapore with the investment capital needed to



TURNING POINT

Singapore's Public Housing

Singapore's public housing system, launched in the 1930s, is frequently held up as a model for the rest of the world. At the turn of the twenty-first century, around 86 percent of Singapore's population lived in housing built and run by the government. Singapore's insular geography has required innovative methods for both land use and pollution control.

The government began its modern public housing initiatives in the 1960s, when unemployment levels and severe housing shortages created overcrowded slums and squatter communities. The first projects were simple buildings of one- to three-room flats meant to house low-income families. In the 1970s the government created new satellite towns connected to the city center by government-built roads and bus systems. Massive urban renewal projects, large-scale drainage schemes to alleviate flooding, and efforts to reclaim the coastline added 10 percent to the space available for building and occupation.

The ethnically mixed Chinese, Malay, and Indian populations of the island interior were reassigned to these new towns, where a new neighborhood might house 1,000 to 5,000 families. Slums, squatter shanties,

and dilapidated *kampungs*—the island's original villages—on the outskirts of the central business district gave way to new townships of self-contained flats with electricity, piped water and sewage, and modern housing estates with their own shopping centers, schools, markets, clinics, and recreational facilities. By 1975, 42 percent of Singapore's population lived in government-financed housing.

In the 1980s, new public housing projects were designed to house smaller communities of 600 to 1,000 families around a central recreational area. Government subsidies kept the buildings in good repair and allowed families to purchase housing at reasonable rates. Concerned about racial segregation within the new communities, the government passed a law in 1989 that imposed ethnic quotas on the various neighborhoods, in hopes of achieving an ethnic mix reflecting Singapore's overall population. Although the projects were designed to be community neighborhoods, the efficient transportation meant that many residents traveled to the city center for shopping or entertainment, leaving the satellite communities little more than suburbs or bedroom communities.

fund a successful commercial expansion upon achieving independence.

Japan occupied Singapore during World War II, but the city returned to British control after the Japanese defeat in 1945. British organizers left Singapore out of the new Federation of Malay because Singapore's population was largely Chinese, unlike the other Malay populations in the area. Singapore remained a crown colony

but increasingly gained self-governing power. Although an elected assembly and cabinet of ministers took office in 1955, the British remained in Singapore, ostensibly to keep order in the face of repeated Communist activity. The Malayan Communist Party had been leading an insurrection in nearby Malaya that lasted from 1948 to 1960, and the British government worried that Communist efforts to organize labor strikes and

uprisings among the Chinese laborers and students in Singapore would disrupt the economy.

In 1959, however, a new round of elections took place, and this time the Singapore Legislative Assembly gained full self-governing power. The leftist-leaning People's Action Party won the majority of the seats in the assembly, and Lee Kuan Yew became Singapore's first prime minister. He would hold this post until 1990.

The government at once turned to a program of economic and social reform, encouraging foreign investment, implementing school instruction in English rather than Chinese, consolidating the labor unions into a national congress, and launching a large-scale construction project to build public housing. The government also responded to ongoing Communist activity and the threat of war with Indonesia by implementing repressive policies that jailed **socialist** and other dissenters without trials and censored the Singapore press.

In 1963, the leaders of Singapore agreed to join Malaya, Sabah, and Sarawak in the newly formed Federation of Malaysia. It was thought the move would increase economic stability and provide communal defense. The formation of Malaysia met with hostility from the Indonesian government, however, and economic problems increased as trade restrictions and tariffs continued. Ethnic tensions between the Malay and Chinese in Singapore escalated, culminating in race riots in 1964, and Malaysia voted Singapore out of the federation in 1965. Singapore became an independent **republic** with Yusof bin Ishak as its first president and Lee Kuan Yew continuing as prime minister.

INDEPENDENT SINGAPORE

The British military withdrew from Singapore in 1971, and the fully autonomous

government turned its attention to fueling economic development and creating a common national identity among Singaporeans. Economic reforms led to an increase in manufacturing and export, while increasing commercial trade spurred comparable growth in the service industries. A growing military saw to domestic peace, while international relations improved as Singapore took a leadership role in the Association of Southeast Asian Nations, formed in 1967. By the 1990s, Singapore had become a successful manufacturing center of electronics and other high-tech products, as well as the major regional banking hub.

Beginning in 1981, parties other than the People's Action Party began to gain seats in the assembly. The party's goals of order and prosperity were well achieved in Singapore, although government censorship and harsh criminal punishments earned disapproval from outside critics. Lee Kuan Yew stepped down as prime minister in 1991, and although he remained an important adviser to later presidents and ministers, his successors began to **liberalize** the government. Singaporeans at the turn of the twenty-first century enjoyed one of the highest standards of living in the world, assured of economic security, government transportation, government housing, and **compulsory** savings accounts. Tourists are also drawn to Singapore by its reputation for cleanliness, efficiency, and remarkably low crime rates.

See also: Colonization; Indonesia; Spheres of Influence.

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Sino-Japanese War See Colonization; Japan; World War II.

Slavery, Slave Trade, and Piracy

Slavery, the practice of owning persons as property, was widespread and legal in Asia until the nineteenth century. Many of those enslaved were victims of pirates, who often sold captives who refused to join their crews. Other enslavement was voluntary: persons too poor to support themselves would accept bondage to wealthier patrons to ensure a livelihood or to pay off a debt. Piracy flourished in Asia well into the twentieth century, and in the early twenty-first century, human trafficking—smuggling people to serve as slaves—remained a serious problem in several Asian countries, where the most frequent victims were women and children.

Mainland states in the China Sea region, which includes modern-day Vietnam, China, Korea, and Japan, often employed piracy as a political strategy to discourage rivals. State-supported piracy, known as privateering, raised revenue and kept foreign traders from calling at native ports.

Piracy was also an option for the socially displaced, politically ostracized, or unemployed. The South China Sea was known for its *wokou* pirates, a multiethnic mix of Chinese, Japanese, Korean, and Indonesian seamen. From the numerous islands that lay off the coast and near the region's river mouths, pirates could control the sea-lanes and charge trading ships fees for safe passage to port. Pirate chiefs were also interested in taking prisoners, who might be offered a choice between joining the pirate crews or being sold in regional marketplaces along the coast.

English, Dutch, and French colonial officials saw this regional piracy and human trafficking as a threat to free trade as well as European imperial ambitions. In 1837, the British aggressively began naval attacks against pirate bases along the Melaka Straits, the lower Vietnam coast, and the Borneo coastline.

Although perhaps less blatant than in previous centuries, piracy today remains a threat to maritime trade in Asia. A total of 285 cases of piracy were reported in 1999, some attacks at sea but most of them attempts on the cargo of a ship anchored in port. In an incident in Thailand in 1999, twenty masked pirates armed with automatic weapons stormed a cargo ship, put the crew adrift in inflatable rafts, and sailed the ship to China. Piracy remains most active, and costly, in Indonesia, Thailand, Malaysia, Myanmar, and the Philippines.

More costly in terms of human life is illegal human trafficking in parts of Asia where extreme poverty and government corruption create a modern-day trade that enslaves hundreds of thousands of Asians a year. Subjects are either solicited by agents or kidnapped for forced labor or, as has been reported in Myanmar (Burma), forced military service. By far the greatest numbers of victims are young women who end up working in sweatshops or as prostitutes. Some women are lured by the promise of making money; in other cases, parents wishing to escape desperate poverty sell their children to organized crime syndicates.

or independent agents. In the early twenty-first century, the most serious human trafficking took place in and around Indonesia, Thailand, Cambodia, Laos, Taiwan, Vietnam, and China.

See also: Refugees.

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Society

Shared culture and institutions that provided a community and a common identity were historically founded on ethnicity for the early Asian and Pacific peoples but, during the modern era, came to encompass the political entity of the state. Particularly during the nineteenth and twentieth centuries, rule by Western colonial regimes had a profound impact on the course of Asian **social history**. The colonizers imposed an alternative social order based on the concept of individualism rather than the collectivism valued in traditional Asian societies. Contemporary Asian society still struggles to strike a balance between the modern idea of social equality and the traditional emphasis on maintaining social distance in order to preserve group harmony.

CHINA, JAPAN, AND SOUTHEAST ASIA

The worldview that prevails in East Asia is based on the fundamental concept of *li*, “propriety,” or proper conduct. *Li* governs all human actions with the world; everything from morality to daily etiquette is a part of it. The concept of *li* was first clearly formulated by the Chinese philosopher Confucius in fifth century B.C.E and from China came to influence thinkers in Japan, Korea, and Vietnam.

Confucian Ideals

For Confucius, the foundation of an orderly society was the educated individual, who was committed to continual learning as a process of cultivating the virtue of *jen*, or humanity. *Jen* expressed itself in rituals of proper conduct and relationship with others. Thus, the individual’s relationship to the social group was of great importance in Confucian thought. Social order ensured

success and continuation; an individual’s goal was to harmonize with the social order through a proper sense of duty to family, elders, leaders, and emperor. This network of relationship could become quite intricate as traditional Chinese homes often housed an extended family, and living members had obligations to dead ancestors as well. However, the Confucian “golden rule”—do not to others what you would not have them do to you—was the primary motivation for all conduct, making consideration of others a moral imperative, part of possessing *jen*.

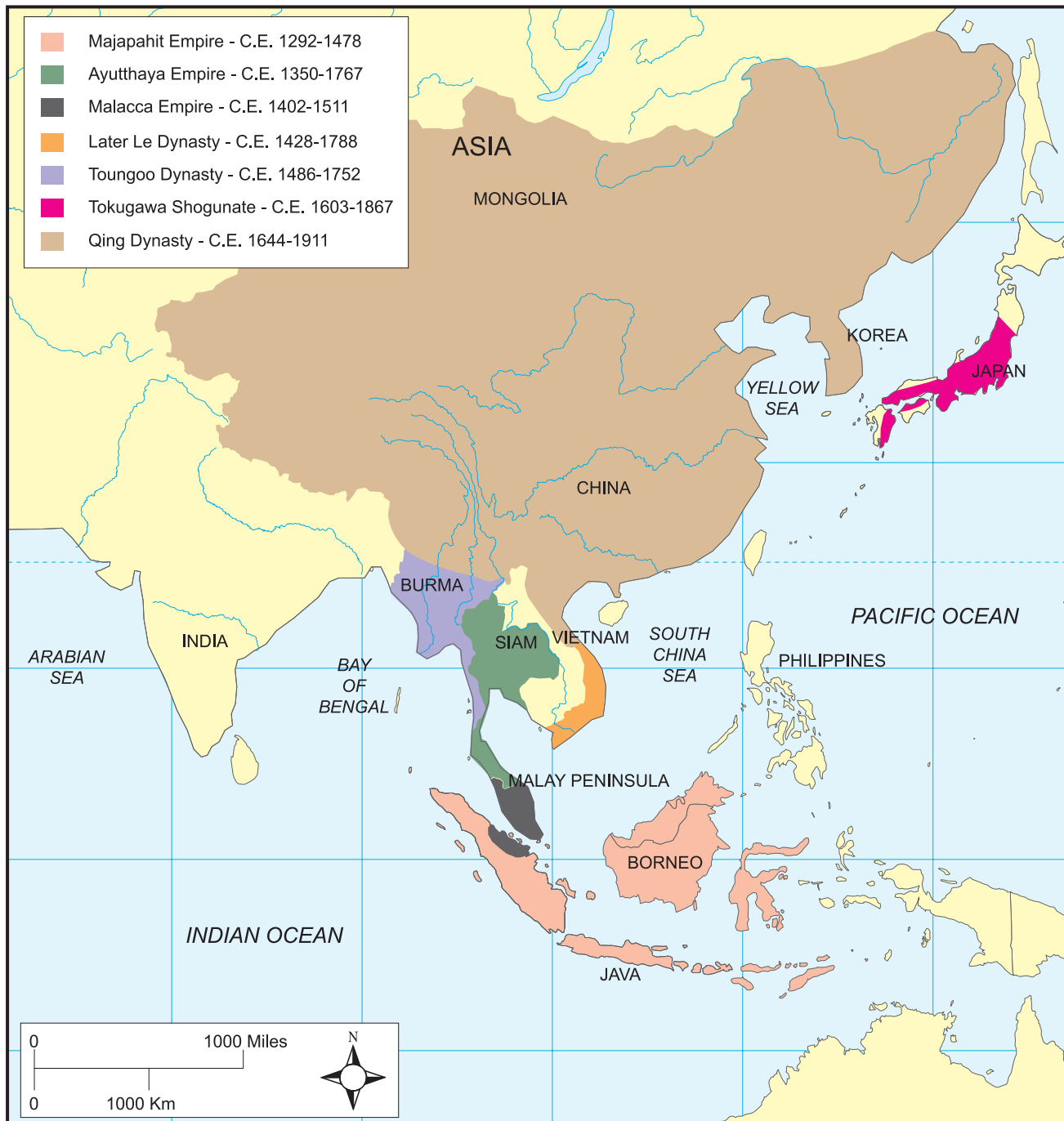
Li, or right conduct, not only dictated the behavior of the individual toward superiors but also governed the behavior of those in authority. In traditional Chinese society, elders deserved respect because of their great life experience; elders also had a duty to guide and educate the young in proper behavior. Leaders, who generally earned their position due to age and rank, had a duty to implement decisions that would most benefit

EAST ASIA, CA. 1600-1800

The seventeenth and eighteenth centuries were an era of stability and urban development in East Asia. China's Qing dynasty (1644-1912) and Japan's Tokugawa shogunate (1600-1868) were open

to new global commercial opportunities, although both governments restricted Western commercial activities to the foreign ports of Guangzhou and Nagasaki. Although China's provincial

governments were well established by this time, Japan's traditional provinces consolidated under the rule of regional daimyo lords who were subordinate to the shogun.



the group. Successful leaders, in this thinking, would guide group discussion to a consensus or, where a consensus could not be reached, would make a decision for the greater good.

The Chinese applied this social logic to define the traditional hierarchy of society, in which scholars, public officials, and land-owning nobles formed the highest rank. The next highest ranks were landed peasants, then **artisans**, and finally merchants, whose interests were focused on personal profit rather than community service. Social mobility might be achieved by marriage to a family with a higher social status or by gaining public office or recognition.

In contemporary Asia, the traditional Chinese social **hierarchy** has been revised, in most cases because of the increased prominence of merchants and artisans as leaders of the urban marketplace and the decreased significance of landed **elite** through land redistribution. Nevertheless, while modern Chinese society has a sophisticated urban culture, the concept of *li* still stands behind the social order.

Japanese Interpretations

Rulers of Japan's Tokugawa shogunate (1603–1867) adapted Chinese Confucian ideals to their own social system. The Japanese go beyond the Chinese sense of *li* in their focus on the sanctity of individual and group obligation (*on*). In *on* logic, individuals have perpetual obligations to their family (especially their parents), their lord (military officer, landlord, employer, or teacher), and, above all, their government. *On* mandates absolute patriotic loyalty to the Japanese race. Suicide has been a traditional means of taking responsibility for personal guilt rather than imposing disrespect upon one's family, lord, or Japanese society.

Contemporary Japanese society, while it values loyalty to family and respect for authority, resembles other advanced Asian

societies in its emphasis on education as the criterion for the social elite. Japanese students study intensely to be admitted to the best schools and thus become eligible for the most lucrative and rewarding jobs. Those admitted into lesser universities tend to have fewer job opportunities and, as a result, less social prestige. More and more, young Japanese women are gaining the same employment and educational opportunities offered young men, departing from a historical tradition in Asian societies of female deference to the male.

Social Transformation in Southeast Asia

While Japan and China escaped direct colonial control by Western powers, many areas of Southeast Asia bore the imprint of European governments and ideals that formed a background to social transformation during the twentieth century. Between the fifteenth and eighteenth centuries, much of mainland Southeast Asia belonged to the empires of the Toungoo dynasty in modern-day Myanmar (1486–1762), the Later Le dynasty in Vietnam (1428–1788), and Siam or the kingdom of Ayutthya in modern-day Thailand. Societies centered on the courts of these powerful empires gradually absorbed outside influences through trade contacts, and the progressive growth of a merchant class as well as increasing urbanization led to tensions among the traditional court elite.

After 1509, an increasing Western presence preyed on these tensions as European companies used local rulers in their attempts to build trade monopolies. Rulers such as Bodawpaya in Myanmar (r. 1782–1819), Rama I in Siam (r. 1782–1809), and Gia Long in Vietnam (1802–1820) responded by forming increasingly centralized governments and exerting a tighter control over their subjects in remote villages. However, even the dedicated militaries of these



INTO THE 21ST CENTURY

Chinese Secret Societies

Secret societies with antidynastic goals were a feature of Chinese society for almost all of China's history. Around 200 C.E., a secret society called the Yellow Turbans led a rebellion that eventually toppled the Han dynasty (206 B.C.E.–220 C.E.). When Manchu leaders vanquished the native Ming dynasty in 1644 and set up the Qing dynasty in its place, secret societies such as the White Lotus Society and the Heaven and Earth Society attracted many followers to the cause of overthrowing the Qing rulers. During the nineteenth and twentieth centuries, many Chinese societies became large, powerful organizations with great economic and military resources. While modern secret societies rarely harbor the overt goal of toppling the established government, they still provide an important, interconnected community for their members.

Chinese secret societies were based on vows of fraternity or brotherhood, but their operation demonstrated levels of organization and **hierarchy** reflective of the larger Chinese society. The structure of the Heaven and Earth or Hung Society offered a model for many other such societies. Each headquarters or master lodge had a leader, likely to be one of the most senior of the group, and a cabinet of eight officials, the number eight being significant in Chinese numerology. These officials oversaw society activities such as enforcing rules, communicating with other branches, and educating

members' children. The society took a close interest in the personal lives of its members and often managed such welfare matters as funeral arrangements, which were important rituals due to the widespread practice of ancestor worship.

Chinese emigrants to Malaya and Singapore during the 1800s set up secret societies there, often gaining support from peasants and others whose interests were not best represented by the ruling government. Chinese secret societies were thought to be involved in large-scale revolts such as the Taiping Rebellion (1851–1864) and Boxer Rebellion (1899–1901), while the Hai San secret society in Malaya became involved in ongoing disputes over tin mining that were settled by an agreement called the Chinese Engagement (1874).

In modern Asia, secret societies are most associated with criminal activity. The Triads, so named because of a triangular identifying symbol, were suppressed by the Communist government of the People's Republic of China and subsequently moved to Hong Kong, where they gained a reputation for organized crime. The groups still exhibit the hierarchical organization and commitment to brotherhood incorporated by their founders. Of the estimated fifty secret societies operating in Hong Kong in the early twenty-first century, a third were recognized as criminally active, and some had a powerful influence over the local government.

governments could not withstand the increasing technology of the West. Overt colonial control by Britain, France, the Netherlands, Spain, and the United States in the

nineteenth and early twentieth centuries changed the economic landscape of Southeast Asia, introduced new administrative systems, and led to the development of an

intellectual class of natives who had access to Western education. In the later nineteenth and early twentieth centuries, these intellectual groups promoted nationalism and independence movements throughout Southeast Asia.

Aside from the colonial stamp, Southeast Asian societies also shared the burden of Japanese occupation during World War II (1939–1945). Unlike colonial governments, the Japanese showed the ability to mobilize the rural population in mass cooperation. Western-educated activists such as Sukarno in Indonesia, U Nu in Burma (later Myanmar), and Ho Chi Minh in Vietnam later used the same techniques to gain widespread support for their independence movements.

The newly independent nations of Southeast Asia, in the second half of the twentieth century, faced the challenge of building a national military, an educational system, and locally owned and managed commerce, as well as developing a government that suited their needs and, at the same time, cultivating a national character. The civil warfare and Communist insurrections in Vietnam, Laos, Cambodia, Malaysia, and Indonesia from the 1950s to 1970s only proved the initial deficiencies of both Western-style democracies and Soviet-patterned communism for governing the Southeast Asian people. In the later decades of the twentieth century, these societies experienced a multitude of economic and technological changes that have provided opportunities for social mobility but have also led to a broadening gap between city and village. Modern youth in urban areas such as Bangkok, Jakarta, Manila, and Nanoi have access to worldwide media and all the conveniences of modern life, while the rural and **indigenous** populations may live at a **subsistence** level at best. In addition, renewed interest in regional and

ethnic diversity contribute to the complexity of social life in Southeast Asia, fueling continuing conflicts between various ethnicities and religious groups.

INDIA

In traditional Indian culture, social interactions were governed by clear divisions in the hierarchical structure of **castes**, in which a person's rank in the community was determined by birth and occupational opportunities were determined by rank. Caste is based on concepts of moral and ritual purity derived from a family's **patrilineal** bloodline and historically based on the ancient Hindu *varna* system. Varnas ("classes") were organized by social function: priests and teachers formed the highest rank of society, warriors and rulers were followed by merchants and professionals, and laborers or peasants composed the lowest rank. "Untouchables" were excluded from the *varna* system because their occupations (e.g., collecting garbage, sweeping street, and dealing with dead bodies) were considered polluting.

While the tradition of caste is illegal in modern India, it still thrives in practice. Ideally, Indians seek to marry someone of their own caste or from a family nearby in the social **hierarchy**. One may achieve a higher status by marrying into a higher caste and accepting the behavior standards appropriate to that caste. Indian politicians acknowledge the reality of caste in appeals to voters, and Indian newspapers are filled with ads requesting marital partners from specific castes. Those formerly called untouchables, now called the Scheduled Castes, constitute about one-sixth of India's total population. They tend to be among the poorest segments of Indian society, though the government attempts to rectify this gap by reserving seats in the legislature and guaranteeing a certain number of uni-



Indian women stage a sit-down protest against the alleged desecration of a statue of early twentieth-century political leader Bhimrao Ramji Ambedkar, known for opposing the Hindu social system known as caste. The caste system ranks all members of society according to their occupations and excludes one group, called *dalit*, or “untouchables,” from society almost completely. Even though discrimination by caste is illegal in India, the practice is still widespread in some areas. (Sebastian D’Souza/Stringer/Getty Images)

versity admissions for members of the Scheduled Castes.

ISLAMIC SOCIETY

The prevalence of the Islamic faith in Indonesia and in the nations of Central Asia, including Afghanistan and Pakistan, shapes the society of these areas. Islamic society is based on Muslim law or *sharia*, which is outlined in the sacred scripture found in the *Koran*. The Koran provides all the principles that govern Muslim community: accountability for one’s actions, responsibility to others, integrity or adherence to fundamental values, and preservation of human dignity. As in Confucianism, an ideal Muslim community is built on a just balance where all elements are in harmony and decisions are made based on *shura*, or consultation of all involved members. At the individual level, truthfulness and the pursuit of knowl-

edge are considered key values, and connection to the community is of paramount importance, as it demonstrates devotion to the faith.

The primary unit of the Muslim community is the family, wherein the closest relationships are between a married couple, their parents, and their children. Islamic law allows polygyny (marriage to multiple concurrent wives) and also grants divorce in cases where marital harmony is impossible. Islamic law recognizes the duty of parents to nurture and educate children and also recognizes the duty of children to support and care for parents, especially in their old age. Respect shown to elders is a fundamental value in the Islamic community.

Islamic law also decrees the spiritual equality of men and women, though historically Islamic leaders have interpreted the law differently. Muslim communities in India

traditionally practiced *purdah*, the strict seclusion of women and hiding their face from public view. Soon after Pakistan's independence in 1947, Muslim women began advocating for greater rights, such as the ability to own property and pursue professions. The rights of women in Afghanistan during the regime of Taliban **fundamentalists** caused a wave of international concern when it became known that women were denied education and employment outside the home and were forbidden to appear in public without the body covering known as a *burka*. However, in other Muslim-majority countries, women are allowed a public role. Indonesia, which has the largest Muslim population in the world, elected a female president, Megawati Sukarnoputri, in 2001, and both Pakistan and Bangladesh have had female prime ministers. As

very few Western powers have had female heads of state, Asian societies might, in this area as in others, provide a model for the global community.

See also: Art and Architecture; Colonization; Culture and Traditions; Religion; Taliban.

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Spheres of Influence

The spheres of influence were six areas established in China by foreign powers between the 1840s and 1910 and considered the exclusive trading regions of these nations. In contrast, foreign concessions were areas within Chinese cities that contained residential compounds reserved for and administered by one or another power.

Five of the six major spheres of influence in China were held exclusively by single powers. Russia claimed the area north of the Great Wall; Germany, the Shandong Peninsula province; Japan, the Fujian coastal province; Britain, the Chang River basin; and France, southwest China provinces bordering French Indochina. Britain and France jointly held rights to the Guangdong coastal province. This arrangement excluded later imperialist powers such as Austria-Hungary, Italy, and the United States from gaining a foothold in China.

The United States consequently established its Asian sphere of influence in the

Philippines in 1898. The following year, U.S. secretary of state John Hay tried to block further division of China and obtain free access to the country by brokering an "Open Door" agreement among the original European powers. This policy would insure equal trading rights for all and prevent any one nation from excluding others from its sphere. While the European powers agreed in principle with Hay's plan, Japan did not.

The designated European spheres of influence in China disappeared as such after World War I, but in the following decades, the Japanese empire expanded its sphere of influence to include Vietnam, Korea,

CHINA, JAPAN, AND KOREA, 1840-1937

The Opium Wars of the 1840s and 1850s and the Boxer Rebellion of 1899-1901 changed the shape of imperialism in Asia. These conflicts led to the establishment of special territorial enclaves and treaty ports

within China, areas reserved for each imperial power. By the early twentieth century, Japan had taken advantage of China's declining fortunes to gain control over the Chinese territories of Korea,

Taiwan, and Manchuria. In fact, the Japanese invasion of China in 1937 is widely considered the start of World War II.



Manchuria, parts of China, and Taiwan. Following Japan's defeat in World War II (1939–1945), the Communist governments of China, North Korea, and Vietnam were referred to as being within the Soviet Union's sphere of influence, while Japan and South Korea were more largely influenced by the United States. The term remains in general use in international politics to describe one state's influence or control over a foreign territory.

A foreign concession, in contrast, is territory inside a state administered by an outside government. Following the Opium Wars of the 1840s and 1850s, Britain and France secured concessions within the port of Tianjin (then Tientsin). After 1895, several other Western powers, as well as Japan, procured exclusive administrative rights to concessions of their own under a series of “Unequal Treaties” with China, which typically granted ninety-nine-year leases. The French also gained concessions in the cities

of Hankou and Guangzhou (then Canton) and the British gained Hong Kong, including the Kowloon Peninsula and the New Territories.

Initially, the concessions were for the exclusive residence of Westerners. Over time, Chinese merchants established businesses and residences there. The concessions had their own governments as well as separate water systems, electricity supplies, drainage, and sewage. After the Boxer Rebellion (1899–1901), the foreign concessions fortified and maintained their own military garrisons. During the twentieth century, the concessions gradually reverted to Chinese rule. Britain returned Hong Kong to China in 1997.

See also: China; Imperialism; Japan.

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Sri Lanka (Ceylon)

Island nation lying off the southern tip of India that has been marked by more than 50 years of violent ethnic conflict between the dominant Sinhalese Buddhists and the minority Hindu Tamils.

The ethnic diversity of Sri Lanka's population of 20 million, which includes Malays and the **indigenous** Veddah tribesmen, along with religious diversity—Islam and Christianity have adherents as well—has been overshadowed by the violence of the Tamil **separatists**, who sparked civil war between 1983 and 2002, and periodic outbreaks of violence thereafter.

Host to both Eastern and Western traders since Roman times, from the sixteenth century, Sri Lanka's coastlines and portions of the interior were successively controlled

by the Portuguese (ca. 1505–1658) and Dutch (1639–1796). The island became the British colony of Ceylon in 1802, unifying the Jaffna Tamil kingdom of the north and the Kandy Sinhalese kingdom based in the central highlands under the British crown. The British colonizers established tea, coffee, cinnamon, and coconut plantations and brought indentured Tamil laborers from southern India to work them, laying the foundations for later ethnic strife with the Buddhist Sinhalese.

Ceylon's independence in 1948 was more



TURNING POINT

Tamil Nationalism

The presence of the Tamil ethnic group on the island of Sri Lanka dates back possibly thousands of years, and Tamil communities became well established in the north and east of the island under the Jaffna Kingdom, which survived from the eleventh century until Portuguese conquest in 1621. After the British established a crown colony on Sri Lanka in 1802, they brought Tamil laborers from South India to work on the coffee, tea, and coconut plantations. These “hill country” Tamil, who were mostly Hindu, were regarded as aliens by the majority Sinhalese, an ethnic group who were mostly Buddhists.

In the later nineteenth century, a Tamil renaissance, begun by British scholarly attention to ancient Tamil texts, inspired a growing cultural identity among the Sri Lankan Tamil. In the early twentieth century, this manifested as a national consciousness, and self-government for Tamils was suggested at various times during the formation of Ceylon in 1948 and its transformation into

Sri Lanka in 1972. Government politics during the 1950s and 1960s that heavily favored the Sinhalese spurred increasing unrest within the Tamil populations, and in 1972, the Liberation Tigers of Tamil Eelam (LTTE, or Tamil Tigers) organized.

The Tigers, composed largely of disenfranchised youth, took a militant stance, supporting their call for a separate state of Eelam with acts of terrorism and sabotage. The violence escalated into civil war between 1983 and 2002, and reports of state-sponsored terrorism and human rights abuses on both sides drew condemnation from the international community. The Tigers especially were accused of kidnapping young men to serve as soldiers. A ceasefire brokered by the Danish government in 2002 reduced but did not eliminate violence from Tamil nationalists. After the Indian Ocean tsunami of 2004 devastated Tamil and Sinhalese regions alike, each group accused the other of inequities in the access to and distribution of relief.

a consequence of neighboring India's independence than a result of internal initiatives. Its initial ruling **elite** was highly Westernized and used English as its official language. After the 1956 election of W.R.D. Bandaranaike as prime minister, Sinhalese was named the sole language of government and education, and Sinhalese citizens received preferential access to public welfare. Bandaranaike was assassinated in 1959, but his widow, Sirimavo, continued implementing the **socialist** economic policies that Bandaranaike had designed.

In 1972, Ceylon became the **republic** of

Sri Lanka, and under the new government, Tamil rights were drastically reduced. A separatist group called the Tamil Tigers organized in response, demanding a separate state of Eelam in northern Sri Lanka. Junius Jayewardene, elected prime minister in 1977, attempted to repair the division by making Tamil an official language along with Sinhalese. Civil war erupted in 1983 when the Tamil Tigers attacked an army patrol and the Sinhalese responded with anti-Tamil riots. Within two years, there were 50,000 refugees dislocated by the escalating violence, and twice that many Tamils fled to India.

Indian peacekeepers were installed in 1987 but withdrew after three years, having failed to stem Tamil attacks on those who opposed a separate Tamil state. During the 1990s, the Tamil Tigers wrought havoc on the island, attacking political and cultural centers, assaulting the Colombo international airport and destroying several aircraft, assassinating one of Sri Lanka's presidents, and wounding another. The ruling United National Party negotiated an uneasy ceasefire with the Tamil nationalists in 2002. Sri Lanka was further devastated by

the Indian Ocean tsunami in late 2004, which caused over 35,000 deaths on the island, and violence between the largely Sinhalese government and the Tamil Tigers had escalated again by 2006.

See also: India; Nationalism and Nationalist Movements.

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Taiping Rebellion

See China; Religion.

Taiwan

Island off the coast of China that is home to the Republic of China. The Nationalist government was forced to leave mainland China when the People's Republic was declared in 1949. The two governments continue to disagree about which is the rightful government of mainland China.

Passing Portuguese sailors named the island *Ilha Formosa* ("Beautiful Island") in 1544, but colonization did not begin until the Dutch East India Company, with permission from China's Ming emperor, established a settlement on Taiwan in 1624. The Dutch pushed out Spanish occupants on the island and used military force to quiet revolts among the **indigenous** peoples. Ethnic Chinese settlers from the mainland increased in number during the early seventeenth century, and the Dutch were ousted in 1662 by a Ming loyalist fleeing the Manchu overthrow of the Ming dynasty. The island came under the control of the Manchu or Qing rulers in 1683, and until 1895 it remained a province of imperial China. The export of tea, rice, and sugar to the mainland supported the growing population,

and migrating Chinese came to outnumber the native Formosans.

When the Japanese won Taiwan from China at the end of the Sino-Japanese War in 1895, they tried to eliminate local culture by enforcing **compulsory** Japanese language education, the use of Japanese names, and the practice of Japanese culture. The Japanese improved agricultural methods and introduced industry into the island, also using it as a base for military invasions of China and the Philippines during World War II. In 1945, Taiwan was returned to the Nationalist or Kuomintang government of China, led by Chiang Kai-shek. In 1949, when the Chinese Communist Party gained control of the mainland, Chiang Kai-shek relocated the Kuomintang government and about 2 million nationalists to Taiwan.

While the Kuomintang imposed martial law to secure cooperation from Taiwan's residents, the U.S. government helped protect Taiwan from Communist reprisals. During the 1960s and 1970s, Taiwan became one of the East Asian Tigers, Asian economies experiencing explosive growth. Political and social reform, including the creation of an ethnically Taiwanese Democratic Progressive Party opposition, began in 1975 under Chiang Ching-kuo.

Martial law ended in 1987, and President Lee Teng-hui, taking his post in 1988, fostered the transition to a legislative democracy and included more native Taiwanese in the government. In 2000, the Taiwanese Democratic Progressive Party won the popular vote, bringing an end to Kuomintang party rule. Since the late 1980s, visita-

tion exchanges between China and Taiwan residents have been allowed. Many Taiwanese no longer support any official attempt to reclaim mainland China, although the People's Republic maintains that it would respond with military action to any move toward Taiwanese independence. Taiwan's efforts to liberalize its policies have also fostered a cultural renaissance among its aboriginal peoples.

See also: Aboriginal Peoples; China; Communism; Japan; World War II.

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Taliban

Militant Islamic faction that emerged in Afghanistan during the period of Soviet occupation (1979–1989) and has exerted considerable influence in Afghan politics since that time. The Taliban was one of several Muslim groups, known as *mujahideen* (“holy fighters”), that organized armed resistance to the Soviet Union’s 1979 invasion of Afghanistan. After Soviet withdrawal in 1989 and an extended period of civil war, the Taliban assumed power in Afghanistan in 1996. It was later deposed by the United States after the terrorist attacks on New York and Washington on September 11, 2001.

Although the Taliban had roots in regional opposition to Soviet occupation, its core leadership and support emerged from refugee camps in neighboring Pakistan. The camps were run by semiliterate *mul-lahs* (Islamic scholars) who followed a conservative tradition of extreme Islamic activism. The Taliban organized Islamic schools for young male refugees, emphasizing instruction in ultraconservative Islamic **doctrine**. The Taliban also provided military training, subsidized by the Pakistani government and indirectly funded by the United States.

Political instability, caused by competition between rival mujahideen groups after the Soviet withdrawal, led to civil war in Afghanistan in 1992. After four years of fighting, the Taliban captured the capital, Kabul, in 1996. Most Afghans welcomed the Taliban as a hopeful alternative to the violence, corruption, and brutality of the mujahideen warlords.

The Taliban had initial success restoring order by instituting a strict version of Islamic law, or *sharia*. Afghan citizens were forced to abandon “frivolous” activities and “non-Islamic” influences such as Western

television, music, and the Internet. Men were required to wear beards. Women were not allowed to attend public schools, work outside the home, or appear in public without a male relative as an escort. Outside the household, they were required to wear long dresses and cover their heads and faces. Public floggings and executions, administered by youthful Taliban devotees, reinforced Taliban policies.

The Taliban financed its activities by smuggling electronics into Central Asia and encouraging the cultivation of opium for export. Under international pressure, the Taliban cut production of opium by two-thirds in 2000, depriving many Afghans of their main source of income. With no secure source of revenue and facing ongoing military resistance by a **coalition** of warlords called the Northern Alliance, Taliban rule degenerated into chaos. Cities destroyed during the Soviet occupation and the civil war remained in ruins, and failed policies combined with bad weather to produce widespread famine.

However, it was support for the militant Islamic group al Qaeda that ultimately brought down the Taliban. Since the mid-1990s, Afghanistan served as a base for the group, led by Osama bin Laden, the son of a wealthy Saudi family. Following the September 11 attacks, the United States demanded that the Taliban surrender bin Laden and cease its support of Islamic terrorism. When the Taliban refused, the U.S. military attacked Afghanistan and toppled the government. Although purged from the government by the U.S. invasion, within a few years the Taliban began to reassert its authority in the Afghan countryside, which still remains largely outside the control of the current Afghan government.

See also: Afghanistan; Communism.

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Technology and Inventions

The important technical innovations and scientific discoveries of the ancient world originated in the Middle East, India, and China, but during the modern era Western nations surpassed Asia in this area of development. After a prolonged period of technological stagnation under colonial rule, modern Asia in the late twentieth century began to assume a leading role in the development of new technology.

INDIA

By 1500, Indians excelled in many areas of technological endeavor. India's best-known contribution to global knowledge was mathematical calculation using Hindu-Arabic numerals, which came into use in southwest Asia and then Europe. By the sixteenth century, Indian metalworkers had discovered how to make a highly prized

steel that was 99 percent pure and did not rust, and thus was excellent for use in construction and weapons. European visitors to the South India production centers of Mysore, Malabar, and Golconda observed ingots of high-quality steel being made for traders in Persia and Damascus, who would use the steel in the famously sharp Damascus swords. Over centuries Indian

TECHNOLOGICAL ADVANCES IN MODERN ASIA

1600s Wootz steel from India transported in bulk to Persia and Damascus for use in the fabled Damascus blade

1700s India's textiles prized for their mechanized weave and color-fast dyes

1854 Opening of Japan by U.S. commodore Matthew Perry, allowing new Western technologies into Japan

1859 Publication of *The Origin of Species* by British naturalist Charles Darwin, who incorporates Chinese scientific theories on genetics into his work

1868 Restoration of Meiji emperor in Japan, introducing era of rapid modernization

1905 Japanese victory in Russo-Japanese War proves superiority of Japanese technology

1949 Creation of People's Republic of China, with goal of increasing industrialization and modernizing to be competitive with Western technology

1958 Nuclear reactor developed by Chinese physicists

1964 Atomic bomb developed by Chinese scientists

1970 China's first satellite put into orbit

1970s Japan's worldwide leadership established in consumer electronics and automobile industries

1991 China's first nuclear reactor built for commercial energy manufacture

2005 Manned spacecraft launched by China, only the third nation to have done so

metallurgists had also perfected the production of a zinc alloy, which was used in making swords as well as elegant, highly prized household vessels and decorative items called *bidri* ware.

India was especially known for its **textiles**. Decorative cottons in brilliant colorfast dyes from Gujarat and the Coromandel coast were in high demand in the global marketplace, while Kanchipuram became especially famed for its production of exquisite handwoven silks. India's natural and artificial dyes, paints, and lacquers, which did not fade during the heavy monsoon seasons, were the envy of global artists. Indian **artisans** used these dyes to decorate cotton fabric for household goods, using block printing, tie-dyeing, and other varieties of innovative textile-dyeing technology. India's textile processes and manually oper-

ated weaving machines were the models for late eighteenth-century British industries.

Despite these early advantages, India failed to carry through a full mechanization or modernization of industry. **Historical inquiry** into the reason for this failure has led to several competing theories. Some scholars blame the failure on India's abundance of cheap skilled labor that made the expense of mechanization seem unnecessary. Others make the case that India's creativity was ultimately stifled by British colonial intervention, which temporarily restricted the further development of local industry as a potential competitor for British products.

Under British rule, few Indians had the opportunity to obtain training in Western science and technology. Some Indians did receive management and engineering training that allowed them to assume support

roles in British public works projects or develop small companies that provided cheap raw materials and handicrafts to the British and Indian marketplaces. These outlets focused Indian industrial efforts on export markets rather than the development of innovative production technology and science that would improve the quality of life in India.

CHINA

Much of the early **history of science and technology** in Asia centers on the inventiveness of the Chinese. The ancient Chinese were renowned for their many technical innovations such as printing, paper, gunpowder, the compass, the wheelbarrow, horse collars and harnesses, arch bridges, and sternpost rudder ships. The ancient Chinese also excelled in iron casting, porcelain production, and brass manufacture. In 1271, when the Italian traveler Marco Polo reported reaching China, he encountered a Chinese tradition of road, bridge, and building technology far superior to those in the West.

Starting in the sixteenth century, Chinese inventors developed the first iron-chain suspension bridge, canal locks, mechanical threshers and clocks, water-powered mills, looms, crankshafts, connecting rods, and piston rods for converting rotary to longitudinal motion. The Chinese were also accomplished mathematicians who adopted Indian systems of notation, such as the decimal system. Thanks to religious concerns with the heavens and earth, Chinese scholars made advances in astronomy, meteorology, geography, geology, mineralogy, and seismology.

The Chinese were accomplished botanists; they developed plant classification systems, knew about plant physiology, and used horticultural techniques such as grafting. The Chinese also classified animals and understood

comparative physiology, which they combined with their ideas on genetics to develop their own sense of evolution. Charles Darwin considered these Chinese ideas when writing his *Origin of Species* (1859).

In the medical sciences, the Chinese developed techniques of dissection, effectively treated infectious diseases, practiced preventive medicine, and made the first smallpox inoculations. Chinese acupuncture and moxibustion (the stimulation of specific organs using applied plants and heat), herbal medicine, and cupping were effective treatments. The Chinese studied human nutrition, discovered deficiency diseases, and developed techniques to preserve and prepare foods to combat such diseases. Medical practice in China was regulated, and practitioners had to pass a state medical licensing examination.

Scholars debate the source of China's nineteenth-century loss of its technological advantage over the West. Historians point out that China's scientific accomplishments were the consequence of practical discoveries or the by-product of other interests, rather than the result of systematic or sustained scientific inquiry. This was in part a result of the traditional Confucian focus on direct observation rather than abstract reflection and speculation. Observations had to fit with prior knowledge. The ultimate "truth" was recorded in the early Confucian classics and other records of the past, which were absolute and untestable guides to the present and future.

China, like India, also had a social division between scholarly gentlemen and those who worked with their hands. Skilled Chinese artisans were below the peasant in the Chinese social order, and their contributions were often undervalued. At the same time, experimental work by members of the social **elite** was considered inappropriate. In the Marxist perspective, China did not



INTO THE 21ST CENTURY

China's Four Modernizations (1978–1987)

Facing economic stagnation as a result of the political turmoil of the Cultural Revolution (1966–1976), China's Communist leadership introduced the Four Modernizations program to develop China's economy on four fronts: agriculture, industry, the military, and science and technology. The need for such a program had long been voiced by Deng Xiaoping, who became a main force behind the implementation.

The plan's design included projects aimed at overhauling Chinese industry, especially iron and steel production, coal mining, oil and gas collection, electricity production, and the building of railroads and water systems. The Four Modernizations also reorganized Chinese agriculture once again, dismantling the collectives instituted during the Great Leap Forward (1958–1962) and returning to family-based farming. The government financed projects to mechanize agriculture and improve irrigation systems, thus increasing crop yields and reducing the necessary number of laborers, who could

then work in other sectors. The government offered incentives for innovation and industrial development and encouraged the education of skilled technicians and managers for the new economic projects.

Finding the capital to finance these projects presented a problem in the early years. Deng Xiaoping's government encouraged the growth of tourism and, at the same time, opened Chinese enterprise to foreign investment and renewed cultural and commercial contacts with the West. As time went on, the planners revised their original goals to somewhat smaller production levels than previously estimated. However, Deng Xiaoping's careful blend of free-market enterprise with Communist Party management made the Four Modernizations an overall success. By the 1990s, China's economy had been revitalized and showed continuous growth, accompanied by a return to **domestic** stability, expanded personal freedoms for Chinese citizens, and an increased role for China in the international community.

develop modern scientific methodology because its merchant and professional classes were too weak to challenge the entrenched social order. Marxist scholars point out that China had advanced scientific knowledge, but the country's traditional elite failed to bring together the established disciplines of mathematics and natural science.

During the Cold War decades following the Communist takeover of China in 1949, Chinese science and technology received renewed support from the government. Spurred in part by the need to keep weap-

ons technology in pace with the West, Chinese physicists developed a nuclear reactor in 1958, developed an atomic bomb in 1964, and put China's first satellite into orbit in 1970. China's first commercial nuclear reactor went into use in 1991, and in 2005, China became the third nation to put a manned spacecraft into orbit (a feat previously achieved only by Russia and the United States).

JAPAN

In contrast to India and China, nineteenth-century Japan did not have an entrenched



Asian nations are rushing to catch up with their Western counterparts in the design and production of new technology. Japan, which dominated the consumer electronics industry in the 1970s and 1980s, lagged behind in development of the computer technology that emerged during the 1990s and 2000s. In recent years, however, Japan has refocused its efforts on becoming a global technology leader. (Alan Levonson/Stone/Getty Images)

landed aristocracy or colonial masters. After Western powers forced the Japanese government to open the islands to trade in 1854, the new Meiji government (1868–1912) quickly recognized the value of incorporating Western technology into its modernization plans. The government encouraged the development of communications, railways, and shipbuilding, financing the introduction of Western machinery into the new industries. Western systems also provided a model for military expansion and training and for implementation of a new public school system. By the turn of the twentieth century, Japan's military rivaled that of the Western powers, as proved by the Japanese defeat of Russia in the Russo-Japanese War (1904–1905).

In contrast to Japan's World War II goals of territorial conquest, postwar Japan was committed to winning in the marketplace with innovative technology. Japan's new productivity depended on channeling traditional Japanese loyalty to order, self-discipline, and group effort into corporate production and management teams. By the

1970s, Japan's cars, cameras, sound reproduction equipment, optics, electronics, steel, and shipbuilding were the best in the world.

As happened elsewhere in Asia, Japan's economy went flat during the 1990s because of its failure to anticipate new technology. Critics of Japan's corporate system point out that Japanese industries' commitment to lifetime employment, group over individual rewards, expectations of loyalty of junior to senior personnel, and recognition of senior personnel for the initiatives of their **subordinates** does not provide adequate incentive for employee innovations. Japan's political economy favored old corporations to the disadvantage of independent technology start-ups. Also, Japan's university system failed to partner with its corporations in developing new technology.

Since the 1990s, Japan's banks have become less tied to individual corporations and instead are creating venture capital funds to finance promising high-tech initiatives. The Japanese government converted all universities into public corporations, encouraging them to link their laboratories

and biotech and other research specialists to corporate-academic groups. These changes underlay a push to pursue innovative technology in several areas and get new products into the marketplace as quickly as possible. For example, Japanese corporations have taken control of global solar cell production, which Western firms have thus far seen as lacking adequate profitability. The Japanese, however, are driving down the sales price by further developing the technology, making smaller components, reducing defective product rates, and making the solar cells more efficient and less costly to produce and maintain. The production of ever more efficient solar cells may provide an important alternative source of energy for industrialized countries that rely on machinery and technology to support their habitual way of life.

Elsewhere in Asia, access to the latest information and industrial technology is helping economies recover, developing national networks, and improving standards of living for even the most remote rural citizens. In some cases, agricultural technology has priority, as in initiatives in the Philippines to encourage farmers to adopt new methods that will help make Filipino rice prices competitive with those of neighboring Vietnam. In war-torn areas, such as Afghanistan and Laos, the technological priority is on re-

building basic **infrastructure** such as roads and water and sewage facilities. Access to medical technology continues to be a problem for poor Asians. Perhaps most importantly, the entire continent shares an increasing need for the proper technology to address environmental problems such as pollution, resource management, and the extremely high population density of many Asian cities.

See also: Agriculture; Colonization; Environmental Issues; Weapons.

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Thailand

Southeast Asian nation, formerly known as Siam, that was the only country in the region to avoid direct colonization or control by the West. Thailand's independence rested upon the solid cultural and political base laid by its Ayutthyan kings from the fourteenth to the eighteenth century and the capable leadership of the Chakri dynasty thereafter.

Chakri monarchs have ruled a unified Thailand since 1782. Unlike several other Southeast Asian states, Thailand avoided

Communist rebellions after World War II and, by the end of the twentieth century, enjoyed a diverse and prosperous economy.

AYUTTHYAN PERIOD

From the mid-fourteenth century, a series of Thai kings had established a kingdom known as Ayutthya, or Siam, centered on the town of Ayutthya on the lower Chao-praya River. Captives from the nearby Khmer empire (present-day Cambodia) introduced elements of Hindu political and philosophical thought into a society largely devoted to Theravada Buddhism. The Ayutthya king was considered holy and addressed in a special language reserved only for royalty. The king also held a centralized political authority; he personally appointed the ministers of his government and held the power of life and death over the ruling nobility. The majority of the Thai people were peasant farmers, either free or slaves.

After the Portuguese reached Siam in 1511, Ayutthya for a time became a very cosmopolitan city. Indian, Persian, European, and Chinese traders settled in the cities, while Japanese warriors served in the military and Western missionaries preached Christianity. The Siamese court sent embassies to China and France and traded on a large scale with India, China, and neighbors in Southeast Asia. In 1688, due to conflicts with zealous French missionaries, the Ayutthyan king ejected the French from his country and avoided Western influence from then on.

Ayutthya fell in 1767 to armies from Burma (present-day Myanmar) and the royal family was deported. A military commander called Taskin stepped into the gap, moving the capital of Siam to Thonburi and gradually pressing back the Burmese invaders. He invited Chinese merchants and **artisans** to settle his new capital, but lost power to Yodfa Chulalok, who as Rama I (r. 1782–1809) established the Chakri dynasty that rules Thailand to this day.

CHAKRI MONARCHS, 1851–1973

King Mongkut (r. 1851–1868) and his son Chulalongkorn (r. 1868–1910), popularized in the West in the musical *The King and I*, Westernized the traditional Thai government and economy. One key to this success was Thai **assimilation** of the Chinese minority, which gained the Thai access to the business skills and international connections of Chinese immigrants and avoided the ethnic unrest common to their neighbors. Chulalongkorn's reforms, including an efficient administration system, the establishment of law courts and public schools, the building of railways and telegraph systems, and the abolition of slavery, all greatly strengthened the Thai kingdom.

In 1932, a **coup** led by radical students with military support forced the monarch to accede to a constitution. Growing military power brought Phibun Songkhram to power in late 1938, and he changed the country's name to Thailand soon after. Phibun ordered the Thai military to side with Japan during World War II, but a resistance movement called Free Thai forced his resignation in 1944. Again seizing power amid the postwar chaos of 1948, Phibun initiated a military-led government. Phibun's successor built and modernized the Thai army. To strengthen the kingdom against the potential rise of Communism, the U.S. government provided extensive foreign aid from the 1950s through the 1980s, blocking the spread of the Vietnam War into Thailand and laying the foundations for its present-day success.

THE NEW ORDER, 1973 TO THE PRESENT

The foreign aid helped rebuild the country but was also a cause of government corruption. At the same time, Bangkok became the destination of numerous rural poor seeking the benefits of the new urban

society. Protests and demonstrations against the government's failure to meet the needs of the rural and urban poor mounted, especially among Bangkok college students. In 1973, the Thai king Phumiphon intervened to implement a new constitution and a parliamentary democracy. The new order lasted only a short time, and in the next two decades, the Thai government went through rapid changes of regime, alternating between military and elected leaders, with King Phumiphon called on to intervene several times. Finally, a new civilian constitutional government took over in 1992.

The Thai economy boomed until 1998, when the Asia-wide financial crisis hit Thailand especially hard. With international aid, the economy began to rebound in 2001. Prime Minister Thaksin Chinnawat's policy of promoting the spread of business and commercial development into remote agricultural regions allowed him to balance the interests of Thailand's rural and urban political factions. However, accused of corruption, he was ousted from power by a military coup in 2006.

In the early twenty-first century, Bangkok continued to grow into a major, modern Asian commercial hub, boasting a superior education system and a modern transportation network that allows speedy transit between Bangkok and each of the Thai regions. In the face of this prosperity, however, Thaksin's tenure was troubled by accusations of corruption and suppression of the media, violent consequences of his proposed war on drugs, and terrorism on the part of Islamic **fundamentalists** living in southern Thailand and is still trying to stabilize its democracy.

See also: Cambodia; Communism; Laos; Religion.

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Tibet

Central Asian nation, bordering India and the People's Republic of China, which was usurped by Communist Chinese armies in the twentieth century. The Chinese military invaded the three provinces of Tibet in 1949, occupying two, and in the third creating the Tibet Autonomous Region in 1965.

In 1959, an uprising led to the exile of the Dalai Lama, the political and spiritual leader of Tibet, and the resulting occupation imposed many hardships on the Tibetan people. The Communist leadership worked to suppress Buddhist Tibetan culture largely through the imprisonment, torture, and execution of Buddhist monks and nuns and the destruction of religious monuments. By

2000, the Chinese population had grown to outnumber the native Tibetans.

The role of the Dalai Lama as both political and spiritual leader of the country dates to 1642, when the fifth Dalai Lama was enthroned at Lhasa with the help of the Mongol ruler Guushi Khan. The move unified Tibet, established the supremacy of the *Gelugpa* or Yellow Hat school of Tibetan



GREAT LIVES

Dalai Lama

The Dalai Lama is the title assigned to the spiritual leader of Tibetan Buddhism, who was also, until 1959, the political leader of Tibet. Roughly translated as “Ocean of Wisdom,” the title Dalai Lama was bestowed upon Sonam Gyatso in 1578. Sonam was considered the third reincarnation of the Buddhist deity Avalokitesvara, the faithful servant of the Buddha and the *bodhisattva* of compassion. In Buddhist thought, a bodhisattva is one who agrees to be reincarnated in order to aid the enlightenment of all beings. Thus, the subsequent Dalai Lama not only inherits the title but also in essence *is* his predecessor, reborn.

Since 1391, there have been fourteen Dalai Lamas. When one spiritual teacher dies, members of his Buddhist order search for the young reincarnation. The fourteenth Dalai

Lama, Tenzin Gyatso, was born in 1935, enthroned as the spiritual leader of his order in 1940, and in 1950 became the head of the Tibetan government, in agreement with the occupying armies of the People’s Republic of China. Uprisings in Lhasa in 1959 caused by Tibetan discontent over Communist government caused the Dalai Lama and his followers to remove to India. From there, the fourteenth Dalai Lama worked tirelessly to free Tibet through nonviolent, diplomatic means, activities for which he was awarded the Nobel Peace Prize in 1989. A figure of great international renown and respect, the fourteenth Dalai Lama has raised awareness about the tenets of Tibetan Buddhism and works to promote religious harmony around the world.

Buddhism over the other schools (called the Red Hats), and reaffirmed the support of the Mongol rulers, who had adopted Tibetan Buddhism in the thirteenth century. In the early eighteenth century, however, Mongol incursions into Tibet and disputes over the Dalai Lama’s succession led to intervention from China’s Qing dynasty (1644–1911), founded by the Manchu clan. The Manchu offered protection to the province, which included repelling an invasion of the Gurkhas from Nepal in the late eighteenth century.

During the nineteenth century, as Manchu power declined in China, the Chinese government granted the British access to Tibet, but the Tibetans continued to rebuff foreign contact. The British marched

into Lhasa and occupied the city in 1903, prompting the Manchu to reassert their military control over Tibet with an invasion in 1910. When a revolution in China brought down the Qing dynasty in 1911, Tibetans took the opportunity to declare their independence.

While civil and international war distracted the Chinese in the early twentieth century, Tibet governed itself as an independent republic. Upon the establishment of the People’s Republic of China in 1949, however, the Chinese government decided to renew its claim on Tibet. With their small army no match for the Chinese forces, the Tibetans signed the Seventeen Point Agreement in 1951, which guaranteed Tibetan autonomy and religious freedom under



The Tibetan spiritual leader, the Dalai Lama, is seen praying on a visit to Brussels, Belgium, in 2006. The People's Republic of China has controlled Tibet since invading the tiny nation in 1950. Most Tibetans, however, consider the Dalai Lama to be their legitimate ruler and the leading spokesperson for Tibetan independence. (Mark Renders/Stringer/Getty Images)

the civil and military supervision of a Chinese garrison. Subsequent Communist-style land reforms and the lack of reverence shown to Tibet's monastic orders led to in-

creasing displeasure among the Tibetan populace and an uprising in Lhasa in 1959. The fourteenth Dalai Lama and most of his ministers took refuge in India, hoping to find international support for a peaceful withdrawal of Chinese forces from Tibet.

Chinese officials and the exiled Tibetan government, which continued to operate from India, disagreed over the consequences of Chinese rule in Tibet. The exiled government reported that more than a million Tibetans died as a result of forced agricultural reforms such as the Great Leap Forward, military aggression against Tibetan Buddhist monks and nuns, and other Chinese offenses. More than 6,000 Buddhist temples were destroyed and 100,000 Tibetans were forced into labor camps. The Chinese Communist government insisted that it freed Tibet from an ancient **feudal** order, eliminated slavery, and fostered economic development.

Although no international body recognized his exiled government, the fourteenth Dalai Lama's increasing visibility as a public figure brought worldwide attention to Tibet. By the early twenty-first century, limited religious freedoms had been restored to Tibetans, though the Chinese government is intolerant of any criticism in respect to Tibet.

See also: China; Communism; Religion.

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Vietnam

Southeast Asian nation that became the focus of struggles between Communist and anti-Communist forces in Asia during the twentieth century. Formerly the core region in the colonial territory of French Indochina, Vietnam fought a war for independence beginning in 1945 that developed into the Vietnam War, an international struggle involving the United States. The war ended only with the collapse of South Vietnamese resistance and unification under the Communist government of North Vietnam in 1975.

LATE IMPERIAL AND COLONIAL VIETNAM

With a rebellion beginning in 1418, the Vietnamese managed to regain their independence from the Ming Chinese, and Le Thai To became the first ruler of the Later Le dynasty. Le rulers conquered and absorbed the territory of Champa, a Central and South Vietnam based state with both Indian and Islamic influences, and the kingdom of Vietnam began to assume its present-day borders. The kingdom effectively split around 1620 when the rival Nguyen family, ruling the provinces to the south, rejected the growing control of the Trinh family, the **aristocrats** of the north. Failure to reunite the country in 1673 led to a century-long truce, during which Vietnam remained under the symbolic leadership of the Le ruler but had two separate governments.

By 1777, a revolution led by the Tay Son rebels toppled the Le dynasty and set up a new regime in its place, repelling Chinese invaders to do so. With the help of the French forces beginning to infiltrate Indochina, Nguyen Anh, heir to the southern regions, gained control of all Vietnam territories. Proclaiming himself Emperor Gia Long (r. 1802–1820), he ruled a unified realm from his capital in the Central Vietnam city of Hue.

Both Portuguese and French traders had long desired to gain influence in the country, and Jesuit (Catholic) missionaries hoped to take advantage of French rela-

tions with the crown. Gia Long's successor, Minh Mang (r. 1820–1841), rejected French influence and executed several missionaries. Believing that tens of thousands of missionaries and Vietnamese Christians were being persecuted and killed, the French responded with military action. By 1859 the French ruled from the southern city of Saigon, and in 1885 expanded their control over all of Vietnam. French Indochina, created in 1887, included all of Vietnam, Cambodia, and Laos.

The French aimed for rapid exploitation of Vietnam's resources, building **infrastructure** such as canals and highways to enable movement of goods, including rice, rubber, and coal, in exchange for Western imports. The success of wealthy Vietnamese landlords depended on the exploitation of masses of landless peasants, who suffered from high rents, high taxes, and little profit from their work on private estates and plantations.

These conditions spawned rising nationalist movements at the turn of the twentieth century, marked by increasing resistance to colonial rule, and the Nationalist Party was organized in 1927. Another resistance group, the Vietnamese Communist Party, was established in 1930 under the leadership of Ho Chi Minh, who had witnessed firsthand the Communist movements in Russia, China, and the West. French response to the peasant uprising in 1930 was rapid and brutal, while reforms came slowly,

if at all. The Communist Party went into hiding during World War II (1939–1945), when the Nazi-controlled Vichy government in France allowed Japanese troops to occupy Vietnam. Japan used French-built harbors and airports to facilitate its military operations throughout Southeast Asia.

In 1941, a nationalist alliance called the Viet Minh, organized by Ho Chi Minh, began working to free Vietnam from occupation. When the Japanese surrendered in 1945, Ho Chi Minh declared Vietnamese independence. The last king, Bao Dai, abdicated in favor of the new **republic**. The French, determined to subdue their former colony, sought British help in reclaiming the southern provinces of Vietnam, while Ho's Communist forces held the north.

WAR AND REUNIFICATION

The First Indochina War (1946–1954) soon gained new players: after 1949, the newly formed People's Republic of China lent support to Ho's Communist organization, and the United States supported the French against the Viet Minh's **guerrilla** warfare. A devastating loss at Dien Bien Phu in 1954 convinced the French to withdraw. A peace treaty signed in Geneva temporarily divided Vietnam into a Communist-controlled north and a nominally democratic republic in the south. Elections scheduled for 1956 were supposed to decide the issue of reunification.

However, the elections never took place. The northern government in Hanoi under Ho Chi Minh undertook ambitious Communist reforms, including **collectivization** of agriculture, with support from both the Soviet Union and China. In the south, President Ngo Dinh Diem began building an army, with U.S. financial backing. Diem's **autocratic**, elitist government and his favoring of Roman Catholics over the majority Buddhist population alienated many Viet-

namese. Fearing that the Communist Party would gain support, Diem refused to participate in the 1956 elections. A Communist group inside South Vietnam, which came to be called the National Liberation Front (or Vietcong by their opponents), organized an insurgency effort to topple Diem's government. The regime set up after Diem's assassination in 1963 became increasingly repressive, and the Vietcong grew in force.

Since 1961, the United States had been supplying helicopter support for South Vietnamese troops, which included spraying a defoliating herbicide, Agent Orange, over large stretches of territory. In 1964, the United States sent troops to interrupt assistance reaching the Vietcong from the north through what was called the Ho Chi Minh trail. U.S. involvement deepened as South Vietnamese forces continued to fight the Vietcong. Peace talks in Paris reached no conclusion, and the war became increasingly unpopular with the U.S. public.

In the Paris Agreement signed in 1973, U.S. president Richard Nixon agreed to withdraw U.S. troops, but the fighting in Vietnam continued. In 1975, armed Communist forces captured the southern capital of Saigon, and Vietnam was again united. The **socialist** republic of Vietnam took shape in 1976, with its capital at Hanoi. It faced the task of rebuilding a country economically and physically devastated by war, where at least 4 million had been killed and millions more were homeless.

The North Vietnamese leadership initially pursued strict Marxist economic policies, but these failed to spur economic growth or efficiency. In 1986, the government abandoned central economic planning and introduced free market reforms such as private ownership of businesses. From 1990 to 1997, Vietnam became the world's second-fastest-growing economy. In the early twenty-first century, inflation



MODERN WEAPONS

Agent Orange

The forests of Vietnam are thick and dense, offering excellent cover for wildlife as well as soldiers waiting to ambush an enemy. Defoliating or stripping the trees and bushes of leaves served not only to eliminate enemy hiding places, but also to destroy crops that opponents might use to feed their forces. As part of American support for South Vietnamese fighters in their struggle against Communist troops from North Vietnam and the insurgent group called the Vietcong, U.S. chemical manufacturers developed a number of blended herbicides that could be used as defoliating agents in Vietnam. One of these, Agent Orange, proved to be particularly destructive in its long-term effects.

Agent Orange, so called because of the orange stripe on its container, was only one of several herbicide mixtures named after colors, including Agent White, Agent Green, and so on. Of these, Agent Orange was the most commonly used: an estimated 13 million gallons (about 50 million liters) of Agent Orange were sprayed by U.S. aircraft onto

South Vietnam forests between 1962 and 1971. Besides its ability to kill foliage, Agent Orange was found to release dioxins, a cancer-causing chemical that is toxic to humans even in small amounts.

Since the 1970s, Agent Orange has been directly linked to an increase in miscarriages, difficult pregnancies, and congenital or birth defects among the Vietnamese population. As of 2006, an estimated 1 million Vietnamese were disabled due to such defects. A high incidence of cancer has also been discovered in soldiers exposed to Agent Orange, including U.S., Australian, and South Korean allies. After a lawsuit was brought against the U.S. manufacturers of these deadly compounds, trusts were established to aid disabled U.S. veterans and affected Vietnamese. As of 2006, the Vietnamese Victims of Agent Orange Trust had established eleven "Peace Villages" in Vietnam, each hosting between fifty and a hundred people, to provide afflicted citizens with medical and psychological help.

and unemployment remained ongoing concerns, although household savings and spending power had increased significantly.

See also: Cambodia; China; Communism; Laos; Nationalism and National Movements; World War II.

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Vietnam War

See Communism; Vietnam.

Weapons

Implements of war that, in post-1500 Asia, included guns, cannons, and warships based on Western models. These new weapons quickly proved their superiority over traditional infantry, cavalry, and archers wielding swords, lances, and bows. Western technology was largely responsible for the successful European colonization of Asia from the seventeenth to the nineteenth century. In the twentieth century, however, Asian powers would turn the same weapons against Western opponents with devastating effectiveness.

EARLY WEAPONRY

In 1500, Japanese *samurai* warriors armed with steel swords and archery equipment constituted Asia's most effective fighting force. They were supported by *ashigaru* ("light feet"), peasants who carried spears 10 to 20 feet (3 to 7 m) in length and were trained to fight in close formation. The army with the largest numbers usually prevailed.

Although the Chinese had possessed the secret of making gunpowder since the eighth century, firearms did not assume a significant place in Chinese military **doctrine** for more than a millennium afterward. Chinese warfare during the seventeenth through nineteenth centuries instead focused on the development of martial arts. In the Qing era (1644–1911), the *dao*, or curved saber, replaced the straight sword as the favorite weapon for slashing and chopping. The *dao* was one of four weapons of the Qing soldier, accompanying the spear, staff, and straight sword. A soldier also often carried a knife (*duan dao*).

Fighters under the Mughal dynasty in India (1526–1739) used weaponry similar to that of Qing China and Tokugawa Japan. Mughal swords, daggers, armor, spears, and javelins showed a mix of Indian and Middle Eastern metalworking technology, with considerable variation among regions, which evolved their own characteristic styles. However, the Mughals were also

among the first to enthusiastically adopt the use of firearms in combat.

FIREARMS

Military tactics changed in the late sixteenth century with the introduction of the matchlock arquebus, an early form of musket. In Japan, peasants bearing firearms began to replace the samurai's bow and sword on the battlefield. Japan's warlords also employed early cannons to besiege or defend castles, but these guns had restricted mobility and were thus of limited use on the battlefield.

Firearms were considered contrary to *bushido*, the Japanese warrior code of ethics, since fighting at a distance was seen as less honorable than hand-to-hand combat with swords or knives. During the Tokugawa shogunate (1603–1867), production and ownership of firearms in Japan was severely restricted, and samurai returned to traditional weaponry. This policy worked while Japan remained closed to outside nations. However, when the U.S. Navy arrived in Japan in 1853, its modern firearms technology compelled the Japanese to accept a trade agreement with the United States.

The Mughals, by contrast, excelled in the use of firearms. The Mughal emperor Babur conquered India in 1525 and 1526 using mobile cannons drawn by bullocks, horses, and camels. Under his successors, Mughal



MODERN WEAPONS

Hiroshima and Nagasaki

On August 6, 1945, the United States dropped the world's first atomic bomb on the Japanese city of Hiroshima. Three days later, a second bomb was dropped on Nagasaki. The bombs destroyed both cities, killing tens of thousands instantly; hundreds of thousands later died from radiation poisoning. The atomic bombings in Japan remain the only instance in the twentieth century in which nuclear weapons were used in warfare.

The U.S. decision to use the bomb stemmed from Japan's unwillingness to accept unconditional surrender to end World War II. Advisers to President Harry Truman forecast that an invasion of the Japanese mainland would result in a loss of more than 500,000 American soldiers. Truman was also concerned that a prolonged war would allow the Soviet Union time to **annex** substantial territory in Asia.

Hiroshima and Nagasaki were among the few major Japanese cities that had not already suffered significant bomb damage and would thus clearly demonstrate the weapon's power. A B-29 bomber, the *Enola Gay*, carried the first bomb, nicknamed "Little Boy," which was powered by a radioactive isotope of uranium. The bomb produced a mushroom-shaped cloud of purple-gray smoke that rose 40,000 feet (more than 12 km), vaporizing everything at the center of the blast. More than 60,000 buildings were destroyed, and the only remaining evidence of many people and objects was shadowed outlines etched into walls by the heat of the blast.

Japan refused to surrender immediately, but the August 9 bombing of Nagasaki with the plutonium-based "Fat Man" bomb convinced the Japanese leadership to capitulate. On September 2, the Japanese government surrendered unconditionally.

troops used a wide variety of firearms and sidearms initially acquired from Portuguese and Turkish traders at India's west coast ports and later duplicated and modified locally. Maritime trade with the West gave Indian rulers access to European weapons and artillery throughout the eighteenth century, and Indian armies were often equipped with advanced firearms.

The Asian nations, including India, fell to European colonizers due not so much to the West's superior firepower but to its superior military training, organization, and efficiency. For example, the Battle of Plassey in 1757 was decided when the English troops thought to cover their guns from the rain; their opponents' artillery, made useless with

the moisture, caused them to fall back before the British attack. As a result, British commander Robert Clive's estimated 3,000 European and European-trained Indians, supported by ten cannons, defeated between 50,000 and 70,000 troops under the Indian governor, or nawab. With the aid of an Indian commander who switched sides at the last moment, the British claimed the field within the day. British casualties numbered about 70, while the Indian casualties were at least 500. This pattern of the triumph of European military over native resistance was repeated throughout Asia during the late eighteenth and nineteenth centuries. By the late 1800s, most of Asia had been subdued militarily by Western powers.



The United States dropped the world's first atomic bomb on the Japanese city of Hiroshima on August 6, 1945. The surviving structure closest to the spot of the blast, the Hiroshima Prefectural Industry Promotion Building, is now part of the Hiroshima Peace Memorial Park, dedicated to the victims of the attack. (AFP/Getty Images)

JAPANESE WEAPONRY IN WORLD WAR II

One of the few Asian nations that had escaped Western colonization, Japan led the twentieth-century resurgence of Asian military might. Rapid modernization and development during the Meiji Restoration (1868–1912) soon built a Japanese military that rivaled that of the Western powers, as proved by Japan's defeat of Russia in the Russo-Japanese War (1904–1905). Japanese forces expressed a strong sense of loyalty to the emperor, in whose personal service they were. The concept of bushido

still prevailed, as did a nationalist enthusiasm called *yamato damashi*, which required that a soldier choose death before the dishonor of capture or surrender.

The extent of Japanese military domination in Southeast Asia and the Pacific during World War II depended on the dedication of Japanese warriors as well as on Japanese naval and air force weaponry. The Japanese pioneered naval aviation, commissioning the world's first aircraft carriers in the 1920s, which they continued to perfect in the 1930s. The Japanese navy was ahead of the Allies in its development of a submarine fleet,

including submarines that could carry aircraft. Starting with the *Fubuki*, built in 1930, the Japanese also built destroyers that carried torpedoes capable of a longer range than those of their opponents. Destroyer crews drilled especially for night combat, when the cover of darkness allowed the ships to sneak up to close range.

Japan's early success in the Pacific arena during World War II was due largely to a light aircraft called the Zero, which became legendary for its maneuverability and range. Only when higher-powered models such as the Hellcat and Corsair came on the scene were the Allies able to gain an advantage over the Japanese, whose weapons technology did not develop at the same pace.

CONTEMPORARY WEAPONS

At the turn of the twenty-first century, nuclear weapons in Asia proliferated, causing worldwide concern. China began developing nuclear weapons in the late 1950s, aided by the Soviet Union. India acquired nuclear technology from the United States in the 1950s for civil use, such as providing power, but began developing weapons in the 1980s.

Neither India nor Pakistan, which began developing nuclear weapons in the 1970s, has signed the international Nuclear Non-Proliferation Treaty, which limits the development of nuclear weapons. North Korea withdrew from the treaty in 2003 and, in 2006, announced that it had successfully completed a nuclear test. The development of weapons of mass destruction, meaning nuclear, biological, and chemical weapons, contributes to ongoing international tensions among governments in Asia and the rest of the world.

See also: Colonization; India; Technology and Inventions.

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World War I

Global conflict (1914–1918) that, although fought only minimally on Asian soil, had far-reaching consequences for Asian and Pacific nations. Although many Asians benefited from wartime sales to Western armies, Asian populations suffering economic setbacks in the war's aftermath became increasingly convinced that European imperialism was at odds with Asia's future.

ASIAN INVOLVEMENT

World War I began as a clash between the imperialist powers of Europe, which were in an uneasy balance at the turn of the twentieth century. The assassination of the heir to the throne of Austria-Hungary on June 28, 1914, triggered a series of war declarations

in which the European nations of France, Great Britain, and Russia (the Entente Powers, or Allies) ranged themselves against the Central Powers of Germany and Austria-Hungary. Bulgaria and the Ottoman Empire in Turkey soon joined the Central Powers, while Italy (1915) and the United

WORLD WAR I AND ASIA

JUNE 28, 1914 Assassination of Austria-Hungary's heir, triggering declarations of war among European powers

AUGUST 23, 1914 Japan's declaration of war against Germany

SEPTEMBER 1914 Entrance of Japanese into Shandong province of China and siege of German settlement in Tsingtao

OCTOBER 1914 German-held colonies in Micronesia, including the Marshall Islands, seized by Japanese military

JANUARY 1915 List of Twenty-One Demands presented by Japanese government to China, increasing Chinese resentment toward Japan

APRIL 1915–JANUARY 1916 Battle of Gallipoli, in which British and French forces, reinforced with troops from India, Australia, and New Zealand, attempt to capture the Ottoman capital of Constantinople (now Istanbul)

APRIL 1917 Arrival of fleet of Japanese destroyers at Malta, in Mediterranean Sea, to support British navy

OCTOBER 1917 Revolution in Russia, bringing Communist Party to power and withdrawing Russian support from the war and from imperial ambitions in Asia

SEPTEMBER 1918 Entrance of Australian Light Horse regiment into Damascus, forcing Ottoman surrender to Arab independence fighters

JANUARY 1919 Peace talks at Versailles Palace near Paris, France; Japan's possessions in Shandong province confirmed; Japan becomes founding member of League of Nations, confirming its status as international power

States (1917) joined the Allied cause. Britain and France in particular drew on their Asian colonies for resources to aid the war effort.

Japan was the only independent Asian nation to officially join World War I. After an exchange of ultimatums, the Japanese government aligned itself with the Entente Powers by declaring war on the German Empire on August 23, 1914. The Japanese military moved quickly to divest Germany of its colonial possessions in Asia, invading the Shandong province of China in September and seizing German-held possessions in Micronesia, including the Mariana, Caroline, and Marshall Islands, in October.

In November 1914, the German settlement at Tsingtao, in Shandong, surrendered to combined Japanese and British forces. The Japanese government took the opportunity to further its colonial ambitions in China. In January 1915, Japan presented the ruling Chinese government with Twenty-One Demands that included access to sea-ports, rail and mining rights in Shandong province, and concessions in Manchuria.

In turn, the British navy called upon the sophisticated Japanese imperial navy for support in European fighting. In April 1917, a fleet of Japanese destroyers arrived in the Mediterranean Sea to reinforce the British

stationed at Malta by serving as troop transports and escorts. The Japanese also actively supplied their European allies with war materials, an effort that resulted in a huge economic boom in Japan between 1913 and 1918. This aid resulted in European recognition of Japan's colonial expansion during the peace negotiations, concluded in 1919. Japan emerged from the Paris peace talks as a recognized international power and a founding member of the League of Nations, the only Asian nation with that distinction.

Throughout the war the European powers recruited soldiers from their colonies and protectorates. An estimated 110,000 Indians, for example, were killed or injured fighting alongside British forces. Australia and New Zealand also sent troops to reinforce the British effort, suffering particularly heavy losses during the Battle of Gallipoli. After landing in April 1915 in an attempt to capture the Ottoman capital of Constantinople (now Istanbul), the British- and French-commanded forces were forced to withdraw in January 1916. Over 35,000 Australians and New Zealanders (called ANZACs by the British) were killed or injured in the effort, and Indian casualties numbered almost 5,000.

ANZAC troops likewise served in the Sinai and Palestine campaign fought between January 1915 and October 1918 in the Sinai Peninsula, Palestine, and Syria against German and Turkish soldiers. The celebrated Australian Light Horse brigade took Damascus, in Palestine, in September 1918, paving the way for Arab independence leader T.E. Lawrence to receive the Ottoman surrender.

In addition to soldiers, Asian nations also furnished laborers to aid the war effort. Workers from China, India, and French Indochina (present-day Vietnam, Laos, and Cambodia) dug trenches and strung barbed

wire in the trenches on the Western Front, and laborers were sent to East Africa and the Middle East as well. An estimated 175,000 workers came from China alone. The exposure of Asian workers and soldiers to these various parts of the world would have an impact on Asian politics in the years to follow.

CONSEQUENCES

The war in Europe brought an end to four empires: the Ottoman Empire ruling Turkey, the Hapsburg monarchy of Austria-Hungary, the German Empire, and the Russian monarchy, toppled by the Russian Revolution of 1917. The peace settlement reorganized colonial possessions in Asia, granting the Shandong province to Japan rather than China, confirming Japanese possession of former German concessions inside China, and thus leading to Japanese imperial expansion in the 1920s and 1930s.

The nationalist movements that had given rise to several new European **republics** had their counterpart among Asian colonies hoping for independence. Indian and Burmese nationalists, who had been promised increased self-government in return for their wartime support, returned home to find that wartime restrictions on their civil liberties were still in effect. Asian nationalists became convinced that Western countries would never voluntarily agree to grant independence to their Asian subjects. Many prominent nationalist movements, such as those led by Mohandas Gandhi in India and Mao Zedong in China, gained increased momentum after World War I.

The 1917 Russian Revolution, which brought the Communist Party to power in Russia and laid the foundation for the Soviet Union, offered an alternative Western model for Asian nationalists who found **socialist** and communist governments attractive options to Western-style democracy. In

the years following World War I, Communist parties in China, Indonesia, and elsewhere looked to Soviet models for economic and political reform. Most Asian colonies, however, had to wait for World War II, when Japanese expansion and subsequent Western intervention created an opportunity for independence.

See also: Australia; Imperialism; Indian Nationalism; Japan; Manchuria; Micronesia; Nationalism and Nationalist Movements;

New Zealand; Spheres of Influence; World War II.

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World War II

Worldwide conflict (1939–1945) fought throughout Europe, North Africa, and large portions of Asia and the Pacific, the outcome of which laid the foundations of the modern political order. Japan's seizing of several European-occupied Asian territories destroyed the existing Western colonial empires and resulted in independence for many former colonies. While Asian losses in the war were heavy, the upheaval allowed Asia's modern nations to emerge.

The war pitted the aggressively expanding Axis powers of Germany, Italy, and Japan against the Allied powers of Great Britain, France, the Soviet Union, the United States, and later China. In the Pacific, fighting began with Japan's 1937 invasion of China and ended with Japan's defeat in 1945, after the U.S. bombing of the cities of Hiroshima and Nagasaki.

Military casualties among Asian populations were staggering: China lost at least 3 million soldiers, Japan 2 million, and together Australia, New Zealand, Thailand, and the Philippines suffered another 110,000 casualties. Civilian deaths due to military action, famine, disease, and war crimes cost far more lives: 7 million in China, 4 million in Indonesia, 1.5 million in India, and 1 million in French Indochina (modern-day Vietnam, Cambodia, and Laos). Singapore, the Philippines, Malaya, Korea, Burma

(now Myanmar), and the Pacific Islands all reported civilian losses in the tens of thousands. Causing an estimated 60 million deaths worldwide, World War II was the bloodiest war in history.

JAPANESE AGGRESSION

Since 1931, Japan had controlled the northeastern Chinese province of Manchuria and sought to bring all of China under Japanese rule. A further invasion in 1937 brought the cities of Peking (now Beijing), Shanghai, and Nanking, then the capital, under Japanese control. Both the Nationalist or Kuomintang government and the Chinese Communist forces fought the Japanese occupation, and the struggle between 1937 and 1941 is sometimes called the Second Sino-Japanese War.

War in Europe, triggered by the German invasion of Poland in September 1939, gave

WORLD WAR II AND ASIA

1931 Manchuria, a province in northeast China, invaded by Japanese forces, who establish a Japanese-controlled government

1937 China invaded by Japan, which takes the major cities of Peking (Beijing), Shanghai, and Nanking

SEPTEMBER 1939 German invasion of Poland, leading France and Great Britain to declare war on Germany

SEPTEMBER 1940 Japanese invasion of Vietnam with the permission of the German-controlled Vichy French government

SEPTEMBER 27, 1940 Mutual support pledged by Japan, Germany, and Italy in the Tripartite (Axis) Pact

DECEMBER 8, 1941 (DECEMBER 7 IN WESTERN HEMISPHERE) Two-front Japanese attack targeting Hong Kong, Thailand, and the Philippines, and the U.S. naval base in Pearl Harbor, Hawaii

DECEMBER 1941 Thailand and Hong Kong taken by Japan

JANUARY 1942 Philippines, Burma (Myanmar), Indonesia, and the Solomon Islands swept by Japanese forces

FEBRUARY 1942 Surrender of the Allied garrison in Singapore to Japan

FEBRUARY-MARCH 1942 Allied forces defeated by Japanese navy in Battle of the Java Sea, in Indonesia

MAY 1942 Japanese invasion of Port Moresby in Papua New Guinea prevented by U.S. fleet in Battle of the Coral Sea

JUNE 1942 Japanese naval fleet destroyed near Midway Island by U.S. warships in Battle of Midway

AUGUST 1942 Guadalcanal campaign, a combined offensive against Japanese military in the Solomon Islands, launched by Allies

SEPTEMBER 1942 Battle of Milne Bay, New Guinea, marking first land defeat for Japanese in Pacific War

FEBRUARY 1943 Allied possession of Guadalcanal, putting Japanese forces on the defensive and marking the turning point of the war

APRIL 1944 Operation Ichigo launched by Japanese to invade inland China and secure supply railways

JULY 1944 Severe Japanese naval losses in the Battle of the Philippine Sea

OCTOBER 1944 Allied possession of the Pacific secured with the Battle of Leyte Gulf, four naval engagements off the Philippines

FEBRUARY-MARCH 1945 Allied victory in battle for the Japanese island of Iwo Jima

MARCH-JUNE 1945 Japanese retreat forced by Allies in battle for island of Okinawa

AUGUST 6-9, 1945 Atomic bombs released by U.S. aircraft over Japanese cities of Hiroshima and Nagasaki

AUGUST 15, 1945 Victory in Japan (V-J) Day for the Allies: Japanese Empire offers unconditional surrender

SEPTEMBER 2, 1945 Terms of surrender signed between Allied commander Douglas MacArthur and Japanese foreign minister Mamoru Shigemitsu

SEPTEMBER 9, 1945 Surrender signed between China and Japan

WORLD WAR II IN ASIA AND THE PACIFIC, 1937-1945

Like the Germans in Europe, the Japanese compiled an almost unbroken record of military victories in the early years of World War II, culminating in the attack on Pearl Harbor in 1941. However, a disastrous defeat at the island of

Midway the following summer marked the beginning of Japan's military decline. Over the next three years, Allied forces recaptured virtually all the territory seized by Japan, even though the bulk of Allied military power and

material was committed to the fight against Nazi Germany. The U.S. bombing of Hiroshima and Nagasaki in August 1945 brought the fighting to an end and secured an unconditional peace.



Japan a chance to move in on French, British, and Dutch colonial resources. With the permission of the German-controlled Vichy government in France, Japanese troops invaded French Indochina (modern-day Vietnam) in September 1940. In the same month, the Japanese foreign minister signed the Tripartite or Axis Pact with Germany and Italy, pledging mutual support.

In response, the United States, Great Britain (which controlled Malaya), and the Dutch government (which controlled Indonesia) put a strict oil embargo on Japan, which the Japanese government viewed as an act of aggression. The Japanese coordinated a series of attacks set to launch on December 8, 1941 (December 7 in the Western Hemisphere). One operation would invade

Hong Kong (a British holding), the Philippines (a U.S. colony), and Thailand, with the eventual target of oil-rich Indonesia. A second operation was designed to preempt an Allied retaliation by striking at the nearest concentration of Allied military: the U.S. Pacific Fleet stationed at Pearl Harbor, Hawaii.

The attack on Pearl Harbor brought the United States instantly into World War II, but the Japanese military initially met little resistance to its plans. Japanese aircraft sank two British warships off the coast of Malaya two days after the Pearl Harbor attack. Thailand and Hong Kong fell later that month, and in early January 1942 the Japanese captured Manila, capital of the Philippines. Bali, Timor, and Singapore followed in February, and Japanese air raids struck Australia and Ceylon (now Sri Lanka). The Allies, who had heretofore concentrated on stopping Nazi Germany's armies in Europe, began to organize a concerted defense in the Pacific arena.

The Japanese, who now held a vast area of the Pacific, decided to secure it with further attacks in the south and central Pacific. However, U.S. intelligence broke the Japanese military codes, enabling the United States to prevent a Japanese attack on Port Moresby, in Papua New Guinea, in early May and thus prevent an assault on Australia. The following month, U.S. aircraft carriers were waiting for the Japanese when they reached Midway Island, near Hawaii. In the ensuing Battle of Midway, U.S. aircraft sank four Japanese aircraft carriers and several surface ships. This decisive victory marked a turning point in the Pacific War: the Allies were now in a position to take the offense.

ASIAN RESISTANCE

Burma became a major battlefield during 1942 when Japanese forces moved to block the Burma Road, the pipeline for Allied supplies for the Chinese resistance. In September 1942, Australian forces defending Milne Bay, in New Guinea, accomplished the first land defeat of the Japanese since the beginning of the war. The Allies at this time also launched their first offensive in the Pacific War, a combined air, land, and sea assault on the island of Guadalcanal. The capture of Guadalcanal in February 1943 was a grim victory for the Allies; disease and starvation had demoralized both sides. However, the campaign proved the value of an Allied naval strategy aimed at isolating and eliminating key Japanese supply areas and using submarines to cut off oil supplies to Japan.

By 1944 Allied bombers were striking targets in Japan, while Allied naval forces were inflicting devastating defeats on the Japanese navy. A disastrous loss for Japan at the Battle of the Philippines was followed by an equally crippling defeat at the Battle of Leyte Gulf, near the Philippines, in October. Japanese aviators at this time began to employ *kamikaze* tactics—essentially suicide bombing by air—in an attempt to maximize Allied losses. The kamikaze pilots demonstrated the fearless Japanese commitment to battle, but by 1945, after gains in the Philippines and Burma, the Allies brought the war to Japanese soil.

The battle for the island of Iwo Jima (February–March 1945) and Okinawa (March–June) forced a Japanese retreat, but surrender was against the Japanese warrior code. Rather than launch a land invasion of Japan, the United States decided to test its latest and most devastating weapon: the nuclear bomb. The first atomic bomb flattened Hiroshima on August 6, 1945; the second destroyed Nagasaki three days later. On August 15, the Japanese imperial forces offered unconditional surrender. A formal agreement signed on September 2, between Allied commander Douglas MacArthur and Japanese foreign minister Mamoru Shigemitsu



TURNING POINT

Battle of Midway

The battle of Midway (June 4–7, 1942) was a decisive conflict in the Pacific during World War II. The defeat of the Japanese navy by U.S. ships stopped the Japanese advance in the Pacific, leading to further Allied victories and Japan's gradual loss of the territory it had acquired.

The Japanese attack on Midway had two objectives: to extend Japanese reach further into the Pacific and to draw U.S. aircraft carriers into a trap that would destroy America's most potent weapon and perhaps force the United States to accept a peace treaty. To accomplish their objective, the Japanese sent six heavy aircraft carriers to launch an air attack on the American defenses on Midway, an island in the central Pacific. However, the Japanese were unaware that the United States had broken Japan's naval codes and so anticipated the Japanese

plans by stationing three American aircraft carriers off the Midway coast.

After reconnaissance aircraft discovered the position of the Japanese carriers, U.S. torpedoes and dive-bombers caught the Japanese completely by surprise. Several Japanese carriers were hit while planes were on deck rearming and refueling. After a series of initial misses, American bombers sank four of the Japanese carriers, while the Japanese were able to destroy only one American ship. Japanese casualties, ten times those of the U.S. forces, included more than 200 highly trained naval aviators. Midway effectively ended Japan's capacity to mount further naval offensives in the Pacific. Afterward, the United States seized the initiative in the Pacific war and eventually secured Japan's defeat in 1945.

achieved Japanese peace with Europe and the United States. A separate agreement signed on September 9 ended the Sino-Japanese War.

An estimated 1 million Japanese had died in Allied air raids, and most of Japan's major cities were devastated. Allied leaders designed a plan of occupation to disarm the Japanese military and stabilize the economy. Across Asia, independent countries arose from the rubble. Some, like India, achieved autonomy outright; others, like Vietnam, faced a long struggle against their colonizers. Both the United States and the Soviet Union offered aid to the emerging nations, setting the stage for later Cold War tensions over the spread of Communism in Asia.

See also: China; India; Indonesia; Japan; Nationalism and Nationalist Movements; Weapons; World War I.

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Glossary

THE HISTORIAN'S TOOLS

These terms and concepts are commonly used or referred to by historians and other researchers and writers to analyze the past.

cause-and-effect relationship A paradigm for understanding historical events where one result or condition is the direct consequence of a preceding event or condition

chronological thinking Developing a clear sense of historical time—past, present, and future

cultural history See history, cultural

economic history See history, economic

era A period of time usually marked by a characteristic circumstance or event

historical inquiry A methodical approach to historical understanding that involves asking a question, gathering information, exploring hypotheses, and establishing conclusions

historical interpretation/analysis An approach to studying history that involves applying a set of questions to a set of data in order to understand how things change over time

historical research An investigation into an era or event using primary sources (records made during the period in question) and secondary sources (information gathered after the period in question)

historical understanding Knowledge of a moment, person, event, or pattern in history that links that item to a larger context

history of science and technology Study of the evolution of scientific discoveries and technological advances

history, cultural An analysis of history in terms of a people's culture, or way of life, including investigating patterns of human work and thought

history, economic An analysis of history in terms of the production, distribution, and consumption of goods

history, political An analysis of history in terms of the methods used to govern a group of people

history, social An analysis of history in terms of the personal relationships between people and groups

patterns of continuity and change A paradigm for understanding historical events in terms of institutions, culture, or other social behavior that either remains consistent or shows marked differences over time

periodization Dividing history into distinct eras

political history See history, political

radiocarbon dating A test for determining the approximate age of an object or artifact by measuring the number of carbon 14 atoms in that object

social history See history, social

KEY TERMS FOUND IN A TO Z ENTRIES

The following words and terms, including those in “The Historian’s Tools,” appear in context in boldface type throughout this volume.

agrarian Relating to the land, especially cultivation or agriculture

allegory Story in which fictional characters or situations are used to represent abstract ideas and moral principles

animistic Characterized by a belief that spirits inhabit natural objects, including animal life and land formations

annex To attach or incorporate a territory into another existing political entity

arable Fit for cultivation

archipelago A large group of islands

aristocrat Member of an upper or ruling class—for example, a hereditary noble class

artisans Skilled workers who practice a trade or handicraft

assimilation Absorption of a minority group into a dominant culture by adopting customs, attitudes, and beliefs

asylum Protection or sanctuary, particularly political immunity granted to a refugee

autocratic Characterized by having unlimited power

bicameral Composed of two branches or chambers, as in a house of parliament

bourgeois The middle class, especially a property-owning middle class

bureaucracy Administration or management of a government or business through a network of departments

capitalism An economic system based on private ownership, investment of profits, and free or unregulated trade

caste A social class distinguished by rank, birth, or occupation; particularly describes the class strata of traditional Hindu society in India

coalition An alliance of people, groups, or nations, particularly for purposes of leadership

collectivization Organization of an economy, industry, or business into collectives; collectives characterized by joint or government ownership are the basis of industry and agriculture in a society based on a communist economy

commercialization The process of making commercial, or basing an economy on commerce, the buying and selling of goods

compulsory Obligatory or required

coup (coup d’état) A takeover of military or leadership power; often describes a transfer of political power using military force

doctrine A body of beliefs or teachings

domestic On a private level, relating to a family or household; on a national level, relating to affairs within the country rather than outside exchanges

domesticate To adapt to a human environment or make useful to humans

ecosystem A collection of living organisms in their physical environment, functioning as an interdependent unit

elite A group or class of people enjoying superior social or economic status

fascist Relating to fascism, a system of government involving a strict central authority, typically intolerant of opposition, using tactics of terror or censorship, and often based on nationalism or racism

federation A joining together of states into a larger league or political union

feudal Relating to feudalism, an economic system whereby lands are granted by a patron to a client in return for a fee or service

fundamentalist A person upholding a religious movement or point of view characterized by strict adherence to certain principles, often attended by intolerance of other points of view

guerrilla Describing a type of irregular, unofficially organized warfare, typically involving surprise attacks

hierarchy A categorization or ranking of people based on ability or status

ideology A set of beliefs or ideas that forms the basis of a philosophy or a political, economic, or religious system

indigenous Originating within or native to an area

infrastructure Basic facilities necessary to connect or serve a community or society, such as transportation, communication, and supply systems

junta A group of military officers ruling a country

liberalize To relax or make more democratic, allowing opposition or competition for reform

monotheistic Characterized by belief in one deity or god

nationalization Takeover by government, as in the case of resources, industry, or other assets

nomadic Characterized by travel and frequent changes of settlement; having no fixed home

nominal In name only

oligarchy Government by a few, especially a few related persons or families

patrilineal Tracing descent through the paternal or father's line

pictograph A picture that represents a word or idea—for example, a hieroglyph

polytheistic Characterized by belief in several deities or gods

proletariat The working class, usually a poor working class

reactionary Characterized by resistance to progress; clinging to conservative or traditional ways

referendum A public measure or action offered for popular vote

republic A political order in which voting citizens elect their representatives and their head of state

secular Not related to a religious or spiritual matter; related to worldly concerns

separatists Those desiring secession or separation from an established entity or nation, usually on grounds of ethnicity or religion

shamanism An animistic religion in which special practitioners called shamans mediate between the human and spiritual worlds

socialist Relating to socialism, the stage between capitalism and communism, characterized by control by a centralized government rather than ownership by a collective

sociological Relating to the study of human behavior, particularly organizations and institutions

sovereignty Supreme authority or power to rule

subordinate A person secondary to or subject to the control of another person

subsistence A level sufficient to merely sustain life, without extra comfort or commodities

tariff Tax on imported goods

textiles Woven fabrics or cloth

topography The surface features of a region or environment

totalitarian Having a form of government in which one central authority exercises total control over all aspects of citizens' lives

vernacular Referring to an everyday, spoken language as opposed to a language used for literature and writing

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